

BELOUS DU JHIR

JERUSALEM

A POPULAR COMMENTARY ON THE NEW TESTAMENT.

BY ENGLISH AND AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

WITH ILLUSTRATIONS AND MAPS.

EDITED BY

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IN FOUR VOLUMES.

VOL. I.

Introduction, and the Gospels of Matthew, Mark, and Luke.

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VOLUME II.

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MAPS AND PLANS.

By Prof. ARNOLD GUYOT, Ph. D., LL.D., Professor of Geology and Physical Geography in Princeton, N. J.

ILLUSTRATIONS.

By Rev. WILLIAM M. THOMSON, D. D., late of Beirût, Syria, and WILLIAM H. THOMSON, M. D., New York.

PREFACE.

This Commentary aims to present, in an evangelical catholic spirit and in popular form, the best results of the latest Biblical scholarship for the instruction of the English reader of the Word of God. It embraces the authorized version, marginal emendations, brief introductions, and explanatory notes on all difficult passages, together with maps and illustrations of Bible-lands and Bible-scenes derived from photographs and apt to facilitate the understanding of the text. Four volumes will complete the New Testament.

The work has, I may say, an international and interdenominational character. It is the joint product of experienced and well known British and American scholars who have made the Bible their life-study. It will be published by Messrs. Charles Scribner's Sons in New York, and Messrs. T. & T. Clark in Edinburgh. The maps of ancient Palestine and Jerusalem were prepared under the supervision of Professor Arnold Guyot, of Princeton. A map of modern Palestine with the improvements of the latest researches, and missionary maps of the Apostolic age, by the same competent hand, will appear in the next volume. The material for the pictorial illustrations is furnished by the Rev. Dr. W. M. Thomson and Dr. W. H. Thomson, who from long residence in the East are perfectly at home in 'The Land and the Book.'

The plan of such a Commentary was conceived by the editor about thirty years ago,[1] but indefinitely postponed when he undertook the English translation and adaptation of the *Bibelwerk* of Dr. Lange, now nearly finished in twenty-four volumes. It was resumed in 1869, under more favorable auspices, as a composite work, with the aid of several divines who will give it greater variety and value than any single author could do, but the publication was again unavoidably delayed by the illustrations and other difficulties beyond my control. It will now be carried on without interruption. The second volume is already in the hands of the printer.

This new Commentary will in no wise interfere with the English edition of Dr. Lange's 'Bible-work.' It differs from it in plan and aim as well as in size. It

[1] Some specimens of the Commentary on Romans and Galatians, etc., with a new translation (German and English) were published in Schaff's *Deutsche Kirchenfreund* for 1848 to 1852, and in the *Mercersburg Review* for 1861.

is purely explanatory, and intended for laymen; while Dr. Lange's is a threefold Commentary (exegetical, doctrinal, and homiletical), and intended for ministers and theological students.[1] Yet the spirit is the same, as are several of the contributors; and the editorial labor and care spent upon the American reproduction of Lange have been of much use, especially in the textual department, but the emendations, instead of being inserted in brackets, are separated from the text and more fully conformed to the idiom and vocabulary of our popular version, which is now undergoing a thorough conversative revision in England and America.

The last twenty years have been unusually prolific in Commentaries, critical and popular. One seems only to create a demand for another. The Bible is of such universal and perennial interest that it will call forth comments and sermons without number, to the end of time. This of itself is sufficient evidence of its divine origin and character. It is now more extensively studied than ever before, and goes on conquering and to conquer in the face of all enemies. It is inexhaustible. It never grows old, but increases in interest and value as time flows on. Human books have their day, but 'the Word of the Lord endureth forever.'

PHILIP SCHAFF.

NEW YORK, *November*, 1878.

[1] An abridgment of Lange's voluminous Commentary, for popular use, has been proposed to me repeatedly, but I cannot undertake such a task for several reasons; and if it should ever be done by other hands at some future time, it ought to be a reconstruction as well as a condensation, yet on the same comprehensive plan which gives it peculiar value for ministers.

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*** *All the illustrations in this volume and throughout the entire work are edited by W. M. Thomson, D. D., and are drawn from original photographs taken for him, from photographs and combinations of photographs selected and arranged by him, or from illustrations in standard works of reference, to which due credit is given in the following list.*

MAPS AND PLANS.

Prepared under the supervision of Prof. A. Guyot.

FAC-SIMILES OF NEW TESTAMENT MANUSCRIPTS.

Selected by the Editor and A. W. Tyler.

I. GENERAL INTRODUCTION

TO THE NEW TESTAMENT.

§ 1. *Name of the New Testament.*

THE full title of the collection of books which have preserved for us the life of Jesus Christ and the teaching of His Apostles is: THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. In Greek, the title is simply THE NEW COVENANT (ἡ καινὴ διαθήκη). The name was applied to distinguish it from the Old Covenant. The word *Testament* comes to us through the Vulgate, or Latin version of the Scriptures, which invariably uses *testamentum* in rendering the Greek word *diatheke.*

There is, however, a propriety in the term, since by the death of Christ the new covenant has been sealed and the inheritance secured to us.

The true title, *New Covenant*, is still more appropriate. The truth is here recorded, not as an abstract statement of doctrines and duties, but as the fulfilment of God's promise, in the historical facts respecting the Person and work of Jesus Christ. For Christianity is primarily not merely doctrine, but life, first embodied in Jesus Christ, the God-Man, to spread from Him and embrace gradually the whole body of the race, bringing it into saving fellowship with God.

The new life, however, necessarily contains the element of doctrine, or knowledge of the truth. Yet truth must not be confounded with dogma. The one is the divinely revealed substance, the other is the human statement of truth, and may be more or less imperfect according to the limitations of human knowledge. No symbol or confession of the Church is fully commensurate with the truth of God in the Scriptures. The Word of God will ever remain the only infallible source and rule of the Christian faith and life. The New Testament exhibits the truth itself, especially in the Person of Him who calls Himself 'the Truth.' This revelation is the fresh, immediate utterance of Divine life, coming with authority to the heart, the will, and the conscience, as well as to the intellect. The knowledge of God in Christ, as it meets us here, is at the same time eternal life—pledged to us and actually made ours by the New Covenant of Him who is 'the Life.'

§ 2. *Origin of the New Testament.*

The twenty-seven books collected in the New Testament were written by a number of authors, eight at least (nine, in case the Epistle to the Hebrews was not written by Paul). For each book there was some special occasion, each had its distinct purpose, and between the writing of the earliest and latest parts nearly half a century intervened. The agreement, under these circumstances, is truly wonderful, and the adaptation of a volume, thus penned, for all ages and classes is not less so. Nothing will account for such agreement and adaptation save a supernatural element in the composition; but we are now concerned with the human conditions which called forth these writings.

Christ wrote nothing; but is Himself the book of life to be read by all. The human heart does not crave a learned, literary Christ, but a wonder working, sympathizing, atoning Redeemer, risen and ascended to the right hand of God the Father Almighty, and ruling the world for the good of His kingdom. Such an One is Himself written on men's hearts, and thus furnishes an inexhaustible theme of holy thoughts, discourses, and songs of praise. So, too, the Lord chose none of His Apostles, Paul excepted, from among the learned; He did not train them to literary authorship, nor expressly command them to perform such labor. They were to preach the glad tidings of salvation.

Personal oral teaching was the means used for first propagating the Gospel and founding the Church; as, in fact, the preached word is to-day the indispensable instrumentality. No book of the New Testament was written until at least twenty years after the resurrection of Christ, and more than half a century had passed before John wrote the fourth Gospel.

As the Church extended, the field became too large for the personal attention of the Apostles, and exigencies arose which demanded epistolary correspondence. The Epistles were first in order of time, although they assumed an acquaintance with the leading facts of the life of Christ, which had already been communicated by oral instruction. The vital interests of Christianity, as well as the wants of coming generations, demanded also a faithful record of the life and teachings of Christ, by perfectly trustworthy witnesses. For oral tradition, among fallible men, is subject to so many accidental changes, that it loses in certainty and credibility as its distance from the fountain head increases, till at last it can no longer be clearly distinguished from the additions and corruptions collected upon it. Some have even asserted that such changes had already taken place when our Gospels were written. But the eye-witnesses were still alive, and, besides, no people could preserve oral tradition with more literal accuracy than those of Jewish origin, since the method of instruction in vogue among them involved careful memorizing. Our Gospels were not written too late for accuracy, but they were none too early to guard against error, for there was already danger of a wilful distortion of the history and doctrine of Christianity by Judaizing and paganizing errorists. An authentic written record of the words and acts of Jesus and his disciples was therefore absolutely indispensable, to maintain the Church already founded, and to keep Christianity pure. Such records were to be expected, since the Old Covenant was committed to writing. And as the Living Word had come, the existence of a written Word, telling the story, would best accord with the character of Him who is 'the same yesterday, to-day, and forever.' This written word exists in twenty-seven books by Apostles and Apostolic men, written under the special direction of the Holy Ghost.

They were all written in Hellenistic Greek (unless the Gospel according to Matthew be an exception; see § 10), *i. e.* in that idiom of Macedonian Greek spoken by the Jews of the Dispersion (called Hellenists) at the time of Christ. It was a living language, expressing Jewish ideas in Greek words, thus uniting, in a regenerated Christian form, the two great antagonistic nationalities and religions of the ancient world. The most beautiful language of heathendom and the venerable language of the Jews are here combined, baptized with the spirit of Christianity, and made the picture of silver for the golden apple of the eternal truth of the Gospel. The style is singularly adapted to men of every class and grade of culture, affording the child simple nourishment for its religious wants, and the profoundest thinker inexhaustible matter of study. It is the Book for all, as it is the revelation of the God of all.

§ 3. *The New Testament Canon.*

Few books, besides those in the New Testament, were written in the apostolic age But during the second and third centuries numerous Apocryphal works appeared. While none of them claim to be 'Gospels,' in the full sense, we must still ask: Have we all the books and only those books which were written by inspired men as authoritative documents in regard to the truths of Christianity? This question is readily answered in the affirmative. The collection of the various writings into a canon was the business of the early Church. Not that the Church made the canon, or authoritatively decided what books were canonical; for the earlier synods and councils took no action on the subject. The synod of Laodicea, which is supposed by many to have settled the canon, was merely provincial. The later assemblies only declared what books were received. Indeed, the question is one of fact, not of dogma. Still we have good reason for believing that the Church was guided by the Spirit of God in making the collection, for He who prepared such a book would provide for its purity. And this belief is supported by external and internal evidence.

There is evidence that the collection was begun, on the model of the Old Testament Canon, in the first century; and the principal books, the Gospels, the Acts, the thirteen Epistles of Paul, the first Epistle of Peter, and the first of John, in a body, were in general use in the second century, and were read, either entire or by sections, in public worship, after the manner of the Jewish synagogue, for the edification of the people.

All the doubts in regard to certain books have arisen from the scrupulous care of the early Church. Few writers of the first four centuries allude to any books as canonical, which are not contained in the New Testament as we have it. The mass of literature rejected as either apocryphal or merely human, though orthodox and genuine, proves that the early Christians were not lacking in the critical discernment needed for this task.

Historical evidence establishes the fact that the twenty-seven books now, in all cases, constituting the New Testament, were reckoned parts of it so far back as the fourth century; that while there were doubts in the beginning of that century as regards seven of the books, the testimony in favor of their place in the Canon is preponderant, that in favor of the others being well-nigh unanimous, during the interval between the beginning of the fourth century and periods immediately following the dates at which they were respectively written.

The present unanimity, long continued as it is, presents of itself strong evidence. A few individual scholars have doubted the canonicalness of some of the books, and the reasons for their doing so can readily be discovered. Luther, for example, placed at the end of his translation of the New Testament the Epistles of the Hebrews, of James, and Jude, and the Book of the Revelation, saying, they had not originally been so highly regarded as the others. His hostility to the Epistle of James arose from the apparent disagreement with his doctrine of justification by faith alone. The Lutheran Church, however, never denied these books a place in the Canon.

None of these books can be regarded as canonical works of a secondary grade (deutero-canonical), for the Bible, as a Divine-human book, unique in its character and inspiration (see § 4), cannot embrace any parts of this description.

Those fathers of the fourth century who enumerate the books concur in accepting all those and only those which now constitute the New Testament. Among these,

Rufinus, Jerome, Augustine, Cyril of Jerusalem, Epiphanius, may be named. It should be added, however, that allusions are made to doubts: in the Eastern Church as respects the Book of Revelation; in the Western Church, the Epistle to the Hebrews. These doubts ceased after the third Council of Carthage (A. D. 397).

Eusebius of Cæsarea accepts twenty-one books, throwing doubt upon the other six, five Catholic Epistles and the Book of Revelation. The Epistle to the Hebrews was little doubted in the Eastern Church. Without citing the passage from Eusebius, or enumerating the other early authors who either do not mention, or cast doubt upon, these books, we may remark that in each case good reasons can be assigned for the doubts and omissions (see Special Introduction to the several books). The existence of such doubts shows the caution of the Church. In view of this caution we are abundantly justified in laying down the principle, that books are not to be rejected, because their canonicalness has been impugned, but if the existence of such doubts can be satisfactorily accounted for, we should accept every book for which the evidence is greatly preponderating. The insertion of a book differs from the insertion of a word or clause, and is to be discussed upon principles which differ from those of strictly textual criticism.

In all fairness the evidence in favor of the least supported book is to be regarded as preponderant. It exceeds that in favor of the genuineness of the very writings which record the doubts, and also of the Greek and Latin classics which no one rejects. In regard to the more important books, the evidence is overwhelmingly conclusive. They are proven genuine, and as such have been received into the canon of the New Testament.

§ 4. *The Character of the New Testament.*

A book purporting to be written by a Christian author might be universally regarded as genuine and yet not be entitled to a place in the Canon of the New Testament. There must be something else in its character to warrant insertion there. A book could only be entitled to a place in the New Testament Canon, which was regarded by Christians as sacred, authoritative, and inspired, just as the canonical books of the Old Testament were regarded by Jews and Christians alike.

'It is written,' 'Thus saith the Lord,' 'God spake by the mouth of his holy prophet:' such are the formulas of citation from the Old Testament, used by Christians, by Christ Himself. The record of Him who was Himself the Way, the Truth, and the Life, could not be less highly esteemed. Whatever of inspiration Christ recognized in the sacred books of the Jews, we must *a fortiori* recognize in the books of the New Testament, or deny their place in the Canon. Our Lord's own words predict such an inspiration, and the volume itself abundantly evidences it.

The Apostles all drew their doctrine from personal contact with the divine-human history of the crucified and risen Saviour, and from the inward illumination of the Holy Ghost, revealing the person and work of Christ in them, and opening to them His discourses and acts. This divine enlightenment is inspiration, governing not only the composition of the sacred writings, but also the oral instructions of their authors; not merely an act, but a permanent state. The Apostles lived and moved continually in the element of truth. They spoke, wrote, and acted from the Spirit of truth; and this, not as passive instruments, but as conscious and free agents. For the Holy Ghost does not supersede the gifts and peculiarities of nature, ordained by the Lord; it sanctifies them to the service of the kingdom of God. Inspiration, however, is concerned only with moral and religious truths, and

the communication of what is necessary to salvation. Incidental matters of geography, history, archæology, and of mere personal interest, can be regarded as directed by inspiration only so far as they really affect religious truth.

The New Testament presents, in its way, the same union of the divine and human natures, as the person of Christ. In this sense also 'the Word was made flesh and dwells among us.' The Bible is thoroughly human (though without error) in contents and form, in the mode of its rise, its compilation, its preservation, and transmission; yet at the same time thoroughly divine both in its thoughts and words, in its origin, vitality, energy, and effect; and beneath the human servant-form of the letter the eye of faith discerns 'the glory of the only-begotten of the Father, full of grace and truth.'

It is therefore to be studied, carefully and with the help of all the light which human learning can shed upon it, for it is a human book; but also and chiefly in a devout manner under the illuminating influence of the same Spirit who inspired its authors; for it is a Divine book. That Spirit is promised to the prayerful reader, and without that help, the study will only be that of the 'natural man' who 'receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.'

§ 5. *Organic Arrangement of the New Testament.*

1. While the New Testament forms one harmonious whole, it was written by different men, inspired indeed, and yet free and conscious agents. The peculiar character, education, and sphere of the several writers therefore necessarily show themselves in their writings. The truth of the gospel, in itself infinite, can adapt itself to every class, every temperament, every order of talent, and every habit of thought. Like the light of the sun, it breaks into various colors according to the nature of the bodies on which it falls; like the jewel, it emits a new radiance at every turn. The harmony will appear more fully as we recognize the minor differences; the fulness of the truth will be manifest as we discover the various types of Apostolic teaching.

These types result mainly from the historical antithesis between Jewish and Gentile Christians. We read of Apostles of the circumcision, and Apostles of the uncircumcision. The former represented the historical, traditional, conservative principle; the latter, the principle of freedom, independence, and progress. Subordinate differences of temperament, style, etc., have also been noticed. James has been distinguished as the Apostle of the law; Peter as the Apostle of hope; Paul as the Apostle of faith; and John as the Apostle of love. The four Gospels also present similar differences; the first having close affinity to the position of James, the second to that of Peter, the third to that of Paul, the fourth being the work of John himself.

The books of the New Testament may be arranged according to the three types of doctrine.

(1.) The *Jewish-Christian* type, embracing the Epistles of Peter, James, and Jude, the Gospels of Matthew and Mark (and to some extent the Revelation of John). These, originally designed mainly, though not exclusively, for Jewish-Christian readers, exhibit Christianity in its unity with the Old Testament, as the fulfilment of the law and the prophets.

(2.) The *Gentile-Christian* type, embracing the writings of Paul, the third Gospel, and the book of the Acts (written by his disciple Luke), and the Epistle to the Hebrews, which is anonymous, but written either by Paul himself or one of his imme-

diate disciples. Here Christianity is apprehended in its absolute and universal character, justification is emphasized in opposition to Judaistic legalism, and the creative power of divine grace, producing life and freedom, constantly placed in the foreground.

(3.) The perfect *unity of Jewish and Gentile Christianity* meets us in the writings of John, in his doctrines of the absolute love of God in the incarnation of the Eternal Logos, and of brotherly love, resting on this divine foundation. Less logical than Paul, he is more mystical, and speaks from immediate intuition.

These three types of doctrine together exhibit Christianity in the whole fulness of its life; they form the theme for the variations of the succeeding ages of the Church. But Christ is the key-note, harmonizing all the discords and resolving all the mysteries of the history of His kingdom.

2. Accordingly we may properly speak of a *progress of doctrine* in the New Testament. The great facts of salvation are recorded in the Gospels. But during the life of our Lord the full significance of these facts could not be known. Nor could a brief story of the events themselves contain the applications of the great facts without losing to a great extent its historical character. Hence, the Epistles were needed to explain the meaning of the life, death, and resurrection of our Lord, and the writers of them were better fitted to explain them when they wrote than during the presence of our Lord on earth. Indeed, the book of Acts (chap. x., xi.) notably asserts an enlargement of Peter's apprehension of the scope of Christianity. (Comp. chap. xv.) To learn the full meaning of the gospel the whole New Testament must be studied in the relation of its parts, even as the whole was written for our learning. This is the more necessary, since the Epistles were, for the most part, written before the Gospels. They, however, assumed a knowledge of gospel facts, the meaning of which they explain. The Gospels, on the other hand, may be said to assume the existence of the explanatory Epistles already written.

3. The usual *division* of the books is: *Historical* (the four Gospels and Acts), *Doctrinal* (all the Epistles), *Prophetical* (the Book of the Revelation). It should be remarked that the Book of Acts was originally included among the Epistles. It forms a transition from the historical to the doctrinal books, giving the historical basis for the Epistles, by narrating the foundation of the Church by the Apostles. The three classes of books are related to each other, as regeneration, sanctification, and glorification; as foundation, house, and dome. Jesus Christ is the beginning, the middle, and the end of all. In the Gospels He walks in human form upon the earth, accomplishing the work of redemption. In the Acts and Epistles he founds the Church, and fills and guides it by His Spirit. And, at last, in the visions of the Apocalypse, He comes again in glory, and with his bride reigns forever upon the new earth and in the city of God.

4. *Chronological Order of the Books.* This cannot be determined with absolute certainty. The First Epistle to the Thessalonians was probably written first (A. D. 53), the writings of John were composed last, viz., towards the close of the century. The date of the Synoptic Gospels cannot be fixed, except in the case of Luke, which there is good reason for believing was written A. D. 60–62. Matthew and Mark probably did not appear much earlier (see § 9).

For all practical purposes, the following classification is sufficient:—

A. D. 53–58, first series of Pauline Epistles: 1 and 2 *Thessalonians*, *Galatians*, 1 and 2 *Corinthians*, *Romans*.

A. D. 61–64, second series of Pauline Epistles: *Colossians, Ephesians, Philemon, Philippians;* probably *Hebrews.*

A. D. 60–70, *Matthew, Mark, Luke, Acts, Epistles of James, and* 1 *Peter.*

Uncertain date, but before 67: *The Pastoral Epistles* (2 *Timothy* written last) 2 *Peter, Jude.*

A. D. 70–100, probably late in the century: *Gospel of John, three Epistles of John,* and the *Apocalypse.*

§ 6. *Preservation of the Text of the New Testament.*

The original manuscripts of the various books of the New Testament have all been lost. The ancient Fathers contain scarcely an allusion to them. They were written on frail and perishable materials. The possession of them might have spared much labor, but a superstitious adoration of them and a relaxing of zeal, research, and investigation, would doubtless have been the consequence. The text was of course exposed to variations and corruptions from the ignorance, carelessness, or caprice of transcribers. All the results of learning show, however, incontestably, that, while many words, clauses, and verses, and a few paragraphs are of doubtful genuineness, as a whole, the Greek text of the New Testament is in a far better condition than that of any ancient work, the Hebrew Scriptures excepted. The science which investigates this subject is called Biblical Criticism. It has been pursued by men of all shades of belief and of no belief. They have attempted to discover the precise words of the New Testament, as originally written, or, in other words, to secure a pure and entire text; pure, in containing no word or letter not belonging there; entire, in containing every such word and letter in its proper place. The labor bestowed upon these investigations has been immense; it has been conducted upon approved principles, and in an unbiased manner. The result has been a triumph for Christianity.

In arriving at its conclusions, N. T. criticism avails itself of certain sources of information, termed, in general, authorities. As the notes in this commentary refer to these authorities, it may be well to enumerate them.

I. Ancient manuscript copies of the New Testament (or parts of it) are about 1600 in number. This enumeration not only includes all the fragments, but is based on a division of the New Testament into four parts (indicated below), so that a manuscript containing the whole New Testament is reckoned four times. A few were written as early as the fourth and fifth century, others are but little older than the earliest printed copies. Some contain the whole Bible, others the New Testament alone, and some only a small part of the latter. The Gospels are found in the greatest number of copies; next in frequency rank the Pauline Epistles, then the Catholic Epistles and Acts, while the Revelation is found in fewest.

These manuscripts are distinguished as *uncial* and *cursive,* according to the mode of writing. The letters in those of the former class are square, perpendicular, and of a large size; while the latter class are written in a *running* hand (hence cursive). The uncial MSS. are older and more valuable, but of course fewer in number. Two are as old as the fourth century, but some only date back to the close of the ninth century. For convenience in reference, the capital letters of the Roman and Greek alphabets are used to designate the uncial manuscripts; the first letter of the Hebrew alphabet has been brought into requisition to meet a special case (the Codex Sinaiticus). The cursives are designated by Arabic numerals (and also by small letters). The fourfold division, indicated above, has resulted in a fourfold

enumeration; so that while 1 refers to the same manuscript throughout the New Testament (excluding the Apocalypse), with three exceptions, every other manuscript containing more than one part, has a different number for each part. For example, one of the best cursives is 33 for the Gospels, 13 for the Acts and Catholic Epistles, 17 for the Pauline Epistles. Another excellent cursive is not only numbered four times (69, 31, 37, 14), but cited by Scrivener, as 'm' for Acts and Epistles, 'f' for the Apocalypse. Few of the cursives have any independent value, but are very useful in showing the origin and history of variations, and in aiding us to decide where the testimony of the older MSS. is divided. The number of uncial manuscripts, including fragments, does not exceed sixty, but if they are reckoned according to the fourfold division, and over sixty lectionaries added, the sum total amounts to 154.

Fifty-six uncials contain the Gospels, in whole or in part; fourteen the Acts; six the Catholic Epistles; fifteen the Pauline Epistles; five the Apocalypse. Scarcely one third are complete, however, except in the case of the Catholic Epistles and Apocalypse.

Two belong to the fourth century, one entire, the other nearly so, two, both comparatively perfect, with some fragments, to the fifth century. Seven with many fragments belong to the sixth century. Small as these numbers are, it will be found that the material is very great, when compared with that on which the text of the Greek and Latin classical authors rests.

The two oldest manuscripts, which are most valuable in determining the text, were not available until a few years ago; one (the Sinaitic) was discovered in 1859, the other (the Vatican), though known before, was almost inaccessible, until 1868. The number of doubtful passages has been greatly diminished, since it has been possible to use these two authorities for critical purposes. It may safely be said that since 1859 more progress has been made in determining the words of the New Testament, more unity of opinion among scholars secured, than during all the centuries since the days of Jerome. We add a sketch of the five most ancient MSS. designated respectively א, B, A, C, D.

א (Aleph). *Codex Sinaiticus.* The most entire (and probably the most ancient) manuscript. It was discovered by Tischendorf in 1859, at the Convent of St. Catherine, near Mount Sinai; hence the name. It is now at St. Petersburg, the monks having been persuaded to sell it to the Russian Emperor as protector of the Greek Church. No other MS. was so speedily applied to critical purposes. At first Tischendorf thought it was written in the first half of the fourth century; afterward he placed it about the middle of that century. While of itself it would not establish a reading, yet there were a great number of passages where the authorities had been so evenly balanced, that the discovery of a new witness was sufficient to remove the doubts.

B. *Codex Vaticanus.* This is also of the fourth century, possibly written by one of the scribes employed on א. It is in the Vatican Library at Rome. Not so complete as א, it still seems to be more correct. Its value for critical purposes was well-nigh neutralized by the jealous guardianship of the Papal government. The citations made previous to 1868, when the fac-simile edition was issued, are not always trustworthy. B in the Apocalypse refers to another Vatican manuscript.

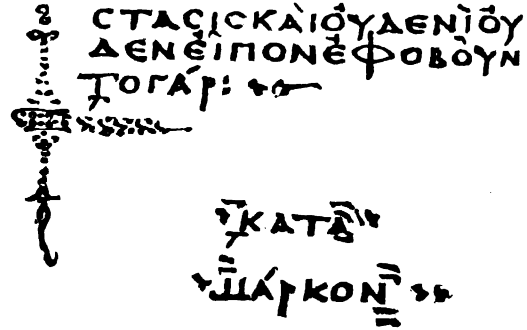
A. *Codex Alexandrinus.* So called because it was brought from Alexandria by Cyril Lucar, patriarch, first of Alexandria, then of Constantinople, and by him presented to Charles I. of England (1628). It is now in the British Museum. It is defective, and carelessly written, so that while it is third in age (probably of the fifth



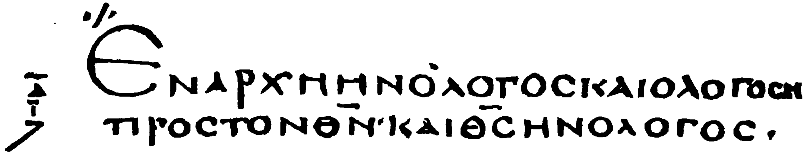
4th Cent. Codex Sinaiticus. John i. 18.
νογενης θ[εο]ς [ο ων corr.] εις τον



4th Cent. Cod. Sinaiticus. 1 Tim. iii. 16.
το της ευσεβειας | μυστηριον [θε late corr.] οσ ε



4th Cent. Cod. Vaticanus. Mark xvi. 8.
στασις κ\ὰι ὀυδενὶ ὀυ | δὲν ἔιπον ἐφοβοῦν | το γάρ:



5th Cent. Codex Alexandrinus. John i. 1.
Εν αρχη ην ο λογος και ο λογος ην | προς τον θ[εο]ν· και θ[εο]ς ην ο λογος.

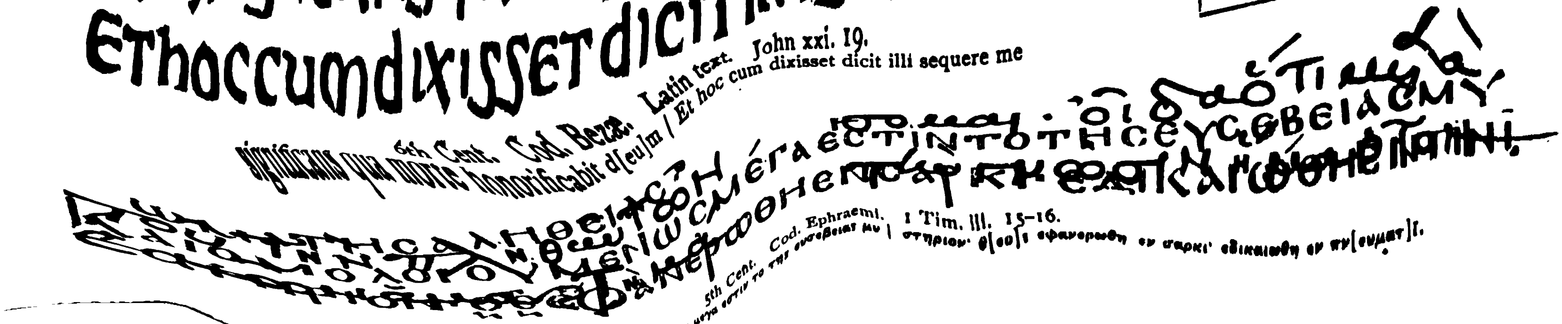


6th Cent. Cod. Bezæ. Greek text. John xxi. 19.
σημενων ποιω θανατω δοξασει τον θ[εο]ν | Και τουτο ειπων λεγει αυτω ακολουθει μοι



6th Cent. Cod. Bezæ. Latin text. John xxi. 19.
significans qua morte honorificabit d[eu]m / Et hoc cum dixisset dicit illi sequere me

The page of COD. SIN. (ℵ) is 13⅜ inches wide, by 14⅞ high; having four columns.
That of COD. ALEX. (A) is 10 inches by 13, having one column.
That of COD. VAT. (B) is 10 inches by 10½, having three columns.
That of COD. EPHR. (C) is about the size of Alex., but not quite so tall, having one wide column.
That of COD. BEZAE (D) is 8 inches by 10, having in one column the Greek on the left hand page, and the Latin on the right hand.



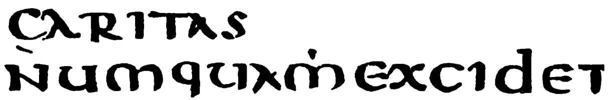
5th Cent. Cod. Ephraemi. 1 Tim. iii. 15–16.
...ια της αληθειας | Και ομολογουμενως μεγα εστιν το της ευσεβειας μυ | στηριον· θ[εο]ς εφανερωθη εν σαρκι· εδικαιωθη εν πν[ευματ]ι.



A. D. 541. Cod. Amiatinus: the oldest known MS. of the Vulgate. Acts vii. 6. Locutus est autem d[eu]s



6th Cent. Cod. Claromontanus. Greek text. 1 Cor. xiii. 8.
ἡ ἀγάπη | οὐδέποτε ἐκπίπτει



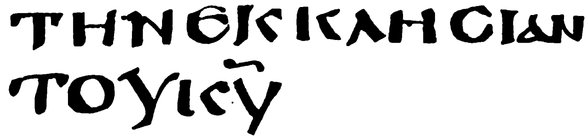
6th Cent. Cod. Claromontanus. Latin text. 1 Cor. xiii. 8.
caritas | numquam excidet



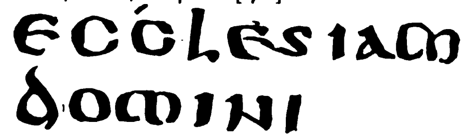
6th Cent. Cod. Purpureus. John xv. 20.
του λογου ου



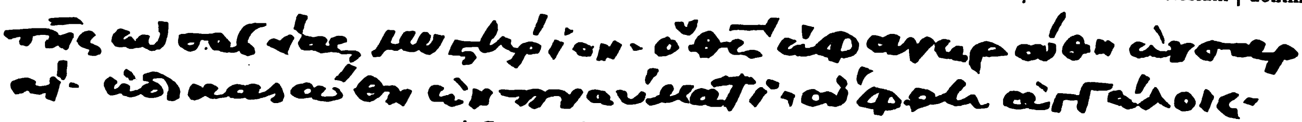
10th Cent. Cod. Basiliensis, known to Erasmus, but unhappily little used by him. Luke i. 1–2 nearly as in all Greek Testaments.



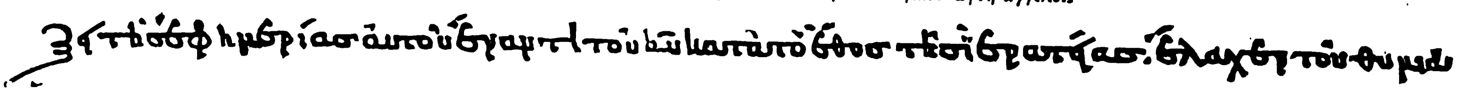
6th Cent. Cod. Laudianus. Greek text. Acts xx. 28.
την εκκλησιαν | του κ[υριο]υ



6th Cent. Cod. Laudianus. Latin text. Acts xx. 28.
ecclesiam | domini



14th Cent. Cod. Leicestrensis. 1 Tim. iii. 16.
τῆς εὐσεβε(?)ίας μυστήριον· ὁ θ[εὸ]ς ἐφανερώθη ἐν σαρ | κί· ἐδικαιώθη ἐν πνεύματι· ὤφθη ἀγγέλοις·



11th Cent. Cod. Colbertinus, the "Queen of the Cursives." Luke i. 8–9.

century), it is far from being of equal value with א and B. From its location, however, whatever value it has became the common possession of scholars.

C. *Codex Ephraemi Syri.* The name is derived from the fact that some of the works of Ephraem the Syrian were written over the original contents. It is of the fifth century, and now in the Library at Paris. More than one third is wanting. It is not preserved with sufficient care.

D. *Codex Bezæ;* so called because the Reformer Beza first procured it from the monastery of St. Irenæus at Lyons. He possessed it about twenty years, and then presented it, in 1581, to the University of Cambridge in England, where it is now in a good state of preservation. It dates from the sixth century, but contains only the Gospels and Acts in Greek and Latin.

These five manuscripts, excepting D, are in Greek alone; some of the others contain Latin versions also, as for example Δ of the Gospels, D of the Pauline Epistles (sixth century).

It is difficult to arrange the other uncial manuscripts in order of value, nor is it important for our present purpose. If however א, B, A, C agree in support of a reading, their testimony ordinarily outweighs that of all the others, uncials and cursives. If these authorities are sustained by 1 and 33 among the cursives, it is difficult to defend another reading, even though supported by all other authorities and by internal probability.

It might be supposed that these copies were sufficient to establish the correct text. They certainly do show the general accuracy with which the New Testament was copied. But as in the centuries from the date of the oldest copy slight changes crept in, which can be traced by a comparison of the manuscripts, we infer that similar changes took place during the interval between the fourth century and the date at which the various books were written. Such changes are alluded to by the early Christian writers. The object of criticism is to obtain a more perfect text than that of the oldest manuscripts; and much progress has been made in doing so, by means of all authorities extant.

II. Ancient Versions. — These are valuable for determining the exact text, in proportion to their age, the immediacy of the translation (*i. e.*, when made directly from the Greek), their literalness, and the close affinity of the language they use to the Greek. Hence the most important versions are the *Syriac* and the *Latin.* The former are the oldest, the latter very ancient, and most closely allied in language to the original. The ancient *Syriac versions* are four in number, two of them fragmentary. The oldest is the *Peshito*, probably made in the second century. It omits five smaller books of the N. T., which some have supposed were not in general circulation so early. It is not slavishly literal, but evidently was made from an accurate copy of the original. A manuscript (of the fifth century), discovered by Dr. Cureton in the British Museum, supposed by some to contain a more ancient version, probably presents a form of the Peshito, older than that preserved elsewhere. The *Philoxenian version* was made at the beginning of the sixth century, under the auspices of Philoxenus, Bishop of Hierapolis in Syria. It is very literal, but its value is lessened by the poor condition of its text. It omits the Apocalypse. The *Jerusalem-Syriac* version, found in a manuscript in the Vatican, is of the fifth century. It is confined to the Gospels.

The other known Oriental versions are the Coptic, Thebaic, and Bashmuric (all Egyptian); the Ethiopic, the Armenian (all five ancient), the Persian, Arabic, and Georgian (these are not from the original).

Latin Versions. There is some dispute about the earliest version in this language. It would appear, however, that one was made in Africa in the second century; that this underwent changes in the course of centuries, so as to produce the impression in the days of Augustine and Jerome, that several had been made. The form of this version used in Northern Italy was called the *Itala*, by Augustine. We have many remains of this ancient version, and they are exceedingly valuable, far more so than the mass of the later Greek manuscripts. The best known Latin version is the *Vulgate*. This was originally in the main a revision by Jerome of the older version. But it has been re-revised from the days of Charlemagne to the time of Pope Clement VIII. (1592). The authorized edition of the Roman Catholic Church, of the last named date, differs from another authorized edition of 1590, and both editions vary from the original Vulgate. Great efforts have been made by scholars to discover the exact text of the latter, since this is the most valuable help in criticism which can be obtained from versions. A large number of manuscripts of the Vulgate exist; the oldest, called *Codex Amiatinus*, dates back to A. D. 541, nearer the time of Jerome than our most ancient Greek manuscripts are to the Apostolic age.

The other Western versions are the *Gothic* (fourth century, literal and valuable), made by Ulfilas, and the Slavonic (ninth century, of no special value).

III. Fathers. — Much help is derived from the works of the early fathers, especially from commentaries in which the Greek text is quoted. The mass of doctrinal and homiletical works are of little critical value. Among the Greek fathers whose writings are valuable in this department, we mention: Irenæus, Origen, Clemens Alexandrinus, Eusebius, Athanasius, Œcumenius, and Theophylact (the last two belong to the eleventh century, but are very useful). Many Latin fathers are valuable for establishing the text of the old Latin version, but for the Greek, Jerome (d. 419) is worth all the rest; next to him rank Tertullian (d. 220) and Augustine (d. 430).

In using these authorities and determining the text, critics are governed by certain general rules deduced from the habits of transcribers and the laws of human nature. Griesbach, a German editor of the New Testament, has given the best statement of these rules, but in the application of them to special cases the judgment of scholars necessarily differs. Very often reasons can be drawn from the context and from the passage itself, for or against certain readings. These are termed internal grounds. Then, too, the origin of the readings deemed inaccurate must be accounted for, and this affects the evidence very often. In discussing the text of the classical authors scholars often make conjectural alterations, *i. e.*, change words into what they suppose the author wrote. This is not allowed in N. T. criticism. Nor is it ever necessary, since we have so many authorities and so many variations. There is less guess-work here than in the editions of any other ancient book.

The science of Biblical criticism was scarcely known when the common English version was made. It is well, therefore, to lay before the reader a brief account of the printed text of the Greek Testament, which was used by the translators of that version. The first printed edition of the whole Greek Testament was that contained in the Complutensian Polyglott, prepared at the expense of Cardinal Ximenes (1514–1519), but not published until 1522, when the Pope gave his permission. No old MSS. were used in preparing this edition. Erasmus hastily prepared an edition for the press, which was published in 1516, before the Complutensian appeared. The last editions of Erasmus (1527, 1535) were compared with the Complutensian, but no MSS. older than the tenth century were used. Then followed the editions

of Robert Stephens of Paris. The first (1546), and second (1549), are called *Mirificæ*, from the first word of the preface; the third (1550), called *Regia*, follows the fifth edition of Erasmus very closely, but Stephens used a number of good MSS. in preparing it. Beza's editions are dated respectively, 1559, 1565, 1582, 1589, 1598. From the edition of 1589, and the third edition of Stephens 1550, the translation of our present English Bible was chiefly but not invariably taken.* Beza was a better commentator than critic, but had good materials for his work. The Elzevir editions are the work of an unknown editor, who followed Stephens' Regia very closely. He gives no readings not found in the editions of Stephens and Beza, and probably consulted no Greek MSS. These editions were printed by Elzevir of Leyden; the first (1624) contains the Received Text, — a phrase borrowed from the preface to the second (1633). One hundred years elapsed before a *critical* edition of the Greek Testament was published. The pioneer was J. A. Bengel, the pious, pithy, and learned commentator. Wetstein largely increased the material. Then followed Griesbach, who may be deemed the founder of the science. Among the latest editors we name Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort.

Lachmann marks a new epoch in Biblical criticism. He first carried out the correct principle already suggested by Bentley and Bengel, which aims to substitute for the comparatively late and corrupt *textus receptus* the oldest attainable text from Nicene and ante-Nicene sources. His resources were defective, but since the discovery of the Sinaitic Bible, and the critical editions of the Vatican and other important MSS., we are enabled to ascertain with a tolerable degree of certainty and growing unanimity, the text which comes nearest to the apostolic original. The number of variations is very great, but the vast majority are isolated errors, analogous to those now termed typographical. Many more at the first glance are recognized as errors and accounted for. In about two thousand places there is room for a difference of opinion.

Of these probably not more than three fourths affect even the shadings of the sense; while those passages where a disputed reading modifies the doctrinal bearing do not exceed one hundred in number. Further, it can confidently be asserted that were all these altered, they would not affect the Scripturalness of any evangelical truth. In fact, the great number of authorities, with all their variations, is the best security for a correct text. The textual critic is likely to be most confident that we have the exact words written by the authors of the N. T. writings.

* According to the careful collations of Professor Abbot of Harvard University, the authorized E. V. agrees with Beza (1589) against Stephens (1550) in about 97 passages; with Stephens against Beza in about 47; and in about 67 it differs very immaterially from both. See the details in Schaff's *Revision of the English Version of the Holy Scriptures*, New York, 3d ed., 1877, pp. 28–30.

II. SPECIAL INTRODUCTION TO THE GOSPELS.

§ 7. *The Gospels.*

1. Name. The word 'gospel' means good news, glad tidings. It is used to translate a Greek word which at first signified a present in return for good tidings, or a sacrifice offered in thanksgiving for good news, then the good news itself. In the New Testament it always means *the glad tidings of salvation by Jesus Christ.* The word is now used in this sense; but as applied to the four books of the New Testament, which contain the records of our Lord's life on earth, it evidently means the writings which contain the glad tidings. The gospel is one, there are four Gospels in the latter sense. These are properly termed the Gospel, *according to* Matthew, Mark, etc., not the Gospel *of* Matthew, etc. There are four human writings, forming the one Divine record of the gospel. They do not assume to be full biographies of Jesus, but aim to give a selection of the characteristic features of his life and works, for the practical purpose of leading their readers to living faith in Him as the promised Messiah and Saviour of the world. The style is simple, unadorned, and straightforward. Never were histories written so purely historical The authors, in noble modesty and self-denial, entirely suppress their personal views and feelings, retire in worshipful silence before their great subject, and strive to set it forth in its own power to subdue, without human aid, every truth-loving and penitent heart.

2. Division. The first and fourth Gospels were composed by the Apostles Matthew and John, the second and third, under the influence of Peter and Paul, and by their immediate disciples, Mark and Luke; hence they are likewise of apostolic origin and canonical authority. Postponing to another place a discussion of the peculiarities of each, we here call attention to the most obvious distinction. The first three Gospels, while beginning the history at different points, confine themselves in their accounts of our Lord's ministry, to events which occurred in Galilee, until the final journey to death at Jerusalem; John specifically mentions the visits to Jerusalem, and tells of His ministry in Judea with some detail. The first three Evangelists are mere historians; they deal mainly in facts, and give the parables and the popular discourses of Christ concerning the kingdom of heaven. The fourth not only claims to be an eye-witness, but interprets, speaking with authority; the discourses of Christ in the fourth Gospel relate mostly to his Person and his relation to the Father; they are more metaphysical and theological, as they were addressed mostly to the leaders of the Jewish hierarchy, the Pharisees. The other three proceed, moreover, on a common outline. Hence they are termed the *Synoptic* Gospels, their authors the *Synoptists.*

The fourth Gospel was called very early, the *spiritual* Gospel (κατὰ πνεῦμα). Luther says it is 'the one true, tender, main Gospel'; Ernesti names it, 'the heart of Christ.' It is doubtless the sublimest of all literary compositions. Needed by the Church when it was written and ever since, to supplement the Synoptic Gospels, there is no evidence that the Apostle wrote it with such a conscious purpose. Certainly it detracts nothing from their trustworthiness or value. It does not transcend

them in their estimate of the Divine character of Christ; nor is it less historical, though more profound. All were needed, all are alike true, alike inspired. 'And thus the fourth Gospel could not properly compensate either of the other three with us, though, as the Gospel of the full idealization of the real life of Jesus in the perfect, personal life of love, it must evidently stand as the conclusion, the completion, and the crown of the Gospel books' (Lange).

We learn from both the Acts and the Epistles that from the very first the story of Jesus Christ was told by the Christian preachers, was in fact the substance of their message. It is probable that this story, being constantly repeated in public worship and in private circles, took stereotyped form, the more readily, on account of the reverence of the first disciples for every word of their divine Master. This oral tradition was not subject to great changes, since in the absence of books the memory was more accurate, and the Jews were of all people most literally exact in their preservation of words accounted sacred. There is no objection to supposing that this oral tradition was the common basis of the Synoptic Gospels. No doubt written documents in certain parts of our Lord's history were also used (see Luke i. 1–4). Scholars have puzzled themselves greatly to discover the various component parts of the Synoptic Gospels (see § 9. 1), but generally agree in assuming the existence of this oral tradition. The mistake, too often made, is in supposing that such oral tradition comprised all that was historically accurate, that what each added is of less authority, or in other words, that this oral tradition, could we discover exactly what it was, is more correct and authoritative than our canonical Gospels. This we cannot admit. The analogy of a written Revelation in the Old Testament is against it; the nature of the case does not favor it; the Gospels themselves afford no grounds for it, and to adopt such a view is to give up written records, incomparable in their simplicity and air of truthfulness, and to seek an *ignis fatuus*. Whatever theory be adopted as to the origin of the Synoptic Gospels, we hold to their truthfulness in their integrity.

§ 8. *Harmony and Chronology.*

1. Harmony. The four Gospels being the four representatives of the one gospel, there is a remarkable agreement in substance, while the greatest independence is to be noticed. As however our Lord's life on earth was one, attempts have been made from the earliest times to construct a *harmony*, as it is called, *i. e.*, to present all the events recorded by all the Evangelists in strict chronological order, and also to make one fuller account by using all the details mentioned by the several Evangelists when telling of the same event. No such harmony can claim to be infallibly correct. Perhaps the efforts of harmonists have often been injudicious; certainly some of the theories adopted by them have been used with success by the adversaries of our religion.

It should be observed that no one of the Evangelists pretends to give a full history, hence each may have omitted details of which he was well aware. Further, no one of them wrote all that was true, for then four truthful histories could not exist. It would be preposterous to assert this. These two facts dispose of a great mass of objections raised against the details of the Gospels, as involving discrepancies. On the other hand great caution must be exercised in assuming that similar miracles, sayings, and events are the same. The two miracles of feeding multitudes, one of five thousand, another of four, would certainly have been regarded as identical, had not accounts of both been found in the same Gospels. The particularity with

which they are distinguished is well adapted to enforce the caution just mentioned. Then our Lord often repeated the more important sayings put on record.

Real discrepancies cannot with fairness be said to exist. Apparent ones there undoubtedly are, but of just such a character as to establish the independence and truthfulness of the witnesses. Even where we cannot harmonize details, we have no right to say that any contradiction exists, since all the facts are not known to us. In every case we may assume, from the general truthfulness of all four Evangelists, that their accounts would harmonize entirely, had we all the facts in our possession. When we say the accounts cannot be harmonized, we simply mean that we do not know enough to construct the harmony. What other details would enable us to do so, we can conjecture, but our conjectures are of no authority. In presenting theories in regard to the harmony, we submit them as theories, which may be accepted or rejected, as the reasons urged do or do not commend themselves to the judgment of the reader. The exact statements of all the Evangelists are true, our attempts to blend them may be false. The former are the testimonies of truthful witnesses, the latter the summing up of advocates.

2. CHRONOLOGY. Besides the questions respecting the details of parallel passages, harmonists usually discuss questions of dates and of the order of events, or general chronology and chronological order.

(1.) *General Chronology.* The points to be fixed are the dates of our Lord's birth, baptism, and death. The two later dates are involved in the question, How long did the ministry of our Lord continue? The data for a comparison with profane history are not sufficient to fix the dates with certainty, and the Gospels themselves do not seem to aim at chronological accuracy. The statements respecting the course of Abijah (Luke i. 5–8), the star of the Magi (Matt. ii. 2–7), the enrolment under Quirinius (Luke ii. 2), and the death of Herod (Matt. ii. 19), are of value in discussing the date of the birth of Jesus. The references to secular rulers in Luke iii. 1, give a clue to the time of His baptism, while the details respecting the last Passover, in all the Gospels, are used to fix the date of His death. The length of His ministry affects the order as well as the chronology, and the controversy turns on the view taken of John v. 1. If the feast of the Jews there referred to, was the Passover, then there were four Passovers during our Lord's ministry; if it was the feast of Purim, or some other feast, then there were but three Passovers, *i. e.*, the length of the ministry was only a fraction more than two years, and the events extended over two years by the other theory are to be compressed into one. The beginning of the last year is not in dispute.

If we accept a three years' ministry, we would place the date of the birth of Jesus at B. C. 5, year of Rome 749, probably in December; that of His baptism in A. D. 27, year of Rome 780, in January; that of His death on April 7, A. D. 30, year of Rome, 783.

If the ministry were briefer, the probable dates would be: Birth, B. C. 4; Baptism, early in A. D. 28; Crucifixion, A. D. 30. See Lange on John. Other opinions are numerous. The date of the birth is variously fixed from (year of Rome) 747 to 754 (the common era), but recent commentators do not advocate a later point than 750.*

* It is certain from Matt. ii. 1–16, that Herod was still living when Christ was born. All chronologists agree in fixing the date of his death at (year of Rome) 750, just before the Passover, that is, four years before our Christian era. That era has only traditional authority and value. It dates from a learned monk, Dionysius Exiguus, in the sixth century, who erroneously fixed the year of the incarnation as coincident with the year of Rome 754. It is evident from the established date of Her-

The date of the crucifixion is also variously assigned from 781 to 786, but the great majority of modern authors agree upon 783, A. D. 30.

(2.) *Chronological order.* Undisputed order. — There is a general agreement as to the order up to the first Passover, and the return to Galilee through Samaria; also from the feeding of the five thousand narrated by all the Evangelists (Matt. xiv. 13–21; Mark vi. 30–44; Luke ix. 10–17; John vi. 1–14). The disputed order is therefore respecting the events recorded in Matt. iv. 13 to xiv. 12; Mark i. 14 to vi. 29; Luke iv. 14 to ix. 9; John iv. 1 to v. 47. Some of the incidents mentioned by Luke (xi.–xiii.) are also in dispute.

The theory which accepts a two years' ministry, compresses all the events in the passages above mentioned into one year, usually regarding the feast mentioned in John v. 1 as that of Purim, and not as the second Passover, agreeing however in general with the order advocated by Robinson and others. Lange, Ellicott, and many others uphold this view.

The best known theory is that of Robinson, who accepts a three years' ministry, placing in the first year, in addition to those mentioned by John, the following events: The opening of the Galilean ministry (Matt. iv. 17; Mark i. 14, 15; Luke iv. 14, 15); the rejection at Nazareth and the removal to Capernaum (Matt. iv. 13–16; Luke iv. 16–31); the call of the four fishermen (Matt. iv. 18–22; Mark i. 16–20; Luke v. 1–11); the healing of a demoniac at Capernaum (Mark i. 21–28; Luke iv. 31–37); the healing of Peter's wife's mother (Matt. viii. 14–17; Mark i. 29–34; Luke iv. 38–41); the first circuit throughout Galilee (Matt. iv. 23–25; Mark i. 35–39; Luke iv. 42–44); the healing of a leper (Matt. viii. 2–4; Mark i. 40–45; Luke v. 12–16); the healing of the paralytic (Matt. ix. 2–8; Mark ii. 1–12; Luke v. 17–26); the call of Matthew (Matt. ix. 9; Mark ii. 13, 14; Luke v. 27, 28). The second year opens with John v. 1; Matt. xii. 1; Mark ii. 23; Luke vi. 1.

There is still a third view, upheld by Lichtenstein and others, and fully detailed by Andrews. Accepting a three years' ministry, it places the whole of the Galilean ministry after the second Passover (John v. 1). About the previous year the Synoptists are silent. The events of the second year are all those recorded in the passages in dispute. The order is much simplified by this theory. It avoids the great difficulty which has been felt in extending the Synoptic accounts over three years, and also the difficulty common to both the other theories, namely, inserting so important a visit to Jerusalem, as that recorded in John v., at a point in the Synoptic narratives where there is nothing to indicate such a visit.

We add an outline, which presents the salient points of the history, according to Robinson and Andrews.

od's death, that our Lord's birth could not have taken place later than the beginning of the winter of A. U. 750. Chronologists differ as to the year: Bengel, Wieseler, Lange, Greswell, Ellicott, Andrews, fix it at 750 (A. U.); Petavius, Ussher, Browne, 749; Kepler, 748; Ideler, Wurm, Jarvis, Alford, and the French Benedictines, 747; Zumpt, 747 or 748, *i. e.*, 7 or 8 years before the common era. For particulars, see Wieseler (*Chronology of the Gospels*), Zumpt (*The Year of Christ's Birth*), Andrews (*Life of our Lord*), Robinson (*Harmony of the Gospels*), and Farrar (*Life of Christ*). The three authors last named, respectively present, in popular form, the three theories of our Lord's ministry, which are entitled to most consideration.

OUTLINE OF THE GOSPEL HISTORY.

Year of Rome.	A. C.		Matthew.	Mark.	Luke.	John.
		I. INTRODUCTION.				
		Prefaces	-	-	i. 1-4.	i. 1-5.
		Genealogies	i. 1-17.	-	iii. 23-38.	-
	B. C. 5	Antecedent Events	i. 18-25.	-	i. 5-80.	-
749	December	II. THE BIRTH AND CHILDHOOD OF JESUS	ii. 1-23.	-	ii. 1-52.	-
780	A. D. 27 January	III. OUR LORD'S INTRODUCTION TO HIS MINISTRY.				
		From the appearance of the Baptist	iii. 1, to	i. 1-13.	iii. 1-23.	i. 6, to
		To the wedding at Cana of Galilee	iv. 11.	-	-	ii. 12.
780	27	IV. FIRST YEAR OF OUR LORD'S MINISTRY. (*According to Andrews, narrated by* John *only.*)				
		From the First Passover	-	-	-	ii. 13, to
		To the second Passover	-	-	-	v. 1.
781	28	V. SECOND YEAR OF OUR LORD'S MINISTRY (*wholly in Galilee.*)	-	-	-	v. 1,
		From the beginning of the ministry	iv. 12, to	i. 14, to	iv. 14, to	to
		To the feeding of the five thousand and	xiv. 36.	vi. 56.	ix. 17.	vi. 14.
		The discourse at Capernaum	-	-	-	vi. 71.
780	27	IV. FIRST YEAR OF OUR LORD'S MINISTRY. (*According to Robinson.*)				
		From the first Passover, including the following events, narrated by the Synoptists:	-	-	-	ii. 13,
		The beginning of the Galilean ministry	iv. 17.	i. 14,	iv. 14.	
		The rejection at Nazareth and removal to Capernaum	iv. 13-16.		iv. 16-31.	to
		The call of the four fishermen	iv. 18-22.		v. 1-11.	
		The healing of a demoniac at Capernaum	-	to	iv. 31-37.	
		The healing of Peter's wife's mother	viii. 14-17.		iv. 38-41.	
		The first circuit through Galilee	iv. 23-25.		iv. 42-44.	
		The healing of a leper	viii. 2-4.		v. 12-16.	
		The healing of the paralytic	ix. 2-8.		v. 17-26.	
		The call of Matthew	ix. 9.	ii. 14.	v. 27-28.	
		Followed by the second Passover.	-	-	-	v. 1.
781	28	V. SECOND YEAR OF OUR LORD'S MINISTRY.				
		From the second Passover and the Sabbath controversy in Galilee	xii. 1, to	ii. 23, to	vi. 1, to	v. 1.
		To the feeding of the five thousand and	xiv. 36.	vi. 56.	ix. 17.	vi. 14.
		The discourse at Capernaum, including	-	-	-	vi. 71.
		The events narrated by Luke in	-	-	xi. 14, to xiii. 9.	-
		And those narrated by Matthew, not cited under IV.				
782	29	VI. THIRD YEAR OF OUR LORD'S MINISTRY	xv. 1, to	vii. 1, to	ix. 18, to	vii. 1, to
		Until the arrival at Bethany	xx. 34.	x. 52.	xix. 28.	xi. 57.
783	April 7, 30	VII. FROM THE ARRIVAL AT BETHANY	xxi. 1, to	xi. 1, to	xix. 29, to	xii. 1, to
		TO THE BURIAL OF JESUS	xxvii. 66.	xv. 47.	xxiii. 56.	xix. 42.
		VIII. RESURRECTION AND ASCENSION	xxviii.	xvi.	xxiv.	xx., xxi.

§ 9. *The Synoptic Gospels.*

ORIGIN. The common basis of the Synoptic Gospels was the oral teaching of the Apostles and eye-witnesses of the events of our Lord's life (see § 7. 2.). Matthew was himself, for the most part, an eye-witness; Luke seems to have had access to written documents on certain parts of the life of Jesus; Mark, the confidant of Peter, probably gives a faithful copy of the Gospel preached by that Apostle, and may also have used some records made by him under the fresh impression of the events themselves. We are not prepared to admit anything more in regard to the probable origin of the Synoptic Gospels. Scholars have disputed for ages which was written first, and what influence the earlier one had upon the others. A multitude of theories have been broached as to the component parts of each. If by such laborious investigations a *truer* history might be obtained, there would be some practical purpose in these theories. But we assume that the canonical Gospels are true, and did they contain superadded matter, the conjectural and contradictory character of the theories which assume this prove the impossibility of eliminating it. We shall not be surer of the truth by leaving simple straightforward records and searching for the lost original Gospel, if ever such an one existed.

We agree with Alford and others, that there is no good reason from the internal structure of the Synoptic Gospels to believe, but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form; that all drew from the same tradition, but each wrote independently. This is the most natural hypothesis, and we shall be able to offer evidence in support of it in commenting on nearly every section which narrates events recorded by more than one Evangelist. The independence of the writers appears from the fact, that no one narrative gives evidence of having been written to supplement another, to correct another, to adapt another to a different class of readers, or of having borrowed the common matter from the others. That the seeming independence arises from alterations made to give an appearance of originality is absurd: the character of the writers forbids it, and the character of the writings no less. These views have been carefully tested in the preparation of this Commentary, and are advanced here as having fully stood the test.

According to the testimony of the earliest Christian fathers, Matthew wrote first, then Luke, and Mark third. This testimony is of course rejected by those who hold theories respecting the origin of the Synoptics calling for another order. But even if we leave these theories out of the discussion, we cannot receive this testimony as conclusive.

If any Gospel shows internal evidence of priority, it is that of Mark. If it were a matter of importance to know what was the outline of the so-called traditional Gospel, we infer that it coincided in chronological order and salient features with the briefest, most vivacious synoptic Gospel, which is most accurate in its order, and in its style shows most marks of originality. If, however, Matthew wrote in Hebrew, the priority must be conceded to his Gospel. The priority of Luke is inferred by many from its relation to the book of Acts, which refers to it as a former treatise. The latter seems to have been published about the time when its narrative closes (63). It is asserted that neither Matthew nor Mark could have written before this time, hence Luke wrote first.

It appears then that patristic authority favors the priority of Matthew, internal evidence that of Mark, and the inference just suggested that of Luke. In other

words we are left in uncertainty on this point, which loses its importance, if we accept the theory that the Synoptists wrote independently of each other.

§ 10. *The Gospel according to Matthew.*

1. That this Gospel was written by the Apostle MATTHEW, there is no reason to doubt. Seventeen independent witnesses of the first four centuries attest its genuineness. Until the discovery of the Sinaitic manuscript, there was some uncertainty in regard to one of these witnesses, — the author of the so-called Epistle of Barnabas. That MS. contains the Greek text of this Epistle, which was written as early as A. D. 110 (possibly before), and there is now no doubt, that at that date the Gospel was known as that according to Matthew, since it is cited as such. The other testimonies of the second century are those of Papias, Justin Martyr, Irenæus, Tatian, Celsus (the heathen), and Tertullian. The evidence is more positive and explicit than that which supports any non-Biblical work of the same age.

2. MATTHEW (or LEVI; see Mark ii. 14; Luke v. 27, 29) was a publican, or taxgatherer, called by our Lord from the tollbooth, near the Sea of Galilee, where he was performing his secular duty. The name, according to Dr. Lange, might be interpreted as meaning 'God's free man.' Others with more reason, regard it as derived from the same word as Matthias (Acts i. 23, 26), meaning 'gift of God.' It is probable that this name was adopted as his new Christian, apostolic name (comp. Simon, Peter; Saul, Paul). While his former avocation was regarded by the Jews with contempt, it doubtless gave him an extensive knowledge of human nature and accurate business habits, which tended to fit him for his great work as an Evangelist. Indeed, it has been supposed that the topical arrangement of his Gospel is largely due to the influence of his previous occupation. The New Testament is silent in regard to his special labors. Tradition says he was murdered in Ethiopia, while at prayer, but according to the earlier statement of Clement of Alexandria, he died a natural death.

3. The Gospel was probably written in Palestine, for Jewish Christians. (On the original language, see below.) It presents Christ as the last and greatest Prophet and Lawgiver, as the Fulfiller of the Old Testament, as the Messiah and King of the true people of Israel. Its arrangement is not strictly chronological, but, topical, since it groups together similar works and sayings of Christ. Though a simple narrative in its form, and not proposing any definite design on the part of the author, it is in fact a historical proof that Jesus of Nazareth is the Messiah. The frequent references to the fulfilment of Old Testament prophecy suggest this purpose. While it is not certain that it was the first in time, it deserves the first place in the New Testament; for it forms the best link between the Old and New Testaments, the Law and the Gospel. It occupies the same position in the Canon of the New Testament, as the Pentateuch in the Old Testament, giving us in the Sermon on the Mount a counterpart of the legislation from Mount Sinai, the fundamental law of the Christian Church. Its leading object may be found in the declaration: 'I am not come to destroy, but to fulfil' (v. 17). With this must be closely joined the solemn words of ver. 20: 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' In it 'the life of Jesus is presented as forming part of the history and life of the Jewish nation; and hence as the fulfilment of the hereditary blessing of Abraham.' The genealogy, the revelation to Joseph, the visit of the Magi, peculiar to this Gospel, all combine to make this impression as one

begins to read, which is deepened by the Sermon on the Mount, the parables of the kingdom of heaven, the discourse against the Pharisees (chap. xxiii), and the repeated citations from the Old Testament prophecies, which are declared to be fulfilled in Christ.

4. In what *language* did Matthew first write his Gospel? The two views are (*a*) that it was originally composed in Hebrew, i. e., Syro-Chaldaic, or Western Aramaic, the dialect spoken in Palestine by the Jewish Christians; (*b*) that it was written in Greek, as we now possess it.

(*a*) The testimony of the early Church unanimously favors the first view. Those fathers who assert that Matthew wrote in Hebrew, also assert that his work was translated into Greek, and unhesitatingly employ the present Greek Gospel as a faithful representative of the Apostolic production. If we accept a Hebrew original, then we must also conclude that when the necessity for a Greek version became obvious, Matthew himself made, or caused to be made, the present Greek Gospel. Of this there is no positive and direct proof, but it accords with the testimony of the fathers, accounts for the double assignment of dates which we find, and also for the universal acceptance of our Gospel. It cannot be supposed that the Gospel, which is known to have existed from the end of the second century to the beginning of the fourth, under the name 'the Gospel according to the Hebrews,' was the original work of the Apostle, for there is good evidence that it was only a corrupted form of the Gospel of Matthew, and as such rejected and lost, while our present Gospel was preserved as the genuine Gospel. The idea that there was a briefer original Matthew, to which additions were made, is an ingenious fiction without historical basis and against internal evidence.

(*b*) In favor of a Greek original, or of the original character of our Gospel, it has been urged, not only that the testimony of the fathers is insufficient, unsatisfactory, and at times confused, but that the evidence from the Gospel itself is abundantly conclusive on this point. The theory of a version by Matthew himself will account for the early citation of the present Greek text, but not so readily for certain facts in the Gospel itself. It agrees most exactly with the other two (Mark and Luke) in the discourses, especially those of our Lord, and differs from them most in the narrative portions. And further, where citations from the Old Testament occur in the discourses, they are usually from the Septuagint, while those in the narrative appear to be independent translations from the Hebrew. It is argued: 'A mere translator could not have done this. But an independent writer, using the Greek tongue, and wishing to conform his narrative to the oral teaching of the Apostles, might have used for the quotations the well-known Greek Old Testament, used by his colleagues' (Smith, *Bib. Dict.*, art. 'Matthew'). This of course involves a comparatively late date for the Gospel. It is objected, that this habit of the Synoptists, of using the LXX. in reporting the discourses of our Lord, proves too much, namely, that our Lord himself spoke in Greek, using the very words of the LXX. which they agree in reporting. This difficulty is not an insuperable one. It is almost certain that our Lord spoke in Greek with foreigners, such as Pontius Pilate, the Greeks (mentioned in John xii.), the Syro-Phenician woman, but with his disciples and the Jewish people, in the Aramaic. These foreigners probably had not learned Hebrew, and no interpreter is mentioned. There is no improbability in the view that our Lord occasionally spoke in Greek, since that language was extensively used in Galilee of the Gentiles. (See Smith's *Bib. Dict.*, Am. ed., art. 'Language of N. T.,' by Professor Hadley.) The whole question is an open one, and it is to

be hoped that some future archæological discoveries will settle it. The drift of scholarly opinion is toward the acceptance of a Greek original. In any case there is no reason for doubting the genuineness of the canonical Gospel.

5. As regards the *time* when it was written, there is great uncertainty. Evidently Jerusalem had not been destroyed, and just as evidently some time had elapsed since the events it records had occurred (chaps. xxvii. 7, 8; xxviii. 15). Some of the ancients give the eighth year after the Ascension as the date, others the fifteenth; but Irenæus asserts that it was written 'when Peter and Paul were preaching at Rome' (after 61). If there was an original Hebrew Gospel, the earlier date belongs to it, but we would place our present Gospel between 60 and 66, a period during which both Mark and Luke probably wrote their Gospels.

§ 11. *The Gospel according to Mark.*

1. The second Gospel was written by MARK, or JOHN MARK, as he is also called (Acts xii. 12, 25; xv. 37). Its genuineness, attested by explicit testimony, has been little disputed; while its brevity and freshness have led to the opinion that it was the primitive Gospel (see § 7, 9). The theory that it once existed in briefer form and was enlarged to its present size by additions from various sources, is unsupported by evidence. (On the conclusion, see chap. xvi. 9.)

2. MARK, or JOHN MARK, was a Jew, probably a native of Jerusalem, where his mother Mary resided (Acts xii. 12). She was a person of some repute among the early Christians, as Peter, when released from prison, naturally went to her house. Mark was probably converted by that Apostle (1 Pet. v. 13), and the minute account of the young man who followed Jesus on the night of the betrayal (Mark xiv. 51, 52) together with the omission of the name, points to the Evangelist as the person concerned. Going with Paul and Barnabas (his 'cousin,' Col. iv. 10), as their minister (Acts xii. 25), on their first missionary journey, he left them at Perga (xiii. 13), and in consequence became the occasion of 'sharp contention' between them (xv. 36–40). Afterwards in Rome he appears as a companion of Paul (Col. iv. 10; Philem. 24). He was with Peter when that Apostle wrote his first Epistle (1 Pet. v. 13), but was at Ephesus with Timothy at a date probably later (2 Tim. iv. 11).

Trustworthy details respecting his after life are wanting, but ancient writers agree in speaking of him as the 'interpreter' of Peter. This may mean that he translated for the Apostle, but more probably that he wrote his Gospel in close conformity to Peter's preaching.

3. This close relation to Peter is confirmed by the Gospel itself. Many events are recorded as if from the lips of an eye-witness. Some suggest, that the Gospel is based upon a diary of Peter, sketching his fresh impression of events as they occurred. The style shows the influence of that Apostle. Peter's address to Cornelius (Acts x.) has been called the Gospel of Mark in a nutshell. A comparison of the accounts in Matt. xvi. 13–23 and Mark viii. 27–33, indicates that Peter himself (or an enemy of his, which is impossible) occasioned the omission of the praise ('Thou art Peter,' etc.); and yet the insertion of the rebuke ('Get thee behind me, Satan,' etc.). Mark alone mentions the two cock-crowings (chap. xiv. 72), thus increasing the guilt of Peter's denial. Even if not submitted to the Apostle for approval (as Eusebius asserts on the authority of Clement of Alexandria), the faithfulness of the history may well be accepted.

4. The Gospel begins with the baptism of John, gives few discourses, dealing mainly with facts arranged in chronological order (see p. 18), narrating these in brief, rapid sketches with graphic power. No subjective sentiments or reflections are

interwoven (see, however, chap. vii. 19). Peculiar to this Evangelist are the repeated use of 'straightway,' and of the present tense in narratives, the prominence given to Christ's power over evil spirits, such touches and incidents as the following: that Jesus was 'in the *hinder* part of the ship, *asleep on the boat cushion*' (iv. 38); that 'he looked round about on them *with anger*' (iii. 5); beholding the rich young man 'he loved him' (x. 21); the vivid details of the escape of the 'young man,' probably himself (xiv. 51, 52). A few miracles and one parable also are found only here. These peculiarities serve to show both independence of the other Evangelists and the close relation to some eye-witness.

5. Although written in Greek, the Gospel was designed for Roman readers, and is especially adapted to their mind, so easily impressed by exhibitions of energy and power. It exhibits Christ as the spiritual conqueror and wonder-worker, the Lion of the tribe of Judah, filling the people with amazement and fear. Mark introduces several Latin terms; he even substitutes Roman money for Greek (xii. 42), which Luke does not, and notices that Simon of Cyrene was 'the father of Alexander and Rufus' (xv. 21), who were probably Christians in Rome (Rom. xvi. 13). It is therefore most likely that the Gospel was written in that city, before the destruction of Jerusalem, whether before or after the Gospel of Luke, is uncertain (see § 9).

6. Mark may be said to form the connecting link between Matthew and Luke, Peter and Paul, the Jewish and the Gentile Christianity. But his Gospel is independent of the other two. Its similarity to Matthew has not only led the mass of readers to undervalue it, but exposed it to numerous slight alterations on the part of the early copyists. Precisely where Mark's peculiarities were most apparent, these attempts to produce literal correspondence with Matthew have been most frequent. Modern textual criticism has achieved here a proportionately greater work of restoration. For abundant proof that this Gospel is not an abridgment of that of Matthew, see the commentary throughout.

§ 12. *The Gospel according to Luke.*

1. Common consent and internal evidence sustain the view that the author of the third Gospel was LUKE, mentioned in Col. iv. 14; 2 Tim. iv. 11; Philem. 24. The only question has been whether we possess the book in its original form. Marcion, a Gnostic heretic, who flourished in the second century, used a Gospel, which, while agreeing in general with this, omitted chaps. i., ii., and connected iii. 1, immediately with iv. 31. After renewed and exhaustive discussion in modern times, it may be considered settled, that Marcion, as the early Fathers assert, mutilated the Gospel of Luke to suit his dualistic views of the antagonism between the Old and New Testaments. Objections have been made to chaps. i. and ii. on doctrinal grounds; but the same objections could be made against passages in the other Gospels, which are undoubtedly genuine.

2. The name LUKE, Greek LUCAS, is probably an abbreviation of Lucanus, possibly of Lucilius, but not of 'Lucius' (Acts xiii. 1; Rom. xvi. 21). The Evangelist was not a Jew, as is evident from Col. iv. 14, where 'the beloved physician' is distinguished from 'those of the circumcision.' The opinion that he was a native of Antioch (Eusebius) may have arisen from confounding him with 'Lucius' (Acts xiii. 1). That he was one of the Seventy or of the two who were walking to Emmaus, is unlikely, as he was not himself an 'eye-witness' (chap. i. 2) of the Gospel facts. A physician according to the New Testament, a painter also, according to tradition.

he comes into historical prominence as the companion of Paul in his later journeys, though his presence is modestly indicated in his own narrative only by the change to the first person plural. Joining the Apostle at Troas (Acts xvi. 10), he accompanied him to Philippi on his second journey; rejoining him some years later at the same place (xx. 5), he remained with Paul until the close of the New Testament history.

Of his subsequent life little is known. 'It is, as perhaps the Evangelist wishes it to be; we only know him whilst he stands by the side of his beloved Paul; when the master departs, the history of the follower becomes confusion and fable' (Archbishop Thomson).

3. The Gospel of Luke was written, primarily, for the use of one 'Theophilus' (chap. i. 3). Some have supposed that the name, which means 'Lover of God,' is applicable to any Christian reader. But it is better to refer it to a person. The minute description of places in Palestine, indicates that he was not an inhabitant of that country, while the mention of small places in Italy as familiarly known (Acts xxvii. 8–16) makes it probable that his home was at Rome, a view confirmed by the abrupt conclusion of Acts. In any case he was a Gentile. The Gospel was designed mainly for Gentile Christians, and is Pauline in its type, representing the Gospel in its universal import for all nations and classes of men, in opposition to Jewish exclusiveness. This agreement with Paul is but natural from his close personal intimacy, but there is no evidence that Paul dictated it, and that it was referred to by the Apostle as *his* Gospel (2 Tim. ii. 8; 'my gospel'). The preface indicates nothing of this, nor does the style. The verbal resemblances, especially in the account of the words of institution of the Lord's Supper (comp. Luke xxii. 19, 20 with 1 Cor. xi. 23–25), are such as would result from companionship with Paul, but there is nothing here (or in the writings of Paul himself) to sustain the view that it was written in the interest of a distinctively Pauline party in the early Church. That whole (Tübingen) theory is now exploded.

4. The peculiarities of the third Gospel are marked. The style closely resembles that of the Acts, but has a larger number of Hebraisms, especially in the first two chapters, which indicate the use of Hebrew documents by the Evangelist. Where he describes scenes he had witnessed, the style is far more pure. A large number of words are peculiar to Luke, and to him we are indebted for nearly all the chronological notices which link the Gospel facts with ancient history in general. The narrative is more complete than the others, and yet the order is not strictly chronological. He presents himself more as an author than the other three, yet never names himself. That he was an educated physician appears both from his style in general and his mode of describing diseases. He, more than the other Evangelists, presents Christ as the 'Physician,' recording details which 'give greater prominence to the genuine humanity of his person and the healing nature of his redeeming work.' The same is true of the incidents peculiar to this Gospel: the account of the Nativity, the presentation in the temple; the miraculous draught of fishes; the sending out of the Seventy; the parables of the Good Samaritan, the barren fig tree, the lost sheep, the prodigal son, the unjust steward, Dives and Lazarus, the importunate widow, the Pharisee and the Publican, the ten pounds, and the visit to Zacchæus, with many details respecting the closing scenes. 'In studying it, we are more attracted by the loveliness than even by the dignity of the Lord; and the Holy One, born of Mary, appears before our eyes as the *fairest* of the children of men.'

5. This Gospel also was written before the destruction of Jerusalem, to which

there is no allusion except in our Lord's prophecy. Had such a prophecy been fabricated, the details would have been fuller. As the Gospel was written before Acts (Acts i. 1), it is highly probable that the former was written at Cæsarea, in Palestine, during Paul's imprisonment there (A. D. 58–60), the latter at Rome, before the close of Paul's first imprisonment there (A. D. 61–63). Some date the Gospel even earlier, the place of composition being determined in accordance with the date assigned. It may have been written earlier than the Greek Gospel of Matthew, but on the well-sustained view of the independence of the Synoptical Gospels, the question loses its importance. The nearer the dates of writing, the less the probability that this was compiled from the other two. That the Gospels of Matthew and Mark are referred to in chap. i. 1, is very improbable (see commentary).

§ 13. *The Gospel according to John.*[1]

1. The author of the fourth Gospel was the Apostle JOHN. The last written, it was written by the last of the Twelve, the disciple whom Jesus loved, who leaned on his breast at the last supper, who stood at the cross and at the open tomb, and who witnessed the greatest facts which ever occurred or ever will occur in the history of mankind. After protracted controversy the conviction is more firmly grounded, that no one but the Apostle John could have written it. (The genuineness of chap. viii. 1–11 will be discussed in that place.) The external and internal evidence are both very strong: The testimony of antiquity, heretical as well as orthodox, is unanimous and goes back to the pupils of John. The Gospel claims John as its author, and the modest references to himself combine with the characteristics peculiar to an eye-witness to support the claim. The familiarity with Jewish nature and with localities in Palestine furnish incidental corroboration, while the solemn and explicit testimony of chap. xix. 35, and the sublime character of chaps. xiv.–xvii., far outweigh the objections drawn from seeming discrepancies of a minor nature. There is no doctrinal difference between this and the Synoptic Gospels. The longer discourses form no objection, since it was to be expected that John would narrate these; some, because they were spoken in privacy, and John heard them; others, because they contained severe language against the Jews, which would be appropriately reported in the latter part of John's life. If he did not write it, it is a forgery — and this alternative is both a literary impossibility and a moral monstrosity. If a forger can write such a book, then Beelzebub has for these eighteen centuries cast out devils. The opponents substitute an unnatural and an immoral miracle for a rational and moral one.

2. The fourth Gospel stands by itself. Its relation to the other three has been much discussed. The truth lies midway between two opposing theories; it was neither designed as a supplement to the Synoptists, nor written without any reference to them. A supplement would not contain so many things in common with the other Gospels; had John been unaware of the existence of the other accounts he would scarcely have omitted such important events as the transfiguration. In any case his independence and inspiration are to be insisted upon. The character of the Gospel is a sufficient proof of both. This is the Gospel of life, light, and love, the Gospel of holy peace and union. It reveals the inmost secrets of the divine human person of our Lord and of his redeeming love. No human composition can compare with it. It has ever exerted and will ever exert an irresistible attraction upon the strongest minds and purest hearts, and 'draw all men' to Christ. It de-

[1] For a special introduction to John, see commentary on that Gospel.

picts mainly the labors of Jesus in Judea among the Pharisees and scribes, while the Synoptists present chiefly his labors in Galilee among the common people. Omitting most of the miracles, he records the greatest, two of them (at the wedding in Cana and the raising of Lazarus) not mentioned by the others. He preserves for us the most profound discourses of our Lord, on his relation to the Father, to his disciples, and to the world. He is silent about the outward Church and the visible sacraments, but unfolds the idea of the vital union of believers with Christ and of the communion of saints. Instead of the institution of baptism he gives the discourse with Nicodemus on regeneration of water and of the Spirit; and instead of an account of the institution of the Lord's Supper, we have the mysterious discourse on the eating of the flesh and the drinking of the blood of the Son of Man by faith. He sets forth the incarnate divinity, the Synoptists the divine humanity of the God-man. He begins with the eternal Son of God; Matthew and Luke with the birth from the Virgin Mary; Mark with the public preaching of Christ. But the Christ of John is as truly human in all things, as the Synoptic Christ, and the latter as truly divine as the former.

3. The Gospel was probably written at Ephesus towards the close of the first century, at least early testimony leads to this view. Later anonymous writers state that it was written in Patmos. Internal evidence points, though not conclusively of itself, to a later date than the destruction of Jerusalem. We have no positive evidence as to whether John wrote it before or after his general Epistles and the Apocalypse. The probabilities are that it was written first, since the other writings indicate a more advanced stage in the development of error within the Church, and the Apocalypse, the book of the future, appropriately closes the canon of the New Testament.

THE GOSPEL ACCORDING TO

MATTHEW.

CHAPTER I. 1–17.

The Genealogy of Jesus the Messiah.

1 THE book of the [a] generation of Jesus Christ, [b] the son of David, [c] the son of Abraham.

2 Abraham begat Isaac;
And Isaac begat Jacob;
And Jacob begat Judas and his brethren;
3 And [d] Judas[1] begat Phares and Zara[2] of Thamar;[3]
And Phares[2] begat Esrom;[4]
And Esrom[4] begat Aram;[5]
4 And Aram[5] begat Aminadab;[6]
And Aminadab[6] begat Naasson;[7]
And Naasson[7] begat Salmon;
5 And Salmon begat Booz[8] of [e] Rachab;[9]
And Booz[8] begat Obed of [f] Ruth;
And Obed begat Jesse;

6 And Jesse begat David the king;
And [g] David the king[10] begat Solomon, of her *that had been the wife* of Urias;[11]
7 And [h] Solomon begat Roboam;[12]
And Roboam begat Abia;[13]
And Abia[13] begat Asa;[14]
8 And Asa[14] begat Josaphat;[15]
And Josaphat[15] begat Joram;
And Joram begat Ozias;[16]
9 And Ozias[16] begat Joatham;[17]
And Joatham[17] begat Achaz;[18]
And Achaz[18] begat Ezekias;[19]

[a] Luke iii. 23-38.
[b] chap. xxii. 42-45. 2 Sam. vii. 12-16. Ps. cxxxii. 11. lxxxix. 35, 36. Is. xi. 1. Luke i. 32, 69. John vii. 42 Acts ii. 30. Rom. i. 3.
[c] Gen. xii. 3. xxii. 18. Gal. iii. 16.
[d] Gen. xxxviii. 29, 30. Comp. Ruth iv. 18-22. 1 Chron. ii. 1-15.
[e] Josh. ii., vi. 22-25.
[f] Ruth ii.-iv.
[g] 2 Sam. xii. 24.
[h] 1 Chr. iii. 10-14 (on vers. 7-12).

[1] Judah [2] Pharez and Zarah [3] Tamar [4] Hezron (*Greek* Esrom)
[5] Ram [6] Amminadab [7] Nahshon [8] Boaz [9] Rahab
[10] *the best authorities omit* the king [11] of the *wife* of Uriah
[12] Rehoboam [13] Abijah [14] *Greek* Asaph [15] Jehoshaphat
[16] Uzziah [17] Jotham [18] Ahaz [19] Hezekiah

10 And Ezekias [19] begat Manasses; [20]
And Manasses [20] begat Amon; [21]
And Amon [21] begat Josias; [22]
11 And Josias [22] begat [i] Jechonias [23] and his brethren, about the time they were carried away [24] to Babylon: [i] Esther ii. 6. Jer. xxiv. 1 xxvii. 20.
12 And after they were brought [24] to Babylon, Jechonias [23] begat Salathiel; [25]
And Salathiel [25] begat Zorobabel; [26]
13 And Zorobabel [26] begat Abiud;
And Abiud begat Eliakim,
And Eliakim begat Azor;
14 And Azor begat Sadoc;
And Sadoc begat Achim;
And Achim begat Eliud;
15 And Eliud begat Eleazar;
And Eleazar begat Matthan;
And Matthan begat Jacob;
16 And Jacob begat [k] Joseph the husband of Mary, of whom was born [l] Jesus, who is called [m] Christ. [k] vers. 18, 19. [l] vers. 21, 25. Luke i. 31. ii. 21. [m] chap. xxvii 17. Ps. ii. 2. Dan. ix. 25, 26.
17 So all the generations from Abraham to [27] David *are* fourteen generations; and from David until [27] the carrying away into [28] Babylon *are* [29] fourteen generations; and from the carrying away into [28] Babylon unto Christ *are* [29] fourteen generations.

[20] Manasseh [21] *Greek* Amos [22] Josiah [23] Jechoniah
[24] at the time of the removal — after the removal [25] Shealtiel
[26] Zerubbabel [27] unto [28] removal to [29] *omit* are

CONTENTS. *The genealogy of Christ.* Two lists of the human ancestors of Christ are given in the New Testament: Matthew, writing for Jewish Christians, begins with Abraham; Luke (iii. 23–38), writing for Gentile Christians, goes back to Adam the father of all men (for other points of difference, see on ver. 16). According to his human nature, Christ was the descendant of Abraham, David, and Mary; according to his divine nature He was the eternal and only-begotten Son of God, begotten from the essence of the Father. John (i. 1–18) begins his Gospel by setting forth his divine genealogy. In Him, the God-man, all the ascending aspirations of human nature towards God, and all the descending revelations of God to man meet in perfect harmony. Matthew begins at Abraham: 1. to prove to Jewish Christians that Jesus of Nazareth was the promised Messiah; 2. to show the connection between the Old and New Testaments through a succession of living persons ending in Jesus Christ, who is the subject of the Gospel and the object of the faith it requires.

Christ is the fulfilment of all the types and prophecies of the Old Testament, the heir of all its blessings and promises, the dividing line and connecting link of ages, the end of the old and the beginning of the new history of mankind. In the long list of his human ancestors, we have a cloud of witnesses, a compend of the history of preparation for the coming of Christ down to the Virgin Mary, in whom culminated the longing and hope of Israel for redemption. It is a history of divine promises and their fulfilment, of human faith and hope for the 'desire of all nations.' In the list are named illustrious heroes of faith, but also obscure persons, written in the secret book of God, as well as gross sinners redeemed by grace, which reaches the lowest depths as well as the most exalted heights of society. Matthew's table is divided into three parts, corresponding to three periods of Jewish preparation for the coming of Christ (see on ver. 17).

Ver. 1. **The book of the generation** (or, *birth*, the same word in Greek as in ver. 18). Literally, 'book of birth, birth-book,' *i. e.*, pedigree, genealogy. The title of the genealogical table, vers. 1–17, not of the whole Gospel, nor of the first two chapters, nor of chap. i. Possibly the title of an original (Hebrew) document, used by the Evangelist. — **Jesus Christ.** This combination is the Gospel in a nutshell, a declaration that Jesus is the Christ, the promised Messiah, the great truth, which the following narrative is to establish. — **Jesus.** The human name (ver. 21) = the Hebrew Joshua (comp. Heb. iv. 8) = the Lord is

Helper, Saviour (Ex. xxiv. 13; Num. xiii. 16; Neh. vii. 7). — **Christ** = The Messiah, the Anointed One; the official title. Applied to the three officers of the Old Testament theocracy: prophets (1 Kings xix. 16), priests (Lev. iv 3; v. 16; Ps. cv. 15), and kings (1 Sam. xxiv. 7, 11; Ps. ii. 2; Dan. ix. 25, 26). Here all three offices are combined and perfected. Christ is our Anointed Prophet, Priest, and King. That of 'King' was most prominent in the expectations of the Jews. — **The Son of David.** 'David the king,' ver. 6. From him descended One 'born King of the Jews' (ii. 2). — **The Son of Abraham.** The genealogy is traced back thus far, because 'to Abraham and his seed were the promises made' (Gal. iii. 16). The Epistle to the Galatians shows the connection of the gospel and the covenant with Abraham. 'Son' here is almost = 'seed' there; both refer to Christ.

Ver. 2. **Abraham begat Isaac.** 'Begat,' repeated throughout, makes prominent the idea of a living connection and succession. — **Judah**, the direct ancestor, is named; **his brethren** are added, to indicate the connection with the whole covenant nation.

Ver. 3. **Tamar**, a heathen woman, guilty of intentional incest. The Jews and some commentators seek to excuse her, but the stain must be admitted. The mention of this name not only proves the correctness of the genealogy, but tends to humble Jewish pride and exalt the grace of God.

Ver. 5. **Rahab.** Another heathen woman, a sinner also. Undoubtedly the woman of Jericho (Joshua ii. 1; vi. 23, 25). But by heroic faith she rose above her degradation. — **Ruth.** Still another heathen woman; though personally not criminal, to her also a stain attached according to the Jewish law. The book which bears her name and tells her story is a charming episode of domestic virtue and happiness in the anarchical period of the Judges, when might was right. Its position in the canon is a recognition of the working of God's grace outside of Israel, and a prophecy of the calling of the Gentiles. — Compare the record in Ruth iv. 18-22. The long interval between the taking of Jericho and the birth of David (366 years according to Ussher), has led to the supposition that some names are omitted here, as is certainly the case in vers. 8-11. But Rahab was probably young at the time Jericho was taken, Boaz old at the time of his marriage, and David was the youngest son of an old man. See further under ver. 17.

Ver. 6. **David the king.** Emphatic as the culminating name of an ascending series. Even here pride is humbled; the wife of a heathen is mentioned, David's partner in the deepest guilt of his life, but also in his most profound penitence (Ps. li). — **The wife of Uriah.** 'Her that had been the wife' seems to gloss over the guilt.

Ver. 8. Between **Joram** and **Uzziah**, three names are intentionally omitted: Ahaziah, Joash, and Amaziah, probably to reduce the number of generations. These three were chosen, either because personally unworthy, or because descendants to the fourth generation from Jezebel, through Athaliah.

Ver. 11. **Josiah.** The next king was Jehoiakim (2 Kings xxiv. 6; 2 Chron. xxvi. 8). He was forcibly placed on the throne by the king of Egypt, hence unworthy of mention. — **The removal.** Spoken of indefinitely, as it extended over a considerable period of time during three successive reigns. The word used does not necessarily imply a forcible removal, the Jews being accustomed to speak of the Captivity in this mild way. The course is downward through these royal generations.

Ver. 12. The succeeding list cannot be verified, although we meet with the names of Salathiel (Shealtiel), Zerrubbabel (Ezra iii. 2; Neh. xii. 1; Hag. i. 1) in the Old Testament. 'In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother' (Alford).

Ver. 13. **Abiud.** This name is not mentioned among the sons of Zerubbabel in 1 Chron. iii. 19, 20. He is supposed by some to be identical with *Hananiah* (1 Chron. iii. 19); by others with *Hodaiah* (1 Chron. iii. 24), one of his descendants, who is further supposed to be the Judah of Luke iii. 26; all this, however, is conjecture. The downward course reaches its lowest point in the humble carpenter of Nazareth. The promised Saviour was to be 'a root out of a dry ground' (Is. liii. 2).

Ver. 16. **Joseph**, the legal father, whose genealogy is here given. In Luke iii. 23, Joseph is called 'the son of Heli.' Explanations: —

(1.) Luke gives the genealogy of Mary, Heli being her father, and the father-in-law of Joseph. This is the most probable view, since the writers of the New Testament assume that Jesus was descended from David through his mother. It involves no positive difficulty, and is in accordance with the prominence given to Mary in the opening chapters of Luke. See notes on Luke iii. 23.

(2.) Both are genealogies of Joseph. This assumes one, or perhaps two, levirate marriages in the family of Joseph. (A levirate marriage was one in which a man wedded the widow of his elder brother, the children being legally reckoned as descendants of the first husband: comp. Deut. xxv. 5, 6; Matt. xxii. 24, and parallel passages.) It is supposed that *Jacob* (Matthew) and *Heli* (Luke) were brothers or half-brothers, one of whom died without issue, the other marrying the childless wife. If brothers, *Matthan* (Matthew) and *Matthat* (Luke) refer to the same person. The objection to the whole theory is, that Jewish usage would insert in the genealogy not the name of the second husband (the real father), but only that of the first husband who died childless. The theory that Jacob and Heli were brothers compels us to assume an identity which is opposed rather than favored by the similarity of the names: Matthan and Matthat. The theory that they were half-brothers assumes a second levirate marriage in the case of Matthan and Matthat. Besides the double difficulty thus created, there is no evidence that the levirate usage applied to half-brothers. The view that the names Matthan and Matthat refer to the same person, involves the cousinship of Joseph and Mary, which is nowhere alluded to. According to another hypothesis, the royal ancestry of Joseph is given by Matthew, a descent from David through private persons is traced by Luke This implies inaccuracy in one or the other. — **Of whom was born.** The form here changes in accordance with the miraculous conception and birth of Jesus.

Ver. 17. **Fourteen generations.** There were exactly fourteen generations from Abraham to

David; the two other series are made to correspond. But to make out the second and third series, one name must be counted twice. We prefer to repeat that of David, and close the second series with Josiah, since Jeconiah and his brethren are only indefinitely included in it; the third then begins with Jeconiah and ends with Christ. Thus:—

Abraham.	David.	Jeconiah.
Isaac.	Solomon.	Shealtiel.
Jacob.	Rehoboam.	Zerrubbabel.
Judah.	Abijah.	Abiud.
Pharez.	Asa.	Eliakim.
Hezron.	Jehoshaphat.	Azor.
Ram.	Joram.	Sadoc.
Amminadab.	Uzziah.	Achim.
Nahshon.	Jotham.	Eliud.
Salmon.	Ahaz.	Eleazar.
Boaz.	Hezekiah.	Matthan.
Obed.	Manasseh.	Jacob.
Jesse.	Amon.	Joseph.
David.	Josiah.	JESUS.

Meyer counts Jeconiah twice, since he belongs to the period before and during the Captivity. Others, with less reason, repeat the name of Josiah; others make no repetition, but reckon the third series from Shealtiel to Christ, including the name of Mary, which seems forced.

In a nation where few books and records existed, such genealogical tables would be put into a form easy to be remembered. Hence, the omissions and the divisions which cover the three periods of Israelitish history. The numbers here involved, two, three, and seven, had a symbolical significance among the Jews, but this symbolism is not the prominent reason for the arrangement. It has been noticed that the forty-two generations correspond with the forty-two years of the wandering in the wilderness. Thus Jesus is the sacred heir of the ancient world; as heir of the blessing, the Prophet of the world; as heir of the sufferings entailed by the curse, its atoning High Priest; as heir of the promise, its King.

CHAPTER I. 18–25.

The Circumstances of the Birth of Jesus Christ.

18 NOW the birth of Jesus Christ was on this wise: [a] When as [a] Luke i. 27.
his mother Mary was espoused [1] to Joseph, before they
19 came together, she was found with child [b] of the Holy Ghost. [b] Luke i. 35.
Then [2] Joseph her husband, being a just *man*, and not willing [c] [c] Deut. xxiv. 1.
to make her a public example, was minded to put her away Matt. xix. 8.
20 privily.[3] But while he thought on these things, behold, the [4]
angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy
wife: for that which is conceived [5] in her is of the Holy Ghost.
21 And she shall bring forth a son, and [d] thou shalt call his name [d] Luke i. 31; ii. 21.
22 JESUS: [e] for He [6] shall save his people from their sins. Now [e] John i. 29.
all this was done,[7] that it might be fulfilled which was spoken of Acts iii. 26; xiii. 23.
23 the Lord by the [f] prophet,[8] saying, Behold, a [9] virgin shall be [f] Isa. vii. 14.
with child, and shall bring forth a son, and they shall call his
name Emmanuel,[10] which being interpreted is,[11] God with us.
24 Then Joseph being raised [12] from sleep did [13] as the angel of
25 the Lord had bidden [14] him, and took unto him his wife: And
knew her not till she had [15] brought forth her first-born son: [16]
and he called his name [g] JESUS. [g] Comp. vers 16, 18.

[1] His mother Mary having been betrothed [2] And
[3] privately, *or* secretly [4] an [5] begotten [6] for it is he that
[7] hath come to pass [8] by the Lord through the prophet [9] the
[10] Immanuel [11] which is, being interpreted [12] And Joseph arose
[13] and did [14] commanded [15] *omit* had [16] a son

CONTENTS. The circumstances preceding the Nativity: Mary, doubted by her betrothed husband; his design of putting her away privately; her vindication by means of a dream; Joseph's faith; the name in accordance with prophecy; the actual birth. As the sinless second Adam,

and as the Saviour of men, Jesus could not come into the world by ordinary human generation, but by a new creative act of God, or the supernatural agency of the Holy Ghost. Sin is propagated by generation, the active agency of man; and what is born of the flesh is flesh. God formed the first Adam of the mother earth, the Holy Ghost formed the second Adam out of the flesh of a pure virgin. Even the heathen had a dim conception that the ideal of the race could not be realized without supernatural generations of sages and heroes from a pure virgin (Buddha, Zoroaster, Romulus, Pythagoras, Plato). The heathen myths are carnal anticipations of the mystery of the Incarnation.

Ver. 18. **The birth of Jesus Christ.** Same word as in ver. 1 ('generation'). Here it means 'origin.' The more usual word implies a 'begetting'; the choice of this word indicates something peculiar in this birth, as does the form: 'Abraham begat Isaac,' etc., etc.; 'the birth of Jesus Christ, however, was in this wise.' 'For,' in the next clause, implies: there is need of a particular account, for the circumstances were peculiar. The best critics, however, omit the word. — **His mother Mary having been betrothed to Joseph.** 'Betrothed,' not yet 'espoused.' The betrothal was previous to the discovery. After betrothal unfaithfulness on the part of the woman was deemed adultery. — **Before they came together,** lived together in one house as man and wife. — **She was found.** Perhaps by herself, according to the revelation made to her (Luke 1. 26 ff.). If this verse points to a time after her return from visiting Elizabeth (see notes on Luke i. 39 ff.), her condition would soon be apparent. — **Of the Holy Ghost.** A statement of fact, not a part of the discovery, or Joseph would not have been perplexed. The Third Person of the Trinity is meant. Comp. Luke i. 35. 'Conceived by the Holy Ghost, born of the Virgin Mary,' is an article not only in our Apostles' creed, but in nearly all other creeds of the ancient Church. On the other hand, neither the Scriptures nor the early Church know anything of the supernatural, immaculate conception of Mary. Christ is the sole, the absolute exception to the universal rule of sinfulness; a miracle in history.

Ver. 19. **Joseph,** according to the Jewish law, **her husband.** Comp. ver. 20; Gen. xxix. 21; Deut. xxii. 24. — **A just man,** a man of uprightness. His conduct does not compel us to accept the sense: a kind man. He was influenced by justice. Mary had possibly told him of the revelation made to her: he was just in giving her a hearing, and then, in consequence, in not wishing to make her a public example. At the same time, justice led him, as a Jew, to the intention of putting her away, though privately. The former phrase is the more remarkable, since such justice is rarely exercised to one in the situation of Mary. So high a regard for the honor and reputation of a woman is most rare in Eastern countries. Mary's strong faith may have influenced him also. — **Not willing** expresses the mere wish; **was minded,** the intention; a distinction not always recognized in discussing this passage. — **Privately.** In the conflict between his sense of right and his regard for Mary, he chose the middle way of private divorce. The eternal Son of God exposed himself, at his very entrance into the world, to the suspicion of illegitimacy! One chosen to be His mother was suspected of unfaithfulness by her husband! — The two kinds of divorce among the Jews. The private divorce here spoken of consisted in giving the wife a bill of divorce (Deut. xxiv. 1-3; Matt. xix. 8), without assigning a reason for it. The public divorce would have involved the charge of adultery, and consequent punishment, stoning to death. By preferring the former, Joseph exhibited not only kindness but self-sacrifice, since her condition, when publicly known, would be reckoned his disgrace.

Ver. 20. **But while he thought on these things.** As 'a just man,' he was pained and grieved, yet not having entirely lost confidence in her, he thought the matter over; then came the deliverance from doubt. An honest doubter will obtain light, but not he who gives way to passion. Man's extremity, God's opportunity. — **An angel of the Lord.** Gabriel had appeared to Mary; here the angel is not named. Angels, who are 'ministering spirits,' appeared to reveal God's will before the coming of Christ. Since the full revelation of the One Great Mediator, the necessity for their appearance has ceased. The phrase, 'The angel of the Lord,' in the Old Testament, often refers to the Second Person of the Trinity, but this is certainly not the case here, where the definite article is not used. The revelations to Joseph in the Old Testament, and Joseph in the New, were always made in dreams. 'The announcement was made to Mary openly, for in Mary's case faith and concurrence of will were necessary; the communication was of a higher kind, and referred to a thing future' (Alford). — **Thou Son of David.** A fitting title in view of the communication to be made. — **Fear not,** either for yourself or for her. — **Mary thy wife.** He is reminded that she is legally his wife. — **Begotten,** rather than 'conceived,' since Joseph is referred not so much to Mary's state as to its cause.

Verse 21. **Jesus.** Comp. ver. 1. — **For it is he,** alone, **that shall save his people.** Joseph, probably, understood this as referring to the Jews; but the phrase, **from their sins,** spiritualizes the people as well as the salvation. Not temporal deliverance, nor mere legal justification, but actual salvation from sin as a polluting power in our nature. In the revelation to Mary the glory of Messiah is spoken of; here his saving power; not because she needed salvation less than Joseph, but because he was troubled by doubts regarding her, and now he is told that what he in his doubt deemed sin was the means of salvation from sin. The words 'He' and 'from their sins,' are emphatic, pointing to the office and work of the Messiah. 'His people' has no special emphasis; they are those whom He saves from their sins. If men are not being saved from sin they have no evidence that they are of his people; if, however, in seeming tenderness of conscience, they are ever forgetting the Saviour in the thought of their sins, then they lose the force of this ante-natal gospel, this Divine statement, that He who was born of Mary, the Person who lived in Judea, and He alone, can and does save us from our sins.

Ver. 22. **But all this hath come to pass.** An explanation of the Evangelist, who everywhere points to the fulfilment of prophecy. — **That,** i. e., 'in order that.' The event fulfilled God's purpose as predicted, and therefore took place. The prophecy depends on the fact as purposed in the Divine mind. — **Fulfilled.** This word has its usual sense here as applied to prophecy. — **By the Lord,** who spoke **through the Prophet,** i.e., Isaiah (vii. 14). The writing followed the speaking.

Ver. 23. **The virgin,** not *a* virgin. The pro-

phetic spirit of Isaiah had in view a particular virgin, the mother of the true Emmanuel. The quotation is but slightly varied from the text of the Greek translation of the Old Testament called the Septuagint, in common use among the Jews at that time. All the variations are merely in form. Evidently the Evangelist considered these occurrences to be the first complete fulfilment of the prophecy of Isaiah. There had probably been a previous fulfilment in the days of Ahaz, viz., a sign given to him respecting the temporal deliverance of the kingdom of Judah. Some refer it to the wife of the prophet. But a higher reference is clearly involved. The language of the prophet (Is. vii. 13) indicates something more important, and what then occurred presents in many points a type of what is now spoken of. The Old and New Testaments are related to each other as type and antitype, prophecy and fulfilment, preparation and consummation. The New Testament writers do not, however, use the Scriptures by way of accommodation; whenever a passage is explained by them as having a second fulfilment, as in the present case, that fulfilment is in accordance with the first, only fuller, broader, more spiritual. Whether the prophets themselves were conscious of this fuller sense is immaterial; for our passage tells of what 'was spoken by the Lord through the prophet.'—**Which is, being interpreted.** This indicates that the whole explanation is that of the Evangelist, not of the angel. —**God with us.** Applied to Christ in the highest and most glorious sense: God incarnate among us, He is still Immanuel, God with us; once He came among men and identified himself with them; now He saves men and identifies them with Himself.

Ver. 24. **Then Joseph—did.** He believed, therefore he obeyed. Thus early in the Gospel is obedience represented as the fruit of faith.

Ver. 25. **Knew her not.** A Hebrew form for conjugal cohabitation; comp. Luke i. 36.—**A son.** The words answering to 'her' and 'first-born' are omitted by some of the best authorities. They may, however, have been left out to support the doctrine of the perpetual virginity of Mary. In Luke ii. 7, the phrase is genuine beyond a doubt. It does not of itself prove that Mary had other children, nor does **till** of necessity imply this. Yet Matthew, with the whole history of Christ before him, would scarcely have used the expression, had he held the Roman Catholic notion of the perpetual virginity. It would have been easy to assert that by saying: he *never* knew her. Many Protestant commentators suppose that the genealogy of David found its end in Christ, and that Mary could not have given birth to children after having become the mother of the Saviour of the world. But this is a matter of sentiment rather than a conviction based on evidence. 'The brethren of our Lord' are frequently mentioned (four by name, besides sisters), in close connection with Mary, and apparently as members of her household. They are nowhere called his cousins, as some claim them to have been. They were probably either the children of Joseph by a former wife (the view of some Greek fathers), or the children of Joseph and Mary (as now held by many Protestant commentators). To the first view the genealogy of Joseph seems an insuperable objection; for the oldest son by the former marriage would have been his legal heir, and the genealogy out of place. The question, however, is complicated with other exegetical difficulties and doctrinal prejudices. The virginity of Mary up to the birth of Jesus is here the main point. The whole subject is fully discussed by Lange and Schaff in the English ed. of Lange's Commentary, *Matthew*, pp. 255-260.

CHAPTER II. 1-12.

The Visit and Adoration of the Magi.

1 NOW [a] when Jesus was born in Bethlehem of Judea in the [a] Luke ii. 4-7.
days of Herod the king, behold, there came wise men[1]
2 from the east to Jerusalem, saying, Where is he that is born [b] Chap. xxi. 5; xxvii. 11. Is. ix. 6, 7. Jer. xxiii. 5; xxx. 9. Luke xix. 38. John i. 49.
[b] King of the Jews? for we have seen[2] [c] his star in the east, and
3 are come to worship him. When Herod the king had heard
4 *these things*,[3] he was troubled, and all Jerusalem with him. And
when he had gathered[4] all the chief priests and scribes of the [c] Comp. Num. xxiv. 17.
people together,[5] he demanded[6] of them where Christ[7] should
5 be born. And they said unto him, In Bethlehem of Judea: for
6 thus it is written by the prophet, [d] And thou Bethlehem, *in*[8] the [d] Micah v. 2.
land of Juda,[9] art not the least among the princes of Juda:[9] [e] for [e] John vii. 42.

[1] Magi [2] saw [3] And when Herod the king heard it
[4] And gathering together [5] *omit* together [6] inquired
[7] *or* the Christ [8] *omit* in [9] Judah



From photographs.

BETHLEHEM.

out of thee shall come[10] a Governor, [f] that shall rule[11] my people [f] Is. xl. 11. Ezek. xxxiv.
7 Israel. Then Herod, when he had privily called[12] the wise 23.
men,[1] inquired of them diligently[13] what time the star appeared.
8 And he sent them to Bethlehem, and said, Go and search dili-
gently for[14] the young child; and when ye have found *him*,
bring me word again,[15] that I[16] may come and worship him also.
9 When they had heard the king, they departed;[17] and, lo, the
star, which they saw in the east, went[18] before them, till it came
10 and stood over where the young child was. When they saw
11 the star, they rejoiced with exceeding great joy. And when
they were come[19] into the house, they saw the young child
with Mary his mother, and fell[20] down, and worshipped him:
and when they had opened[21] their treasures, [g] they presented [g] Ps. lxxii. 10
12 unto him gifts;[22] [h] gold, and frankincense, and myrrh. And [h] Is. lx. 6. chap. i. 20.
being warned of God [i] in a dream that they should not return to xxvii. 19. [i] Gen. xx. 6.
Herod, they departed[23] into their own country another way.[24] xxxi. 11. Num. xii. 6. Job xxxiii 15.

[10] come forth [11] shall be the shepherd [12] Then Herod privately called
[13] and learned of them exactly [14] inquire exactly concerning
[15] *omit* again [16] I also, *omitting* also *at the end* [17] went their way
[18] went on [19] And coming
[20] *substitute a semicolon after* mother; *and insert* they *before* fell
[21] opening [22] (,) *instead of* (;) [23] *or* withdrew
[24] *or* by another way into their own country

THE DATE OF OUR LORD'S BIRTH. See Introduction, § 8, pp. 16, 17. The visit of the Magi, while it does not determine the year of the birth of Christ, fixes a date *before* which it must have taken place. Herod was alive when Jesus was born (vers. 3-12), and therefore A. U. C. 750 is the latest date which can be assigned to the Nativity (see ver. 7). The other chronological data are, (1) the age of Jesus at the date of His baptism (Luke iii. 23); (2) the list of rulers named in Luke iii. 1; (3) the saying of the Jews at the first Passover after our Lord's baptism (John ii. 20): 'Forty and six years was this temple in building,' etc. To this some add (4) the remark of Luke respecting Zacharias (Luke i. 5): 'of the course of Abijah;' (5) the appearance of the star (see ver. 2). It will appear from a reference to the notes on the various passages cited, that the more definite statements may be used to support the view which places the birth of Jesus at the close of A. U. C. 749, or at the beginning of 750. It is true none of them are decisive; yet on the other hand the arguments used against this view rest on the statements (such as 4 and 5) which are far from presenting assured chronological data. As much confusion exists in the minds of some in consequence of the reckoning from two eras, we insert a list of corresponding years. It should be carefully noted that the numbers are *ordinal*, standing for 'first,' 'second,' etc.

A. U. C.	749	750	751	752	753	754	755
B. C.	5	4	3	2	1	1	2 A. D.

If we fix the date at the close of 749, the common era is *four* years too late, not five, since we reckon from the close of the fifth year. See on Luke ii. 8, in regard to the time of the year.

But whatever be the date, the Saviour appeared in 'the fulness of the time' (Gal. iv. 4). The visit of the Magi is of itself an indication that the preparation for the coming of the Messiah was now complete. 'In the first chapter, the Evangelist points out the part which the *Jewish* people had in connection with the Messiah. Christ's genealogy and His birth from the Virgin show that salvation was of the Jews. The second chapter, which records the arrival of the Magi from the East, presents the interest of the *Gentile* world in Christ. The Magi are, so to speak, the representatives of those pious Gentiles whose names are recorded in the Old Testament. . . . Thus the first chapter of our Gospel illustrates the hereditary blessing as contrasted with the hereditary curse; while the second proves, that although the heathen were judicially given up to their own ways, there was among them in all ages a certain longing after, and knowledge of, the Saviour (Rom. i.).' Lange.

CONTENTS. Matthew tells none of the details of the Nativity (see Luke ii. 1-20), and makes no allusion to the fact that Joseph and Mary had previously resided in Nazareth. See next section. He brings into the foreground Joseph, while Luke tells of Mary. This difference, so far from being incompatible with the accuracy of both, is an evidence of truthfulness. Each chooses those facts which best accord with his purpose. The pictures are taken from different points of view; only real objects can be thus presented. In this chapter the Evangelist has grouped those events which further demonstrate the Messiahship of Jesus. The infant Saviour is recognized by representatives of the heathen world, in a state of expectancy; Judaism, with its better founded expectations, is hostile. The close connection of

the facts, narrated in this chapter, is peculiar to Matthew. The visit of the Magi excites the suspicion of Herod; this suspicion leads to the murder; the murder to the flight into Egypt; and then to the return to Nazareth instead of Bethlehem. Science (astrology) and history, nature and revelation, all point to the future greatness of the child. Prophecy directs whither the star leads; the Magi meet the dead orthodoxy of the Jews; the frightened ruler would defend himself with the sword against the 'born King of the Jews,' but the King is miraculously delivered. The visit of the Magi is profoundly significant: they were the forerunners of Gentile converts, and the whole occurrence foreshadows the reception given to the gospel in apostolic times. This section is the Gospel for the Epiphany, or Christ's manifestation to the Gentiles. Other events have been connected with the day, called also the Festival of the Three Kings (see on ver. 1).

Ver. 1. **Now when Jesus was born.** See chap. i. 25. Further details are given in Luke ii. 1-21. The visit of the shepherds had already taken place, the presentation in the temple was either shortly before or after this visit of the Magi. — **Bethlehem of Judea.** A small town situated on the crest of a small hill about six miles south of Jerusalem. The present inhabitants (about 5,000) all belong to the Greek church. The name means: *house of bread*, probably given on account of its great fertility. It is called Bethlehem Judah (Judg. xvii. 7, 8; 1 Sam. xvii. 12) to distinguish it from another town in Galilee (tribe of Zebulon) of the same name; also Ephrath (Gen. xxxv. 19; xlviii. 7) and Ephrata (Mic. v. 2); also 'the city of David' (Luke ii. 4), because his birth-place (Ruth i. 1-19; 1 Sam. xvi.). Its insignificance and its honor are contrasted in the prophecy (Micah v. 2) quoted by the scribes (ver. 6). — **Herod the king,** generally called in history Herod the Great, the son of the Edomite Antipater by an Arabian mother. Antipater, who was made procurator of Judea by Cæsar, appointed his son governor of Galilee at the age of fifteen. Herod was made tetrarch by Antony, but driven away by Antigonus, a Maccabæan prince. Fleeing to Rome, he was there crowned king of Judea by the Senate, through the favor of Antony, and by the help of the Romans actually obtained the throne. Securing the favor of Augustus he reigned thirty-seven years. A skilful ruler, fond of architectural embellishment, but extremely cruel and jealous, being charged with the murder of his wife and three sons. He died at the age of seventy, shortly after putting to death the third son, in the 750th year of Rome. This date shows that the birth of Christ must have taken place at least four years before the common era. For forty days before his death he was at Jericho and the baths of Calirrhoe, hence the events mentioned in this section must have occurred before that time. He was the first ruler of the Jews who did not acknowledge the rights of the Messiah. The Asmonean princes all did. Before the death of him who had been foisted on the throne by Roman enactment, one was 'born King of the Jews,' in accordance with Gen. xlix. 10.

Magi, sages. Originally a class of priests among the Persians and Medes, who formed the king's privy council, and cultivated astrology, medicine, and occult natural science. They are frequently referred to by ancient authors. Afterwards the term was applied to all Eastern philosophers; and there were many in more Western countries who made astrology and the like their trade; for example, Simon Magus and Elymas the sorcerer. Hence the term 'magician' has a bad meaning, not implied in the word 'magi,' from which it is derived. The tradition that the Magi were three kings (Caspar, Melchior, and Balthazar) appears to have arisen from the number of their gifts, and from the prophecy in Is. lx. 3. The earlier fathers speak of them as twelve and even fifteen in number. They are justly regarded as the first fruits and representatives of heathen converts to Christianity. Hence the festival of Epiphany (Jan. 6), also called 'the three kings,' celebrating Christ's manifestation to the Gentiles, though originally instituted for a wider purpose, was very early associated with this visit of the Magi, and celebrated as a missionary festival. The date of the visit was probably more than twelve days after the birth of Jesus. — **From the east.** Either: they came from the east, or: their home was in the east. The latter is the more probable meaning, and would imply the former. 'The east' may refer to Arabia, Persia, Chaldea, or more remote countries. In all these astrologers were found, and in all there was an expectation of some great deliverer to come about this time, derived, as is supposed, from the prophecy, Dan. xiv. 24. Comp. the Star of Jacob in Balaam's prophecy, Numb. xxiv. 17. Persia or Mesopotamia was probably their residence. The way was doubtless long, but they found Christ, while those nearer Him had not even looked for Him. The hope of a Saviour was *given* to the Jews as a *chosen race*, but the same hope was given to *chosen individuals* among the Gentiles. Comp. the many instances in Old Testament history. — **To Jerusalem.** At the capital they looked for the King, or for tidings of him. For a description of the city, see map and Bible dictionaries. The excavations of the Palestine Exploration Fund tend to alter the commonly received views in regard to some of the localities.

Ver. 2. **Where is he that is born King of the Jews?** Confidence is implied in the question. The word 'born' is emphatic; the one sought was not only newly born, but a born king, not one placed on the throne by accident. The question involves a deeper meaning than the magi designed. A born King of the Jews is the hope of the Gentiles also, according to the promise now so widely fulfilled. — **For we saw.** They probably had not seen it all along their journey, certainly not while in Jerusalem. — **His star.** Comp. *Zumpt* on the year of our Lord's birth; *Upham* on the star of Bethlehem. The event was worthy of such a display of power. Explanations: (1) A meteor or a comet. Improbable. (2) A miraculous star appearing for their guidance, and then disappearing (seen by them only, as some think). (3) A remarkable conjunction of the heavenly bodies, viz., of the planets Jupiter, Saturn, Mars, and an extraordinary star. First proposed by the devout astronomer Kepler. Jupiter and Saturn were conjoined in the year of Rome 747, and seen twice (May 20 and Oct. 27), Mars was added in the following spring. In 1603 a fourth star was in conjunction. It is supposed that this occurred at that time also. The recent astronomical calculations on this subject have been verified at the Greenwich Observatory. 'Abarbanel, a Jew of the fifteenth century, speaks of the same conjunction as occurring before the birth of Moses, and found in its recurrence in his

day (A. D. 1463) a sign of the speedy coming of the Messiah.' Astrologers would attach more importance to such a conjunction than to the appearance of a new star, hence the phenomenon must have been noticed by the Magi. The Greek word used, however, points to a single star, and the date is two years earlier (B. C. 7) than that in which Christ is generally supposed to have been born. These difficulties are not insuperable, however. (4) The expectations of the Magi were aroused by the remarkable conjunction, and their watching was rewarded by the sight of the miraculous star. This is, perhaps, the best theory. It recognizes the astronomical fact, and teaches even more fully the lesson that the *expectant* study of nature leads to the discovery of the supernatural. Equally with the last view it shows us the Magi, because earnestly seeking the Messiah, led to Him by nature, by science, if astrology can be so termed. God can use the imperfect researches of men, and blesses investigations which fail of obtaining the whole truth; otherwise modern science would be unblessed no less than astrology. Astrology did not, at all events, prevent them from recognizing 'His Star.' Among ancient nations there was a general belief, that strange phenomena in the sky betokened important events, especially the birth of great men. A sign in heaven will precede the second coming of Christ (chap. xxii. 30). — **In the east.** Seen by them in Eastern countries, or seen in the eastern sky. The first was certainly the fact, but the second is the probable meaning here. Some explain it as meaning: 'at its rising,' but this is hardly borne out by the language. — **And have come to worship him.** No doubt in the sense of religious adoration. Gentiles would hardly travel so far merely to render the homage usually accorded to earthly kings.

Ver. 3. **Herod the king**; the reigning king — **was troubled,** fearing for his throne, as might be expected from his jealous disposition. — **And all Jerusalem with him.** Either: at the same time with him, or: because of him, knowing his cruelty. Many may have dreaded the Advent of the Messiah, either from stings of conscience or from dread of the troublous times which were expected to attend his coming. If the tyrant tremble, all his surroundings tremble with him. Unbelievers, in times of danger, are often the most superstitious. Those who do not believe in God, believe in ghosts or idols.

Ver. 4. **All the chief-priests.** Probably not a formal meeting of the Sanhedrin, since to this belonged the 'elders' also, who are not mentioned here. Literally: 'high priests.' It includes, besides the one actual high-priest, those who had held the office (for the Romans often transferred it, contrary to the Jewish law), and, perhaps, the heads of the twenty-four courses of priests. — **Scribes of the people.** The successors of Ezra, the official copyists of the Scriptures, who naturally became its expounders. These two classes were the proper ones to answer Herod's question. — **Where the Christ should be born.** An acknowledgment that the Messiah had been promised by God. Herod's subsequent cruelty was a defiance of God. The scribes knew the letter, but not the spirit of the Scripture. The Magi, with less knowledge but more faith, were nearer the truth. The indifference of the former was hostility in the germ.

Ver. 5. **For.** They speak of the prophetic declaration as decisive. — **It is written.** It has been written and still remains on record. — **By** (*literally,* through) **the prophet** (Micah v. 1, 2). As the prophecy was well known the name is not given.

Ver. 6. **And thou Bethlehem.** Freely quoted from the Greek version (the Septuagint) then in common use. The Hebrew is literally: 'But thou Bethlehem Ephratah, too small to be among the thousands of Judah [*i. e.,* the towns where the heads of thousands resided, the chief towns of the subdivisions of the tribes]: but of thee shall come forth unto me one who is to be ruler in Israel.' The variations are undoubtedly intentional and explanatory. It is not evident whether the passage was quoted by the scribes, or inserted as an explanation by Matthew. Instead of Ephrata, we find 'the land of Judah,' and instead of 'too small to be among' we have 'art not the least,' which is a sort of question introducing the insignificance of the place, and implying its moral greatness as the birthplace of the Messiah. Bethlehem was not among the chief towns of Judah in the list given, Josh. xv. 59. — **Princes** is, according to a usual figure, put for the towns where the princes, or heads of thousands, lived. — **For** gives the reason for the greatness in spite of the insignificance. — **Shall be the shepherd.** This includes both ruling and feeding; the meaning is: shall be a careful and affectionate ruler.

Ver. 7. **Privately.** This indicates his evil purpose, and is quite characteristic of political suspicion. — **Learned of them exactly.** He probably drew some inference from what they told him, and took measures accordingly. — **What time.** This implies how long it had appeared, quite as much as, when it appeared.

Ver. 8. Contains his deceitful command. It was a lie diplomatic, based on the truth, for he sent them to Bethlehem.

Ver. 9. **They went their way.** The interview seems to have taken place in the evening, and they set out immediately afterwards, but night travelling is customary in the east. — **Lo, the star,** etc. The theory of a miraculous star easily explains the statement of this verse, and if we were told that the star stood over the *house,* then no other explanation will suffice. The expression, **where the young child was,** may, however, refer to Bethlehem. The astronomical theory thus explains the passage: The most remarkable conjunction of Jupiter and Saturn took place in May, and would be visible before sunrise (*i. e.,* in the east), five months afterwards, a sufficient time to perform the journey; another conjunction took place which would be visible near the meridian shortly after sunset. If then they set out in the early night this phenomenon would be apparent in the direction of Bethlehem. Being near the zenith it would seem to go before them on their way. Supposing, then, the standing of the star to mean its reaching its zenith, there would be about sufficient time to reach Bethlehem, for the calculations show that the planets were at the zenith one and a half hours after sunset. The time of year, according to this view, was December 5.

Ver. 10. **When they saw the star.** This shows that for some time, at least, they had not seen it. — **They rejoiced with exceeding great joy.** Literally, 'rejoiced a great joy exceedingly.' The reappearance of the star indicated to them their success and the truth of their calculations. The joy, however, was not at the standing of the star,

but at its appearing again, hence miraculous guidance is not necessarily implied.

Ver. 11. **The house.** Probably not the place where Jesus was born, but temporary lodgings, in which they remained until 'the forty days of purification' were accomplished. If the event falls within that period it would be easy to find the house, since the story told by the shepherds would not be so soon forgotten in a little place like Bethlehem. — **With Mary, his mother**, not 'Mary with her child' (as the later Mariolatry would have it). The same order occurs in vers. 13, 14, 20, 21. Joseph seems to have been absent. — **And they fell down and worshipped him**, and Him alone. The worship was more than the usual reverence to kings, or the journey of the Magi would seem unaccountable (comp. ver. 2). — **Opening their treasures.** The bags or boxes containing their treasures. — **Gifts** to a superior sovereign were usual in the East. — **Gold.** Offered chiefly to kings and gods. — **Frankincense.** A resinous transparent gum of bitter taste and fragrant odor, used in sacrifices and temple worship, distilled from a tree in Arabia and India. — **Myrrh.** An aromatic gum, produced from a thorn-bush, indigenous in Arabia and Ethiopia, but growing also in Palestine, used for fumigation and for improving the taste of wine, but especially as an ingredient of a very precious ointment. The Greek word is *smyrna*. These gifts were costly, but give no clue to the home of the magi, nor do they indicate their number or rank.

The holy family were thus providentially supplied with means for the journey to Egypt, and for the purification of Mary. Strangers from a distance must be the instruments of providing for the born King of the Jews; the promised Messiah supported in his poverty by heathen. Offering to the Lord what we have; He knows how to put it to the very best use. These heathen show how the sight of Christ not only leads earnest hearts to worship, but willing hands to give.

Ver. 12. **Being warned of God.** Probably they had asked guidance, because they suspected Herod's double dealing. They obtained guidance **in a dream**, or by dreams. — **They departed**, or 'withdrew.' — **By another way.** Avoiding Jerusalem, to which they would naturally have returned, wherever their own country might have been. — **Their own country.** Still indefinite.

The brief story of this episode thus ends. Superstition has founded legends upon it; faith finds many lessons in it. Heaven and earth move, as it were, about the holy child as their centre; He is so remote, so hidden, so disowned, yet near, discovered and acknowledged by those who seek Him; their search is helped not only by Scripture, but by nature and the most imperfect science; the awakening faith of the Gentiles and the slumbering unbelief of the Jews. The star of Bethlehem is a beautiful symbol of the nobler aspirations of heathenism and of every human soul toward the incarnate God to whom it points and over whom it abides. The Magi, like Melchizedek and Job, open to us a vista of hope respecting the salvation of many who live outside the visible church and removed from the ordinary means of grace.

CHAPTER II. 13–23.

The Flight into Egypt.

13 AND[1] when they were departed, behold, the[2] angel of the
Lord appeareth to Joseph in a dream, saying, Arise, and
take the young child and his mother, and flee into Egypt, and
be thou there until I bring thee word:[3] for Herod will seek
14 the young child to destroy him. When he arose, he[4] took the
young child and his mother by night, and departed into Egypt:
15 And was there until the death of Herod: that it might be ful-
filled which was spoken of the Lord [a] by the prophet,[5] saying, [a] Hos. xi. 1
Out of Egypt have[6] I called my son.
16 Then Herod, when he saw that he was mocked of the wise men,[7]
was exceeding wroth, and sent forth, and slew all the children[8]
that were in Bethlehem, and in all the coasts[9] thereof, from two
years old and under, according to the time which he had dili-
17 gently inquired[10] of the wise men.[7] Then was fulfilled that
which was spoken [b] by Jeremy[11] the prophet, saying, [b] Jer. xxxi. 15

[1] Now [2] an [3] I tell thee [4] And he arose and
[5] by the Lord through the prophet [6] *omit* have
[7] trifled with (*or* lightly treated) by the Magi [8] male children
[9] borders [10] exactly learned [11] Jeremiah

18 In Rama was there a voice heard,[12]
Lamentation, and [13] weeping, and great mourning,
Rachel weeping *for* her children;
And [she] would not be comforted,
Because they are not.
19 But when Herod was dead, behold, an angel of the Lord ap-
20 peareth in a dream to Joseph in Egypt, Saying Arise, and take
the young child and his mother, and go into the land of Israel:
21 for they are dead which sought the young child's life. And he
arose, and took the young child and his mother, and came into
22 the land of Israel. But when he heard that Archelaus did reign
in [14] Judea in the room of his father Herod, he was afraid to go
thither: notwithstanding,[15] being warned of God in a dream, he
23 turned aside [16] into the parts of [c] Galilee: And he [17] came and
dwelt in a city called [d] Nazareth: that it might be fulfilled which
was spoken by [18] the prophets, He shall [19] be called a Nazarene.

c Chap. iii. 13; Luke ii. 39.
d Chap. iv. 13; Luke i. 26; John i. 45.

[12] A voice was heard in Ramah [13] *omit* lamentation and
[14] was reigning over [15] and [16] withdrew
[17] *omit* he, *substituting a comma at the close of verse* 22
[18] through [19] that he should

CHRONOLOGY. We place the flight into Egypt *after* the presentation in the temple (Luke ii. 22-39). The latter took place on the fortieth day, and the interval which this allows is too brief for the events of this section. On the relative position of the Adoration of the Magi and the presentation, see Luke ii. 22-39. On the childhood of Jesus, see Luke ii. 40-52.

CONTENTS. Peculiar to Matthew, who follows the thread of the history, rather to discover proofs of the Messiahship of Jesus than to present a full and chronological narrative of events. In this section the fulfilment of Old Testament prophecy is asserted in accordance with this design. The flight into Egypt. Herod, failing to discover the Messiah by craft, seeks to destroy Him without discovery, by indiscriminate cruelty. The return to Judea and the residence in Galilee. Herod, the king of the Jews through Roman favor, represents the fruitless hostility of Jew and Gentile to the Christ of God; which results, however, in great human distress. Egypt and Galilee protect Him whom Jerusalem persecutes. Flight and persecution follow the angelic anthem and the adoration of the Magi. Egypt the cradle of God's people, in both dispensations. — 'Jesus has sanctified even the afflictions of our childhood' (Starke). — Nazareth a symbol of the humiliation of Christ and the humble condition of His people.

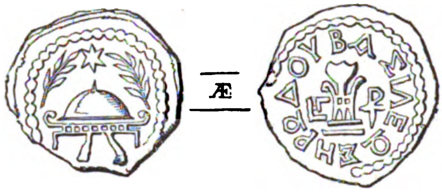
Ver. 13. The Magi may have communicated their suspicions or revelation (ver. 12) to **Joseph**, to whom as the head of the family the present revelation is made, **in a dream**, again. — **Egypt**, 'as near, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge' (Alford). In Alexandria, its chief city, the Old Testament had been translated into Greek, and there the Jewish and Greek religions and systems of thought were brought into contact, resulting in the philosophy of Philo and his followers. — **Until I tell thee**, or, say to thee (what thou shalt do) — **Will seek**, more exactly, 'is about to seek.'

Ver. 14. **And he arose.** Implying immediate obedience; characteristic of genuine faith. — **By night**, *i. e.*, the same night. — **Departed**, or, 'withdrew,' the same word which was used respecting the Magi.

Ver. 15. **The prophet.** Hosea (xi. 1). A prophecy referring first to the children of Israel, then typical of Christ. Alford: 'It seems to have been a settled axiom of interpretation (which has, by its adoption in the New Testament, received the sanction of the Holy Ghost Himself, and now stands for our guidance), that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent or reign.' — The place of Egypt in history should not be forgotten. Thence came the children of Israel and He whom they typified; but thence, too, ancient civilization and the influence which prepared the way for the spread of the gospel. God did not forsake the Gentile world, though it forsook Him. His providential care was as really present in the formation of that civilization which issued from Egypt, as in the occurrences which led Israel and Jesus thither. — The place of sojourn is unknown, though tradition points to a village called Metariyeh, not far from the city of Heliopolis, and near the site of the temple erected in Egypt for the Jews under the priesthood of Onias.

Ver. 16. The beginning of the persecutions which culminated in the crucifixion. — **Then Herod when he saw that he was trifled with**, *i. e.*, duped, according to his view of the case, **by the Magi, was exceeding wroth.** The murderer of his own wife (Mariamne) and two sons (Alexander and Aristobulus) would easily murder other children in his anger. The emperor Augustus made a

Greek witticism on the cruelty of Herod to his sons, and Josephus records that he ordered a number of the chief men to be put to death as soon as he expired, that there might be no rejoicing at his own decease. Josephus, however, does not mention the massacre at Bethlehem. It may have been unknown to him, since the sending forth may have been in secret, as was the questioning of the Magi (ver. 7), or unnoticed

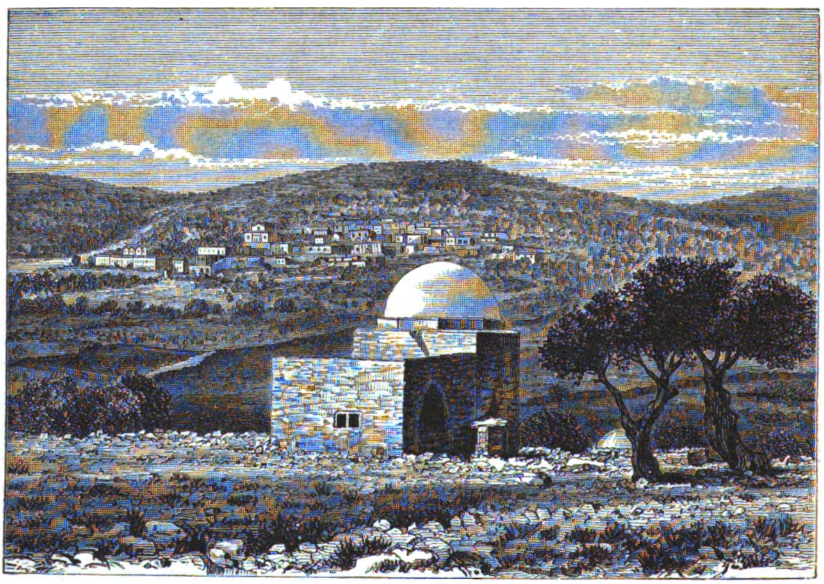


A Coin of Herod the Great.

among the many horrible crimes of Herod. 'It will only be right, in estimating the value of the facts related by this Evangelist, to remember that the more forced in some cases appears the connection which he maintains between the facts he mentions and the prophecies he applies to them, the less probable is it that the former were invented on the foundation of the latter. Such incidents as the journey into Egypt and the massacre of the children, must have been well-ascertained facts before any one would think of finding a prophetic announcement of them in the words of Hosea and Jeremiah, which the author quotes and applies to them.' (Godet.) — **Male children,** as the Greek implies. — **In all its borders,** 'coasts' is now applied to sea borders alone. The neighborhood was included that there might be no escape, just as the age, **two years,** was the extreme limit within which the child could have been born, **according to the time,** or period, **which he had exactly learned of the Magi.** As children under the age of two years were slain, it is probable that the star had not appeared so long a time before the visit of the Magi. Cruelty here overran the limits of space and time alike. These infant martyrs were much celebrated in the ancient church, especially on the feast of Innocents (December 28).

Ver. 17. **Jeremiah the prophet** (xxxii. 15). Free quotation (from the Septuagint) of a typical prophecy. Not: 'that it might be fulfilled,' but simply: 'was fulfilled.'

Ver. 18. **In Ramah,** etc. The words 'lamentation and' are found in the Septuagint, but to be omitted here. The passage refers primarily to the leading of the Israelites captive to Babylon. Rachel, the ancestress of Benjamin, buried near Bethlehem, is represented as issuing from the



Rachel's Tomb.

grave and lamenting, thus indicating extreme calamity. The sound of her lamentations is carried beyond Jerusalem, and heard at Ramah (the name probably means 'high'), a fortress of Israel on the frontier toward Judah, where the captives were collected. The figure becomes a typical prophecy of the grief in Bethlehem. Rachel was the ancestress of the tribe of Benjamin, which was always identified in fortune with Judah. She well represents the mothers of Bethlehem, near to which she died in child-birth and was buried. Her tomb, on the site of which there is now a mosque, lies about half a mile north of Bethlehem on the road to Jerusalem. See the accompanying cut of the mosque, with the village of Bet Jala in the background. Jews, Christians, and Mohammedans alike revere the spot, which is much frequented by 'pilgrims.' 'The wail of Rachel is renewed in the Church as often as the witnesses to the truth are put to death by carnal and worldly men, who profess to be the representatives of the Church.' (Lange.)

Ver. 19. **When Herod was dead.** Herod died at Jericho about the time of the Passover (April) in the year 750 after the building of Rome, four years before the date from which we reckon our

time. The common Christian era was not fixed until five hundred years later. (See *Introd.*, § 8.) The length of the stay in Egypt has however been variously reckoned from a few weeks to three years in accordance with the various dates assigned to the Nativity. The Evangelist adds no comment on Herod's character, no terms of reproach. He can learn little, who will not of himself make proper inferences. Josephus describes the horrible death of Herod, amid alternate designs of revenge and fits of despair.

Ver. 20. **They are dead**, etc. A similar expression is used (Ex. iv. 19) in a revelation made to Moses, with which Joseph was certainly acquainted.

Ver. 21. **The land of Israel** included Galilee, but Judea would be reached first on the return.

Ver. 22. **Archelaus.** Four sons of Herod (the Great) are mentioned in the New Testament. (He had ten wives and fourteen children.) (1) *Herod Antipas*, the murderer of John the Baptist (frequently mentioned in Gospels and Acts iv. 27; xiii. 1), and (2) *Archelaus*, were sons of Malthace the fourth wife of Herod; (3) *Herod Philip I.* ('Philip,' Mark vi. 17) was the son of Mariamne, the third wife, and lived a private life, having been excluded from all share in his father's possessions; (4) *Herod Philip II.* ('Philip the tetrarch,' Luke iii. 1), was the son of Cleopatra, the fifth wife of Herod, and the husband of Salome, the daughter of Herodias (Matt. xiv. 6; Mark vi. 22), and his half-brother Philip. — The name, 'Archelaus,' means 'ruler of the people.' Herod excluded Archelaus by will from any share in his dominions, but afterward bequeathed him 'the kingdom.' The Emperor Augustus allowed him to be 'Ethnarch' over Judea, Idumea, and Samaria. He was actually reigning at the time referred to in this verse. He was afterward summoned to Rome and banished into Gaul. Herod Agrippa I. ('Herod the King,' Acts xii. 1, etc.) and Herod Agrippa II. ('King Agrippa,' Acts xxv., xxvi.) his son, were descendants of Aristobulus, the murdered son of Herod the Great. — **Was afraid to go thither.** Hearing this, probably, on the way, he turned aside before reaching Judea. The word go, strictly means 'go away,' as if he would naturally have gone somewhere else, *i. e.*, to Nazareth his home. — **And.** The rendering of the E. V. ('notwithstanding') has misled many into the notion that Joseph acted contrary to the revelation he received on his return from Egypt, an idea of which there is no trace in the original. — **Warned**, even more than in ver. 12, implies a previous inquiry. — **Withdrew**, as in ver. 12, 14. — **The parts of Galilee**, *i. e.*, the country itself, the northernmost province of Palestine. The name is derived from a word signifying a ring or circle. The Galileans, though Jews in religion, were looked down upon by inhabitants of Judea (Jews in the strict sense), probably because provincials, and living more closely allied with the heathen. Samaria lay between Judea and Galilee.

Ver. 23. It does not follow that Matthew was not aware of the previous residence of Joseph in Nazareth. There is no contradiction between his statements and those of Luke. Each mentions those facts most important for his special purpose. Matthew's narrative is not a biography, but brings up facts to prove the fulfilment of prophecy. He reserves the mention of Nazareth until he can say: 'that it might be fulfilled,' etc. Nor was it strange that Joseph, though previously a resident of Galilee, should at first seek to return to Judea. The revelations made to him would suggest Bethlehem as the proper place to train this 'child.' 'He naturally supposed that He who was of the tribe of Judah should dwell in the land of Judah, the most religious, most sacred part of Palestine; and, as the promised Messiah, should be brought as near as possible to the theocratic centre, where He might have frequent intercourse with the priests and rabbins, and be educated under the very shadow of the temple. Only through a special command of God, was he led to return with Jesus to Galilee; and that he made his abode in the obscure vale of Nazareth, can only be explained by the fact, of which Matthew is wholly silent, that this had been his earlier residence, as related by Luke.' (Andrews.) All difficulties are met, if we suppose that when Joseph and Mary left Nazareth at the time of the census, they intended to settle at Bethlehem, which they would regard as the most suitable place of residence for the expected child, the infant Messiah. — **A city called Nazareth.** Implying the comparative obscurity of the place. 'It is situated on the northern edge of the great central plain of Jezreel or Esdraelon, into which it opens through a narrow pass in the wall of hills by which it is surrounded. The name *Nazareth*, seems to be an Aramaic form of a Hebrew word, meaning a shoot or twig, and applied by Isaiah (xi. 1) to the Messiah as a shoot from the prostrate trunk or stem of Jesse, *i. e.*, to his birth from the royal family of Judah in its humble and reduced estate. This coincidence of name, as well as the obscurity of Nazareth itself and the general contempt for Galilee at large, established an association between our Lord's humiliation and his residence at this place, so that various predictions of his low condition were fulfilled in being called a Nazarene.' (J. A. Alexander.) — **That it might be fulfilled.** God so willed it, irrespective of Joseph's design of settling there. — **Prophets.** Indefinite, because what follows is a summing up of the sense of a number of prophetic allusions. — **That he should be called a Nazarene.** He was thus called, as an inhabitant of Nazareth (comp. Acts xxiv. 6: 'sect of the Nazarenes'); but no prophet uses these words or applies this name to the Messiah. It cannot be a quotation from a lost or apocryphal book, nor is the term identical with 'Nazarite.' 'The various allusions to the despised and humble appearance of the Messiah are, so to speak, concentrated in that of *Netzer*. The prophets applied to Him the term *branch* or *bush*, in reference to his insignificance in the eyes of the world; and this appellation was specially verified, when He appeared as an inhabitant of despised Nazareth, "the town of shrubs."' — (Lange.)

CHAPTER III. 1–12.

The Preaching of John the Baptist.

1 [a] IN those days came [1] John the Baptist, preaching in [b] the
2 wilderness of Judea, And [2] saying, [c] Repent ye: [3] for [d] the
3 kingdom of heaven is at hand. For this is he that was spoken
of by [4] the prophet Esaias,[5] saying, [e] The voice of one crying in
the wilderness, [f] Prepare ye the way of the Lord, make his paths
4 straight. And the same John [6] had [g] his raiment of camel's hair,
and a leathern girdle about his loins; and his meat [7] was [h] locusts
5 and [i] wild honey. Then went out to him Jerusalem, and all Ju-
6 dea, and all the region round about Jordan, And were [8] baptized
7 of [9] him in Jordan,[10] confessing their sins. But when he saw
many of [k] the Pharisees and [l] Sadducees come [11] to his bap-
tism,[12] he said unto them, [m] O generation of vipers, who hath
8 warned [13] you to flee from [n] the wrath to come? Bring forth
9 therefore fruits [o] meet for repentance: [14] And think not to say
within yourselves, [p] We have Abraham to *our* father: for I say
unto you, that God is able of these stones to raise up children
10 unto Abraham. And now also the axe is laid unto the root [15]
of the trees: therefore [q] every tree [16] which [17] bringeth not forth
11 good fruit is hewn down, and cast into the fire. [r] I indeed bap-
tize you with water [s] unto repentance: but [t] he that cometh
after me is mightier than I, whose shoes [18] I am not worthy
to bear: he shall baptize you [u] with the Holy Ghost, and *with*
12 fire: [19] Whose fan [20] *is* in his hand, and he will thoroughly
purge his floor, and [x] gather his wheat into the garner; but he
will burn up the chaff with [y] unquenchable fire.[21]

[a] MARK i. 3–8; LUKE iii. 2–17.
[b] Josh. xv. 61; Judges i. 16.
[c] Chap. iv. 17.
[d] Chap. x. 7; comp. Dan. ii. 44.
[e] ISA. xl. 3; John i. 23.
[f] Luke i. 76.
[g] 2 K. i. 8; comp. Zech. xiii. 4.
[h] Lev. xi. 22
[i] 1 Sam. xiv 25, 26.
[k] Chap. xxiii 13–15.
[l] Chap. xxii. 23.
[m] Chaps. xii. 34; xxiii. 33.
[n] 1 Thess. i. 10.
[o] Acts xxvi. 20.
[p] John viii 33, 39.
[q] Chap. vii. 19.
[r] John i. 26; Acts i. 5.
[s] Vers. 2, 8; Acts xiii 24; xix. 4.
[t] John i. 15, 16, 27; iii. 30, 31.
[u] John i. 33.
[x] Chap. xiii 30.
[y] Mark ix. 43 48.

[1] cometh [2] *omit* And [3] *omit* ye [4] *or* through
[5] Isaiah [6] Now John himself [7] food [8] they were
[9] by [10] the river Jordan [11] coming
[12] *some read* for baptism [13] Brood of vipers, who warned
[14] fruit worthy of repentance [15] even now the axe is lying at the root
[16] every tree therefore [17] that [18] sandals
[19] the Holy Ghost and fire [20] *or* winnowing shovel
[21] cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with fire unquenchable.

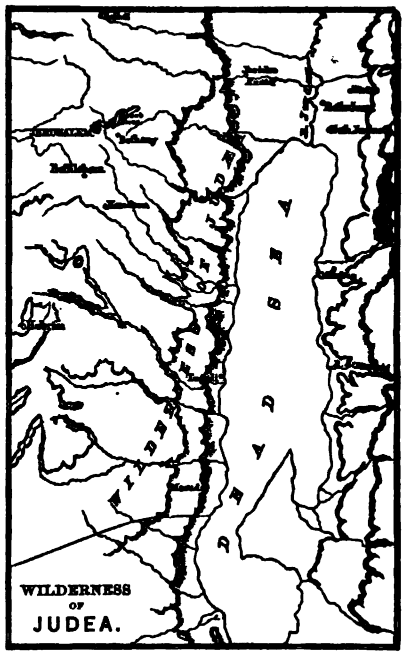
CONTENTS. John the Baptist, his mission, character, and preaching. The section takes up the Old Testament prophecy (ver. 3), and concludes with an announcement of the coming Messiah (vers. 11, 12), whose baptism is next recorded. John combines the characters of Moses and Isaiah, joins law and promise in his preaching; the last of the Old Testament and nearest to the New (comp. chap. xi. 11). He decreases that Christ may increase (John iii. 30); preaches the law (repentance), because the gospel is at hand (ver. 2); stern in rebuke of sinners (ver. 7), he is poor in spirit before the Saviour (ver. 11). A herald of the kingdom (ver. 2), yet not of it (chap. xi. 11), he came in the spirit and power of Elijah (Luke i. 17; comp. Matt. xi. 14), to be the connecting link between the Old and New Dispensations. His inspiration (comp. Luke iii. 2: 'the word of God came to John,' the Old Testament formula) was 'more of a sudden overpowering influence, as in the prophets, than a gentle indwelling, manifested through the individual character, as in the apostles and evangelists' (Alford). His doubts about the mission of Christ (chap. xi. 3) recall the impatience of Elijah, at Horeb (1 Kings xix.). Yet his baptism had a greater significance than the Mosaic ritual washings, and his preaching was an advance on all previous teaching. The former culminated in the baptism of Christ (vers. 15-17), the latter in

the announcement, 'Behold the Lamb of God, which taketh away the sins of the world' (John i. 29).

Ver. 1. **In those days.** Nearly thirty years after the events mentioned in the last chapter (comp. Luke iii. 23). Of that long period of private discipline and preparation in Nazareth, only one incident is preserved in the Gospels (Luke ii. 42-52). The Apocryphal histories 'of the Infancy' are as foolish as false. This silence of Scripture suggests lessons of obedience and reverence to parents, of patience and perseverance in the long processes of education for our life-work. — **Cometh,** makes his appearance as a public personage; probably at the Levitical age of thirty years, as in the case of our Lord (Luke iii. 23). This chapter is then the history of six months. — **John,** Hebrew: *Johanan* (the Lord graciously gave) allied to the Phenician name Hannibal (German, *Gottlieb*). On the remarkable circumstances attending his birth and naming, see Luke i. He was related to the holy family, through his mother (Luke i. 36). — **The Baptist,** well known as such. This title is transferred from the Greek. Mark (vi. 14, 24) twice calls him 'the Baptizer' ('he who baptized'). Baptism was a prominent and, as far as previous usage was concerned, a distinctive rite in his ministry. — **Preaching.** Proclaiming, or publishing, as a herald does; so throughout the New Testament. Not so much the act of formal religious instruction, as the announcing of facts, the heralding of a person. Preaching should still be thus distinguished from lecturing, catechising, etc. John was emphatically a herald (comp. vers. 2, 3), and in the truest sense a prophet. — **In the wilderness,** *i. e.* a region 'not regularly cultivated and inhabited, but used for pasturage, being generally without wood, and deficient in water, but not entirely destitute of vegetation.' This wilderness was a rocky tract in the eastern part of **Judea,** toward the Dead Sea. This appearance in the wilderness was not only a fulfilment of prophecy, but characteristic of the mission of John: whom men should go out to see (chap. xi. 7, 8, 9), and symbolical of the isolation of the Jews under the old covenant.

Ver. 2. **Repent.** Not mere remorse, but conversion and reformation, or turning away from sin and unto God. The Greek word means change of mind or heart. A necessary exhortation, because the people were corrupt, but especially now: **for the kingdom of heaven is at hand,** *i. e.*, has become and is now near in time. 'The kingdom of heaven' is equivalent to 'the kingdom of God,' and is used by this Evangelist alone. It is in the world, but not of the world, heavenly in its origin, character, and destination. It is the kingdom from heaven, for the Messiah, the King, came from heaven. The Jews, however, thought it was to be a temporal kingdom. Hence they rejected an humble Saviour, and yet used this view against Him before Pilate (Luke xxiii. 2; John xix. 12). From this Jewish error the Apostles were not entirely freed until the day of Pentecost. It does not refer exclusively to a kingdom still future, but to the reign of the Messiah both in its inception (at the Advent) and its consummation (at the future 'coming') The former is the prominent thought here, in other cases the latter. In the widest sense, it includes the Old Testament theocracy as a preparation. Matthew's exclusive use of 'heaven,' is probably in contrast with the external (and worldly) Jewish notions.

Ver. 3. **For.** He thus preached, because he was sent to fulfil this prophecy. — **Is he.** All the Evangelists and John himself thus apply the prophecy, which is more than a typical one. Even if the primary reference was to a return from captivity, the entire fulfilment was in the mission of the Baptist. — **Isaiah,** xl. 3. Here, as in Mark i. 3; Luke iii. 4, the Evangelist quotes; in John i. 23, the Baptist applies the prophecy to himself. — **The voice.** From the Septuagint. Literally 'a voice.' Some suppose John is represented as a 'voice,' in contrast with Christ as 'the Word,' others because his life was vocal, 'the whole man being as it were a sermon,' perhaps with reference to the long silence since the prophet Malachi. — **In the wilderness** is connected, in the Hebrew, with 'prepare,' here with 'crying.' The sense remains the same. 'The wilderness' here (and probably in the original prophecy) refers to the spiritually desolate condition of God's people. — **The way of the Lord,** *i. e.*, Jehovah. By implication the coming One was Jehovah. An allusion to the Eastern custom



WILDERNESS OF JUDEA.

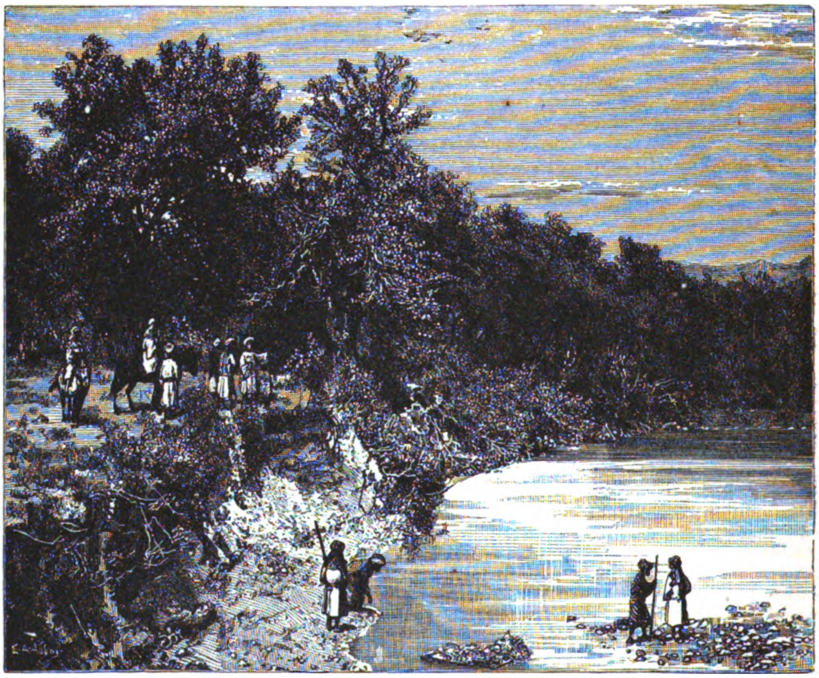
of removing obstacles before the approach of a royal personage. Hence the prophecy did not primarily refer to the return of the Jews from captivity, when no King was present.

Ver. 4. **Now John himself.** The dress and habits of John confirm the statement of ver. 3. His dress, like that of Elijah, corresponded with his preaching. The resemblance to Elijah was possibly in the mind of the Evangelist, since our Lord in his public teaching (chap. xi. 14; xvii. 12, 13), referred the prophecy of Malachi (respecting Elijah) to John. — **Camel's hair.** The coarse cloth woven of the hair shed each year. The fine cloth called camlet, is made of the softer hairs. Zach. xiv. 3, suggests that this was the distinctive dress of the Old Testament prophets, but this is not certain. Elijah was thus distinguished (comp. 2 Kings i. 8). — **A leathern girdle,**

such as Elijah wore, of undressed hide. The austere dress befitted the austere preacher of repentance, whose ministry, like that of Elijah, aimed at bringing back the people to the spirit of their fathers (see vers. 8, 9). — **His food.** A more exact rendering than 'meat.' — **Locusts** are still eaten in the East by the poorest class, and were allowed to be eaten by the Mosaic law (Lev. xi. 22). The older expositors, not aware that locusts were eaten, give conjectural explanations: Shrimps, cakes, etc. — **Wild honey.** Abundant in Palestine, which is described as 'flowing with milk and honey.' The term is, however, used by other ancient authors, of a kind of honey which issued from fig trees, palms, and other trees. A still more meagre diet. — Thus John came 'neither eating nor drinking,' — a Nazarite. He probably did not enjoin this mode of life upon others. His position demanded it of him, and his actual self denial had a symbolical meaning, pointing to the repentance he preached. John was the forerunner of Christ; repentance precedes the assurance of salvation in our consciousness, but the coming of salvation is the great motive to repentance: 'Repent ye, for the kingdom of heaven is at hand.'

Ver. 5. **To him,** *i. e.*, to the banks of Jordan. — **Jerusalem.** The inhabitants of the capital city are first referred to. — **All Judea,** the multitude was great enough to justify this expression. — **Round about Jordan.** An indefinite expression, which may include parts of Samaria and Galilee, but the most remote locality seems to have been put first and the nearest last. Continued action is here asserted. John's spiritual power was so great, that it became quite the fashion, even among the self-righteous Jews, to go out into the wilderness to be baptized.

Ver. 6. **And they were baptized by him.** 'They' is to be supplied, since verse 5 speaks of the regions. Baptism was essentially a symbolical or ceremonial washing, prescribed at first by the Mosaic law, as a sign of moral renovation, joined with sacrifice. John may have derived his rite from



Pilgrims' Bathing Place in the River Jordan.

the practice of baptizing proselytes, but this is uncertain, as is also the antiquity of this practice. The objection to this view of the derivation of John's baptism, is that it would have presented him as the founder of a new sect, rather than as the restorer of the ancient ways. There is no hint that he was thus regarded. Only on this theory can the baptism of John be identified with Christian baptism. The children of proselytes were also baptized. A better view is that John, by his preaching of repentance, declared the uncleanness of the Jewish people, and baptized the individual Jew upon confession, as a sign of purification. Thus the rite was essentially a Jewish one, the final preparatory rite of the Old Testament economy, and hence not identical with Christian baptism. Those who had received John's baptism were rebaptized (Acts xix. 4); Christ himself was the subject of the rite, as a Jew (see next section). While it had a more profound significance than the ceremonial lustration, yet it was not a baptism 'unto his death' (Rom. vi. 3), but 'unto repentance' (comp. ver. 11). — Details of external form are not made prominent in the religion of Christ. If the rite is not identical with Christian baptism, the mode practised by John cannot conclusively determine the proper mode of Christian baptism. The subjects went into the river and were either immersed by John, or water was poured on them. The Greek verb *baptize* (from the root *bapto, to dip*) is a technical term for a symbolical washing,

with a view to spiritual purification. It is better in any case to retain the word 'baptize,' as marking more distinctly this technical sense. — **In the river Jordan.** This follows the better sustained reading. — **Confessing their sins.** This they did in every case, usually in a particular and public manner; yet the form probably varied. Some explain, 'on condition of confessing their sins;' but this is too strong.

Ver. 7. **But when he saw ——— coming to his baptism.** Not 'against his baptism,' though he opposed them. They came to be baptized ('for baptism' is the sense of a briefer reading), but John saw they were not fit subjects. Luke represents John as speaking thus 'to the multitudes.' The coming of these leading people probably attracted a crowd to whom the language was equally applicable; or the Pharisees and Sadducees themselves formed 'the multitudes,' more closely defined by Matthew in accordance with the character of his Gospel.

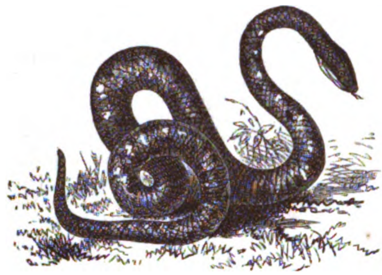
The Pharisees and Sadducees. Two opposing parties, here classed together in the same unworthy category. They afterwards stood together against Christ. According to Josephus, both parties originated about the same time, B. C. 154-144. The Pharisees were the upholders of strict orthodox Judaism, including the traditions of the elders. The name probably means, *Separatists*, but implies, not a separation from the rest of the people, although this occurred to some extent, but their desire to separate the Jews from other nations. They represented one great form of religious error, that of outward legalism and traditionalism, hence of superstition, of self-righteousness, of hypocrisy, of lifeless orthodoxy, — a pernicious tendency that has continued. While our Lord lived on earth, they were his bitterest opponents.

The Sadducees (so named from their supposed founder, Zadok), represent the opposite tendency of skepticism, rationalism, and unbelief. They rejected tradition, and probably even the later books of the Old Testament, denied the immortality of the soul, the existence of angels, etc., and conformed greatly to heathen customs. Out of Christ the majority of men belong to one or the other of these schools.

A third school existed, the Essenes. They are not mentioned in the Gospels, probably because they stood aloof. Their daily lustrations would lead them to attach little importance to the baptism of John. They may be called the Jewish mystics, and represent a tendency less universal than the other two schools. They stood no nearer to Christianity than the Pharisees and Sadducees, for they adopted both Jewish purifications, and Alexandrian philosophy. Among the Greeks and Romans the Stoics correspond to the Pharisees, the Epicureans to the Sadducees, the Platonists to the mystical and ascetic Essenes.

The two leading schools seem at first to have recognized John as a prophet, but his words soon aroused dislike. This grew into enmity when he announced Jesus as the Messiah, so that afterwards they tacitly denied his authority (comp. Luke vii. 30; Matt. xxi. 25-27). The new teacher lost popularity when he rebuked sin and pointed to Christ.

Brood of vipers. The phrase characterizes them as both deceitful and malicious. John probably alludes to the expression, 'seed of the serpent' (Gen. iii. 15); in spite of their descent from Abraham, he thus classes them among those over whom the seed of the woman should obtain the victory. This explanation takes away the apparent harshness, is in keeping with what follows, and appropriately applied by one who heralded the coming of Christ, to those who caused



Viper.

His death (thus bruising his heel). — **Who warned you?** Intimated to you, gave you a hint of. John expresses surprise that such as they could take the hint. — **To flee,** *i. e.*, to attempt to escape, as they were professing to do, or were actually doing. If the first be the sense, then John doubted their sincerity; if the latter, he would insist on thorough work. — **The wrath to come,** or, the coming, impending wrath of God, here identified with punishment itself. Foretold by Malachi (iii. 2; iv. 5), in connection with the forerunner of the Messiah. Hence troublous times were anticipated. The fear of these times rather than of the future judgment moved the Pharisees and Sadducees, while John himself foretold the fate of the Jewish nation as part of the 'impending wrath.'

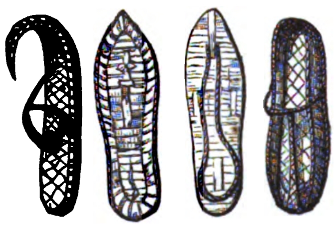
Ver. 8. **Bring forth therefore.** 'Therefore,' *i. e.*, if you are really fleeing as you profess to be, then bring forth **fruit** (the singular is found in the original) **worthy of repentance** (or, *your* repentance). The fruit or result, worthy of repentance, implies a good tree to produce the fruit. The germ of the great gospel truth: 'Ye must be born again,' since natural birth, or descent from Abraham (ver. 9), did not insure the worthy fruit.

Ver. 9. **Think not to say,** or, 'that you may say.' Do not say, nay, do not think that this is a plausible defence, even **within yourselves,** in your own hearts: **We have Abraham to our father,** or 'for a father,' *i. e.*, we shall escape, or be saved, because we are natural heirs to the promise made to him. This was the Jewish boast, the Jewish error; John's preaching went to the heart of the matter. — **For.** The reason the Jewish boast was not valid. — **God is able of** (or, 'out of') **these stones,** *i, e.*, lying loose on the banks of Jordan, where the words were uttered — sarcastic. No figurative reference to heathen, or to monuments. — **To raise up children unto Abraham.** Very emphatic. God could create others to take their place as heirs of the promise. Probably a reference to the spiritual offspring of the patriarch (Rom. iv. 16; Gal. iii. 7). John, either consciously or unconsciously, predicts the calling of the Gentiles. Spiritual succession not dependent on natural or ecclesiastical (even 'apostolic') succession.

Ver. 10. **And even now,** while I am speaking. — **The axe is lying at the root of the trees.** The figure of verse 8 ('fruit') is carried out. The axe

(Divine judgments) has not been applied as yet, but is ready for use, implying that 'the trees' were unfruitful, or of a bad kind. A striking declaration of imminent destruction. — **Therefore,** because of the position of the axe. — **Bringeth not forth good fruit.** There may be *blossoms*, professions, and yet no fruit, or the fruit may be *bad*. — **Is hewn down.** Not 'will be;' the present tense represents a certain and immediate future action, or a general law of the 'kingdom' which John heralded. — **Into the fire,** continued figure, setting forth the effect, God's wrath.

Ver. 11. **I indeed.** Contrast between himself and the One he heralded. He was not the judge; the Messiah would be. — **With** (literally 'in') **water.** The person baptized stood in the water as the most convenient place, and may have been immersed, or the water was taken up and poured on his head. — **Unto,** *i. e.*, with a view to **repentance.** — **He that cometh after me,** the Messiah; assuming his speedy appearance, and that the hearers also expected him. — **Mightier.** In himself stronger and about to exert that strength. —



Sandals.

Whose sandals I am not worthy to bear. Sandals were fastened with a strap; comp. Mark i. 7, where there is a reference to unloosing this strap, here to carrying the sandals away after being unloosed. To perform for the Messiah this menial office of the meanest slave, was too honorable for one to whom all Judea resorted. This unexampled humility was stronger evidence of true greatness than the power he exerted as a preacher. A fit forerunner of the 'meek and lowly' Messiah. Here the *official* superiority of Christ is spoken of, the superiority of *nature* is declared in the Gospel according to John, chap. i. — **He shall baptize you.** Christ himself did not baptize (John iv. 2). The contrast is between John's baptism unto repentance, and the spiritual power which Christ would give (not the Christian rite), for full and entire salvation. The second baptism is figurative; hence nothing is suggested for or against the identity of John's baptism and the Christian rite. — **With,** literally, 'in.' The parallel passage (Mark i. 8), makes it doubtful whether the literal sense is to be adhered to; see below also. — **The Holy Ghost.** The third person of the Trinity; not a contrast between external water and internal spirit. — **Fire.** 'With' is not to be supplied. Some refer this to the fire of judgment, as in ver. 12; but the close connection with what precedes, and the actual appearance of 'fire' on the day of Pentecost (Acts ii. 13), favor a reference to the powerful and purifying influences of the Holy Spirit (Is. iv. 4; Jer. v. 14; Mal. iii. 2). 'In' must not be pressed in either case, since the Holy Ghost is represented as poured out, and the fire on the day of Pentecost came down upon the disciples.

Ver. 12. **Whose winnowing-shovel,** etc. A new figure, including a reference both to the saved and the lost; 'the axe' referred to the latter alone. The 'winnowing-shovel,' for separating the chaff and the wheat, was ready for use, **in his hand,** and thus equipped, **he will cleanse thoroughly** (from one end to the other) **his threshing floor.** The threshing floor was a circular space on the farm, either beaten hard or paved, where the grain was trodden out by oxen or horses. The threshing floor of the Messiah becomes larger as the course of history moves on. The thorough cleansing of the floor itself will be completed when the end of the world comes, but the process of winnowing is included, *i. e.*, the disciplinary and punitive leadings of God with men. — **And he will gather.** The punctuation of the common version should be altered. The cleansing process is spoken of first in general, then the twofold result is set forth in contrasted clauses. — **His wheat,** the fruits of the husbandry, the persons saved, hence 'His.' — **The garner,** the storehouse; either the kingdom of heaven on earth, or heaven itself, probably both, since Christ's salvation includes both words. — **The chaff,** the refuse, not 'His,' when separated will be burned up. As in the case of the 'wheat,' persons are meant, and the punishment may begin, like the blessing, in this world. — **Fire unquenchable.** The violent, uncontrollable blaze of a straw fire is the figurative representation of an awful reality. Once begun, the fiery judgment continues, until the unquenchable fire of Gehenna is kindled.



Threshing Floor.

CHAPTER III. 13-17.

The Baptism of Jesus; the Attestation of the Father and the Holy Ghost.

13 [a]THEN cometh Jesus [b]from Galilee to Jordan[1] unto John, a Mark i. 9-
14 to be baptized of[2] him. But John forbade[3] him, say- 11; Luke iii. 21, 22.
ing, I have need to be baptized of[2] thee, and comest thou to b Chap. ii. 22.
15 me? And[4] Jesus answering said unto him, Suffer *it to be*
so now:[5] for thus it becometh us to fulfil all righteousness.
16 Then he suffered[6] him. And Jesus, when he was baptized,
went up straightway out of[7] the water: and, lo, the heavens
were opened unto him, and [c]he saw the Spirit of God de- c John i. 32, 33.
17 scending like[8] a dove, and lighting[9] upon him: And lo a
voice from heaven,[10] saying, [d]This is my beloved Son, in whom d Chaps. xii. 18; xvii. 5.
I am well pleased.[11]

[1] the Jordan [2] by [3] would have hindered [4] But
[5] Suffer it now [6] suffereth [7] from [8] as
[9] coming (and *is of doubtful authority*) [10] out of the heavens
[11] in whom I was well pleased, *or more literally*, in whom I delighted.

CONTENTS. The *culmination* of the ministry of John in the baptism of Jesus. The accompanying attestation: to John, a revelation that this was the Christ; to Jesus his *Messianic inauguration*. It therefore marks an epoch in the Gospel history, and doubtless in the consciousness of the God-Man Himself (see notes on vers. 16, 17). While fulfilling all righteousness (ver. 15), the well-beloved Son receives witness from the Father (ver. 17), and is baptized with the Holy Ghost (ver. 16). A solemn introduction into His public ministry.

Ver. 13. **Then.** Probably about six months after John began to preach; comp. ver. 1 — **Cometh,** as in ver. 1, a coming forth into public view. — **From Galilee,** from His home in Nazareth, a long distance. — **To be baptized by him.** Jesus who was sinless, came to a baptism 'unto repentance.' This condescension formed a part of the obedience to the Divine law (see ver. 15), rendered by Him as a member of the Jewish nation. The Jews were baptized in token of uncleanness, so He, 'numbered with the transgressors,' must needs go through the rites and purifications prescribed for them. This act closes the concealed life of quiet subjection and legal submission, opening the public life of mediatorial satisfaction. Hence He was baptized, both to fulfil all righteousness and to receive the Divine attestation; certainly not merely to honor John.

Ver. 14. **But John would have hindered him.** Peculiar to Matthew. Began to hinder Him, by act rather than word. — **I have need,** continuous, habitual need. — **Comest thou to me?** A question of surprise, implying a recognition of Jesus as the Messiah. John's knowledge of Jesus was sufficient to occasion the question. His subsequent declaration (John i. 33): 'I knew him not,' does not contradict this. He had not yet received the sign from heaven that would enable him to authoritatively proclaim Jesus as the Messiah. Compare the very decided declarations made by the Baptist immediately afterwards.

Ver. 15. **Suffer it now.** The propriety of John's scruples is recognized; but he was 'now' or 'as yet' the minister of the law, which Jesus must fulfil. The relation between them would soon be changed. — **It becometh us.** Both John in his office and Jesus in His. — **Righteousness.** The requirements of the law, regarded as including all that is right. — **Suffereth him.** More than 'he baptized him'; Jesus was really the active person, since the rite was administered at His command and by His authority.

Ver. 16. **From the water.** Mark: 'out of.' They probably stood in the water, but as both accounts do not so assert, this is not the essential fact. — **And lo, the heavens were opened.** How, cannot be explained. Doubtless some miraculous appearance in the sky. Lange even suggests that the stars appeared. 'Heaven, which was closed by the first Adam, is opened again over the second.' — **Unto him and he saw,** *i. e.*, Jesus; though John also saw it (John i. 33). The two statements are not contradictory, but point to a real appearance, seen by both the persons who were concerned in this solemn inauguration. 'Unto Him' may also mean 'for him,' for his advantage. — **The Spirit of God.** Only a Person could be thus embodied. — **Descending as a dove.** Luke says, 'in a bodily form, as a dove.' This statement, in which all four Evangelists agree, is to be understood literally. A temporary embodiment of the Holy Spirit occurred to publicly inaugurate our Lord as the Messiah. The accidental, or even Providential, appearance of a real dove would not call for such marked mention in all four Gospels. The dove symbolizes perfect gentleness, purity, fulness of life and the power of communicating it. — **Coming upon him.** John (i. 32) says: 'it abode upon Him;' the outward

sign was temporary, the anointing was permanent. His active ministry now begins.

The baptism with the Holy Ghost of One 'conceived by the Holy Ghost,' is a Divine mystery. In one light it was but the outward sign of that which was His already. At the same time our Lord had a human development (comp. Luke ii. 40, 52; Heb. v. 8). It may aid us in apprehending the fact that the Son of God became a real man, to regard this event as marking the age of maturity; the attainment of the full consciousness of his nature and mission as the God-Man and Saviour. The time had come for Him to begin His official work, that time was marked by the visible sign of the Holy Ghost, here spoken of; the Divine Spirit now entered 'into some new relation with the Incarnate Son, with respect to the work of salvation, and the God-Man received some internal anointing for His work corresponding to the outward sign.'

Ver. 17. **And lo, a voice out of the heavens.** Heard by all who stood by, as on the mount of transfiguration (chap. xvii. 5). — **This is.** A declaration to John that 'this is' the Messiah. Matthew, who pays special attention to the proof of the Messiahship of Jesus, probably gives the exact language; Mark and Luke give the substance: 'Thou art.' — **My beloved Son,** lit., 'My Son the beloved!' Used in a unique sense. No one else was or could be a 'Son,' or 'Beloved,' as this Person was. The Divine nature and eternal Sonship of Christ are obviously implied. — **In whom.** This clause is taken from Is. xlii. 1. See the direct quotation in chap. xii., 18. — **I was well pleased.** The clause might be paraphrased: 'On whom I fixed my delight.' This means perfect complacency. The original indicates a past time, not a continued state. The latter sense is a possible one, declaring the eternal good pleasure of the Father in the Son, but this would be only a repetition of the previous declaration. The more grammatical sense points to the complacency of the Father in the Son, when He assumed the office of Mediator (comp. Eph. i. 4; John xvii. 24). Hence the reference is to the past, not to the time of his baptism. His preëxistence is implied, and the meaning is peculiarly appropriate in the circumstances. The Godhead eternally existing as Trinity was manifested, as Father, Son, and Holy Ghost, to us and for us in this occurrence, as throughout the economy of redemption. The revelation of the Trinity at the baptism of Jesus gives special significance to the formula of baptism: 'in' (or 'into') 'the name of the Father,' etc. By this attestation to his Sonship and Messiahship, Jesus was anointed as Prophet, Priest, and King. That such an occasion should involve miraculous events was to be expected. The supernatural becomes the natural in the life of a Divine human Person.

CHAPTER IV. 1-11.

The Temptation.

1 [a]THEN was Jesus led up of[1] the Spirit into the wilder- *a* MARK i. 12,
2 ness to be tempted of[1] the devil. And when he had 13; LUKE iv. 1-13.
fasted [b]forty days and forty nights, he was afterward a hun- *b* Comp. Deut.
3 gered.[2] And when the tempter came to him, he said,[3] If thou ix. 9, 18; 1 Kings xix. 8.
be[4] the Son of God, command that these stones be made[5]
4 bread. But he answered and said, It is written, [c]Man shall *c* DEUT. viii
not live by bread alone, but by every word that proceedeth 3.
out of the mouth of God.
5 [d]Then the devil taketh him up[6] into [e]the holy city, and set- *d* Luke iv. 9-
6 teth him on a[7] pinnacle of the temple, And saith unto him, If *e* 12. Chap. xxvii
thou be[4] the Son of God, cast thyself down: for it is written, 53; Neh. xi. 1, 18.
[f]He shall give his angels charge concerning thee: and in[8] *f* PSA. xci. 11
their hands they shall bear thee up, lest at any time[9] thou dash 12.
7 thy foot against a stone. Jesus said unto him, It is written
again,[10] [g]Thou shalt not tempt the Lord thy God. *g* DEUT. vi.
8 [h]Again, the devil taketh him up into[11] an exceeding high 16. *h* Luke iv. 5-
mountain, and sheweth him all the kingdoms of the world, and 8.

[1] by [2] afterward hungered
[3] And the tempter came and said to him [4] art [5] become
[6] *omit* up [7] the [8] on
[9] haply [10] Again it is written [11] taketh him unto

9 the glory of them; And saith[12] unto him, All these things
10 will I give thee, if thou wilt fall down and worship me. Then
saith Jesus unto him, Get thee hence, [i] Satan: for it is written, *i* 1 Chron. xxi. 1; Job i. 6.
[k] Thou shalt worship the Lord thy God, and him only[13] shalt *k* DEUT. vi. 13.
11 thou serve. Then the devil leaveth him,[14] and, behold, [l] angels *l* Chap. xxvi. 55; Luke
came and ministered unto him. xxii. 43.

[12] said [13] alone [14] (;) *for* (,).

CONTENTS. The threefold temptation by Satan; the threefold victory over Satan. He who came 'to destroy the works of the devil,' triumphs over him in personal conflict. This was the Messiah's *trial* and *probation*, as His baptism had been His inauguration. The second Adam, like the first, was tempted. Contrasts between the temptations: paradise, wilderness; fall, victory; disobedience and death, obedience and life. — The aim of Satan was to make of Jesus a pseudo-Messiah, abusing the Divine gifts for selfish ends by conforming to the carnal expectations of the Jews respecting the Messiah. — The three temptations: (1) to doubt the Word of God; (2) to presume upon the Word of God; (3) to reject the Word of God; or successive appeals to appetite, pride, ambition. On the analogy between the three temptations and the three Jewish parties, and the three great Messianic offices, see Lange, *Matthew*, p. 86.

Different views of the temptation: —

1. An external history, Satan appearing in person. Objections: 'It involves something supernatural.' But this might be expected in such circumstances. 'Verse 8 cannot be taken literally.' It may be in a qualified sense. The personality of Satan is implied, but this is no argument against this explanation. On the whole this is the most natural view.

2. An inner experience, a soul struggle with Satan. The detailed accounts, full of references to localities and actions, might be thus explained. But it is necessary to admit some external elements, and it is difficult to draw the line. Bengel, Lange, and others, combine explanations (1) and (2).

3. A vision, like that of Peter (Acts x.), and of Paul (2 Cor. xii.). It is difficult to account for the purely historical form of the accounts on this theory.

4. A parable clothed in narrative form.

5. A myth or religious poem, true in idea, but false in fact.

The last two are incompatible with the historical character of the Gospels.

Ver. 1. **Then**, immediately after the events mentioned in the last chapter, as Mark more explicitly states. After marked evidence of Divine favor, the most trying conflicts. — **Led up by the Spirit.** Not by His own spirit, but by the Holy Spirit. The words 'led up' show this. — **Into the wilderness.** What wilderness, is a question of no special importance. Tradition points to a high and precipitous mountain near Jericho, close by the banks of the Jordan, called Quarantania, from the forty days' fast. This is the more probable locality; but our Lord, like Moses and Elijah, may have gone to the Sinaitic wilderness. — **To be tempted.** For this purpose. To this contest, the God-Man is impelled, not directly by his own will, but by the Spirit to fulfil the design of the Father. According to his human nature, Jesus could be tempted, was in need of trial. Through this he passed without sin (Heb. iv. 15). — **By the devil.** The Greek word means slanderer, accuser. In the Old Testament he is called Satan, or adversary. A person, not a principle or influence, as is evident, from the whole tenor of Scripture. The personal representatives of the two kingdoms here met. As Christ was in human form, it is natural to suppose the adversary took some bodily form. What form is not stated, nor is it material. The views which regard the temptation as purely internal do not require any bodily appearance. Some suppose that 'the tempter,' ver. 3, was a member of the Sanhedrin, presenting, as the special instrument of the devil, the prevalent false Messianic notions of the Jews. But 'the devil' is expressly mentioned in the second and third temptations; the suggestion of verse 9 could not be made with any power by a Jew; verse 10 speaks of Satan by name.

Ver. 2. **Fasted.** Entire abstinence from food; comp. Luke iv. 2. — **Forty days and forty nights.** Not fasting by day and feasting by night. The length of the fast is not incredible. Comp. the fasts of Moses (Ex. xxxiv. 28) and Elijah (1 Kings xix 8). Absorption in intellectual pursuits, but especially in spiritual contemplation, will render any one for a time independent of ordinary food or nourishment. If necessary, supernatural support would be granted. There is nothing here to encourage asceticism, however. Our Lord was enduring for us, not prescribing fasts to us. He neither practised nor enjoined monastic habits. — **He afterward hungered.** The wants of His human body were no longer overborne. Here for the first time the Gospel presents our Lord as sharing our physical needs. The glorious attestation to His Sonship preceded, the victory over Satan followed. Sent by God to triumph for us. He appears identified with us. Even when weakest physically, when the temptation would be strongest, He overcame in our nature what enslaves our unaided nature. — **The tempter came.** Luke (iv. 2) says that Jesus had been tempted during the forty days of fasting. 'Tempter,' the 'one tempting,' implying that this was his office or business. Actual approach is suggested by the literal meaning, 'And the one tempting coming said to him.'

FIRST TEMPTATION. Vers. 3, 4. **If thou art the Son of God.** The emphasis rests on 'Son.' On any theory the tempter meant by 'Son,' what our Lord had been declared to be at His baptism. That he would not have dared to tempt Jesus, had he known who He was, is an unwarranted supposition. The language implies more of taunt than of doubt. Malicious taunting is more like

Satan than ignorant doubting. — **Command that**, lit., 'speak in order that' **these stones may become bread**, lit., loaves.' A challenge to the hungering Messiah to display His miraculous power, as if he had said, Can the Son of God hunger? The tempter sought to overcome His trust in God. The demand was for magic, rather than miracle. What Satan suggested resembles not the miracles of the Gospels, but the legends of the Apocryphal Gospels, and many 'Lives of the saints.'

Ver. 4. **It is written.** 'It has been and still is written,' is the full meaning of this phrase. Each suggestion was answered by a passage from Scripture. A hint to honor the Old Testament, which is rendered emphatic by this particular quotation. Jesus, who was fulfilling the law, answers Satan from the law (Deut. viii. 3). The connection is strikingly appropriate: 'Jehovah suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live,' etc. The quotation is very slightly varied from the Greek of the Septuagint. — **Man.** Feeling so keenly His human needs, our Lord does not exert his Divine power, nor assert His Divine dignity, but overcomes the temptation by identifying Himself with 'man,' conquering Satan for us men. — **By**, lit., 'upon,' **bread alone**, *i. e.*, ordinary bread procured in the ordinary way, **but by every word**, etc. Many authorities read 'in.' Accepting this, we explain: we live ordinarily 'upon bread,' but one who lives upon what God provides, lives 'in' it, as an atmosphere. Whoso depends on the mouth of God, his mouth shall not want bread, and thus depending, most truly lives. 'Outward means cannot sustain us, but God by outward means.' Some have taken 'word' as meaning 'thing,' because it is not expressed in the Hebrew (Deut. viii. 3), but this is not strictly correct. The 'word' may be a promise, command, which results in the thing needed. The reference is not to spiritual food. The simple meaning is: Man is ordinarily sustained by bread, but if it pleases God, under whose Providential care he stands, to sustain him by other means, this will be done, and was done for Israel in the desert, all done according to the word proceeding out of the mouth of God. — Thus the temptation was overcome. The needed supply doubtless came, and the hungering nature was satisfied, without the miracle the tempter suggested. We are here taught to overcome Satan with Scripture; to trust God for extraordinary help in extraordinary circumstances; as He suffered thus, sharing our needs, we may believe that we can triumph thus, partaking of His fulness.

SECOND TEMPTATION; vers. 5–7. Luke mentions this last. The order here is probably exact; vers. 5, 8, indicate an order of succession, which is not necessarily implied in Luke's account. The closing verses in the two narratives confirm this view. Matthew says: 'Then the devil leaveth him.' Luke (iv. 13): 'And when the devil had ended all the temptation.'

Ver. 5. **Then.** Probably immediately afterwards — **Taketh him**, as a companion. Force is not necessarily implied, though Satan may have had for the time being some power over his weakened body. The greater humiliation of being tempted by Satan included the less, that of being conducted by him. — **Into the holy city.** Undoubtedly Jerusalem. Some suppose Jesus of his own accord went to Jerusalem for a day, and was there met by the tempter, *i. e.*, by some one who had authority in the temple. The Evangelists, who write so simply, could easily have told us this, had they so understood it. — **And setteth him.** The conducting and setting were of a similar character. — **On the pinnacle of the temple**, *i. e.*, the whole enclosure. The word 'pinnacle' means either a wing, or a pointed roof, or a gable. The roof of the temple itself was covered with spikes to prevent birds from defiling it. A portico of the temple is meant, probably that called the Royal Porch, which overlooked the valley of Hinnom at a dizzy height. There is nothing to indicate that the tempter desired Jesus to work a miracle in the sight of the people in the court of the temple. Lange supposes that He was placed somewhere in the temple itself, the temptation presented being the suggestion that He should, by a miraculous display, elevate Himself to become the priest-king of that temple. But the next verse does not favor this theory.

Ver. 6. The devil takes the weapon with which he had been already overcome. He too, 'can cite Scripture for his purpose.' But the result proves that Satan was but a surface reader, or rather a wilful perverter of the Scriptures. — **He shall give**, etc. From Ps. xci. 11, 12. — **On their hands**, more literal. — **Lest haply**, not 'at any time.' — This promise to all God's people seems specially applicable to 'the Son of God.' The words, 'in all thy ways,' are omitted here, but without altering the sense. The original is poetic. Satan uses it literally, tempting to a rash confidence, as in the first instance to distrust. It was also a temptation to avoid the appointed endurance, and by one striking exercise of power prove himself the Messiah.

Ver. 7. **Again it is written.** Not 'written again.' In another place; Deut. vi. 16. Our Lord corrects the misinterpretation of poetic Scripture by citing a plain statement of the law. The original has 'ye,' but Jesus answers: **Thou shalt not tempt**, turning it directly upon the tempter, for every tempting of God is caused by Satan. — **The Lord thy God.** By such rash confidence God would be tempted. The direct address involves another thought: that Satan in thus tempting Him was tempting the Lord his God. Religious fanaticism is a tempting of God.

THIRD TEMPTATION; vers. 8–10.

Ver. 8. **An exceeding high mountain.** Its situation can only be conjectured; the Mount of Olives, which was relatively high; others, the mountain in the wilderness (Quarantania), Nebo, Tabor. — **Sheweth him.** Luke adds, 'in a moment of time,' this may imply some supernatural extension of vision. Magical influence on the part of Satan is less probable than an actual pointing out of the regions in sight, and a vivid description of the adjoining realms — **All the kingdoms of the world**; not to be restricted to Palestine, a narrower meaning which 'world' occasionally has, but never in such a phrase. It becomes intelligible on the theory suggested: actual vision with added rhetorical description.

Ver. 9. Satan in his true character. — **All these things**, *i. e.*, 'all that renders them attractive to the love of power, pleasure, wealth, honor' (J. A. Alexander). — **Will I give thee.** The world is to a certain extent under the power of Satan, not absolutely nor permanently, indeed, but actually. His greatest weapons are his half-truths, his perversions of the truth. Recognizing

in this Person One who would reconquer a kingdom for Himself, he offers to surrender his own part of this kingdom in its temporal extent. But Christ's sway over the world was not of a kind that could be given by Satan, however wide and deep-seated the power of the latter might be. Yet to Jesus, who as man must conquer the world through suffering and death, this was a real temptation. — **If thou wilt fall down and worship me.** The next verse shows that religious worship is meant; devil worship in this case. Satan, fallen through ambition, would ask no less for his dominion. His price is always exorbitant. The proposal was bold, but in the contest between them it must come to this. Satan at last offers all he could, but throwing away all disguise, asks from One tempted in all points like as we are, what he asks from us.

Ver. 10. **Get thee hence.** A single word, 'begone,' 'avaunt,' expressing abhorrence of both person and proposal. — **Satan.** Addressed by name, having spoken in his true character as 'adversary.' — **For,** giving a reason for rejecting the proposal, and also for his going hence, from the presence of One who instead of rendering worship, could claim it. — **It is written** (Deut. vi. 13). — **Thou shalt worship,** etc. The two clauses taken together forbid every kind of religious homage to any other than Jehovah — God. When Jesus of Nazareth permitted religious adoration of himself, he virtually declared that He was Jehovah our God. Tempted yet sinless, hungry yet Divine, He is ready to sympathize with us and able to succor us.

Ver. 11. **Leaveth him.** Luke (iv. 13), 'for a season.' He was tempted again and again; at last in Gethsemane and on the cross. — **Angels.** Spiritual beings, probably in visible form on this occasion. Alone in the contest, He had these companions after his victory. — **Ministered.** Most naturally means, 'supplied him with food,' as in the case of Elijah; 1 Kings xix. 5. Others think, 'gave him spiritual companionship,' to support Him and prove that 'man doth not live by bread alone.' The view that the angels brought Him food, accords better with the events just narrated. He who would not turn stones into bread was now fed; He who would not call upon angels to uphold Him in rash confidence, was now sustained by them; He who demanded worship for God alone, received homage from these servants of God.

CHAPTER IV. 12–25.

The Preaching of Jesus and the calling of the Fishermen; He heals the Sick and Multitudes gather about Him.

12 NOW when Jesus had heard[1] that [a]John was [b]cast into [a] Chap. xiv. 3; Mark i. 14;
13 prison,[2] [c]he departed[3] into Galilee; And leaving Naz- Luke iii. 20. [b] Chap. x. 19.
areth, he came and dwelt in Capernaum which is upon the [c] Luke iv. 14
sea coast,[4] in the borders of Zabulon[5] and Nephthalim:[6]
14 That it might be fulfilled which was spoken by Esaias[7] the
15 prophet, saying, [d] The land of Zabulon,[5] and the land of Neph- [d] Isa. ix. 1, 2.
thalim,[6] *by* the way of the sea,[8] beyond Jordan, Galilee of the
16 Gentiles; The people which sat in darkness saw great light[9];
and to them which sat in the region and shadow of death
light is sprung up.[10]
17 [e]From that time Jesus began to preach, and to say, [f]Repent: [e] Mark i. 14, 15.
for the kingdom of heaven is at hand. [f] Chap. iii. 2; comp. chap. vi. 10.
18 [g]And Jesus,[11] walking by [h]the sea[8] of Galilee, saw[12] two
brethren, Simon called[13] Peter, and Andrew his brother, cast- [g] Mark i. 16–20; comp. Luke v. 2–11; John i 40–42.
19 ing a net into the sea[8]: for they were fishers. And he saith
unto them, Follow me,[14] and I will make you fishers of men. [h] Chap. xv. 29; John vi. 1.
20 And they straightway [i]left *their* nets, and followed him. And [i] Chap. xix. 27
21 going on from thence, he saw other two brethren, James *the son*

[1] when he heard (*the word* Jesus *is to be omitted here and in vers.* 18, 23, *according to the best authorities*)
[2] was delivered up
[3] withdrew
[4] on the shore of the lake
[5] Zebulun
[6] Naphtali
[7] Isaiah
[8] *or* lake
[9] a great light
[10] did light spring up
[11] *omit* Jesus
[12] he saw
[13] who is called
[14] come ye after me

of Zebedee, and John his brother, in a ship[15] with Zebedee
their father, mending their nets[16]; and he called them.
22 And they immediately[17] left the ship[15] and their father, and
followed him.
23 And Jesus[18] went about all[19] Galilee, [k]teaching in their
synagogues, and [l]preaching the gospel[19] of the kingdom, and
[m]healing all manner of sickness and all manner of disease[20]
24 among the people. And his fame went [n]throughout[21] all
Syria: and they brought unto him all sick people that were
taken with divers diseases and torments, and those which were
[o]possessed with devils, and those which were [p]lunatic, and those
25 that had [q]the palsy[22]; and he healed them. And there followed
him great multitudes of people from [r]Galilee, and *from*[23]
[s]Decapolis, and *from*[23] Jerusalem, and *from*[23] Judea, and *from*
beyond Jordan.[24]

k Chap ix. 35, xiii. 54; Mark i. 21, 39; Luke iv. 15.
l Chap. ix. 35; Mark i. 14.
m Mark i. 34.
n Mark vii. 26.
o Chaps. viii. 16, 28, 33; ix. 32; xii. 22; xv. 22.
p Chap. xvii. 15.
q Chaps. viii. 6; ix. 2, 6.
r Mark iii. 7, 8; Luke vi. 17.
s Mark v. 20 vii. 31.

[15] the boat [16] *or* putting their nets in order [17] straightway
[18] *substitute* he *for* Jesus [19] in all
[20] every disease and every sickness [21] And the report of him went forth into
[22] all that were sick, holden with divers diseases and torments, possessed with demons, and epileptics, and paralytics;
[23] *omit* from *and the succeeding comma* [24] the Jordan.

CONTENTS AND CONNECTION. The appearance of Jesus as the light of the world amidst the darkness of the land of Galilee, in accordance with prophecy (vers. 12-16). The record begins at the close of the ministry of John the Baptist, whose message is reannounced by Jesus (ver. 17). He chooses four fishermen as his attendants (vers. 18-22), goes through Galilee healing the sick and followed by great multitudes from all parts of the country (vers. 23-25). Matthew, as well as Mark and Luke, begin their account of our Lord's ministry at this point. A number of events recorded by John (i. 19; iv. 54) certainly intervened; including the first Passover at Jerusalem. Some place the second Passover (John v. 1) before this section, which they record as the beginning of the second year of our Lord's ministry (see Introd. pp. 18, 19). The fourth Gospel concerns itself more with events in Jerusalem, the others with those in Galilee. This may arise from different sources of information or from difference in plan.

Ver. 12. **When he heard,** *i. e.*, in Judea. — **Delivered up,** *i. e.*, into prison by Herod the tetrarch. The common version gives an explanation, not a literal translation. For reason of this imprisonment, see chap. xiv. 4; Mark vi. 17. — **He withdrew into Galilee.** A withdrawal from prudence (as chap. ii. 12, 22), hinting that He had been teaching in Judea. 'Galilee': here the whole region of that name, since Nazareth was in lower Galilee. In John iv. 43-45, it means upper Galilee, or Galilee in the stricter sense. Herod was tetrarch of Galilee, hence the withdrawal was not through fear of him. It was due to the opposition of the Pharisees (John iv. 1, and v. 16, 18, if that occurrence preceded).

Ver. 13. **And leaving Nazareth,** His early home. Because rejected there (Luke iv. 16-30). A second rejection took place at a later period (comp. chap. xiii. 54-58; Mark vi. 1-6). If there were but one (as many think), it occurred at the beginning of the Galilean ministry, since Luke's account is so particular. Against the identity, see notes on Luke, and on chap. xiii. 54-58. — **Came and dwelt,** or having come he settled. — **In Capernaum.** A thriving commercial place on the northwestern shore of the sea (or lake) of Galilee, hence called here 'the maritime,' which is the literal meaning of the word paraphrased: **which is on the shore of the lake.** Mentioned, not to distinguish it, but on account of the prophecy which follows. It was also **in the borders of Zebulun and Naphtali.** The exact site of Capernaum, so often mentioned in the New Testament, is disputed; the words of our Lord (Matt. xi. 23) have thus been fulfilled. Some locate it at Khan Minyeh, at the northern end of the Plain of Gennesaret (El-Ghuweir), near the Fountain of the Fig-Tree, and on the present highway to Damascus; others two or three miles further north, at Tell Hûm, which is more probable on account of the very remarkable ruins, including a white synagogue (carefully examined and described by Capt. Wilson, 1866), and on account of the similarity of the name (Tell Hûm means 'Hill of Nahum,' and Capernaum 'Village of Nahum'). Capernaum was an important place, the residence of Andrew, Peter, and the sons of Zebedee, probably of Matthew also, chiefly honored by the title, 'His own city' (ix. 1). See Schaff, *Bible Lands* (1878), p. 343.

Ver. 14. **That it might be fulfilled.** The purpose of fulfilling prophecy ever involves the higher purpose of carrying out God's plan thus revealed. — **Isaiah the prophet** (Isaiah ix. 1, 2). An independent and free translation. The Septuagint is quite incorrect here.

Ver. 15. **The land of Zebulun,** etc. These

words form the close of a sentence in the original prophecy, and are introduced to specify the region spoken of in this Messianic prediction. Either an apostrophe to these regions or equivalent to: as to the land of Zebulun, etc. The sense is the same. — **By the way of the sea.** The sea (or lake) of Galilee, not the Mediterranean. The latter view would indicate that the region was profane, being the way of the sea for all the world. But this seems forced. — **Beyond Jordan,** or 'the Jordan.' Either the country on the west side already spoken of, or Perea on the east side. (Both senses are sustained by Old Testament usage.) The former is preferable, since the various terms of the verse seem to be in apposition. Some take this verse as describing the regions surrounding the lake (referring this to Perea), but Naphtali extended beyond the sources of the Jordan, *i. e.*, northward from Jerusalem. — **Galilee of the Gentiles.** Upper Galilee, already spoken of by other names. It was near Gentile territory and probably had a large Gentile population.

Ver. 16. **The people**; of the region just described. — **Sitting in darkness.** Dwelling contentedly. Isaiah says: 'walking,' but Matthew indicates that the condition was worse. 'Darkness' is the usual Scriptural figure for a state of depravity, including more than ignorance. — **Saw a great light.** The past tense in prophecy indicates certain fulfilment. This region had seen Christ, the light of men, bringing to them 'truth, knowledge, moral purity, and happiness!' The article brings this out more fully. — **The region and shadow of death.** Poetic parallelism, a stronger expression for 'darkness,' meaning either the region where death resides and the shadow he produces, or simply the region of the shadow of death. Darkness is spiritual death. — **Did light spring up,** as a star or the sun arises, the persons being passive. The Galileans, though probably not more barbarous and depraved than the inhabitants of Judea, were despised. Here the light arose; to those in the shadow of death the light came. Among the despised, those furthest from the temple, the work began and met with best success. This prophecy



Casting a Net.

was not understood by the official interpreters. (John vii. 52.)

Ver. 17. **From that time.** Either, of this settlement in Capernaum, or the imprisonment of John the Baptist. — **Jesus began to preach.** The beginning of the ministry in Galilee, to an account of which Matthew confines himself. During most of the time he was probably an eye-witness. — **Repent: for the kingdom,** etc. Comp. chap. iii. 2. Jesus 'began' with the message of His forerunner. The expression 'at hand,' indicates that Jesus had not yet publicly declared Himself to be the Messiah. But John had announced Him; He had been accepted as such by Andrew, Philip, and Nathanael (John i. 41, 45, 49), and by many others (John iv. 1, 39, 41). As He afterwards sent out His disciples with the same formula (x. 7), His preaching at this period was not of a different character from His subsequent teachings.

Ver. 18. **And walking.** The omission of the word 'Jesus' connects this verse closely with what precedes; the 'walking' was while preaching (ver. 17). This close connection is brought out more fully in the account of Luke (v. 1–11). — As this verse is the beginning of the Gospel for St. Andrew's day, the name of Jesus was very early inserted for the sake of definiteness. — **The sea** or **lake of Galilee.** The Greek word, like the German *See*, is applied to both lakes and seas.

This sea of Galilee or lake of Gennesaret, called in the Old Testament Connereth (Deut. ii. 17), or Cinneroth (1 Kings xv. 20), is a body of water of oval shape, from twelve to fourteen miles long and about half as broad. It is formed by the river Jordan, although smaller streams flow into it. 'The water is salubrious, fresh and clear; it contains abundance of fish; the banks are picturesque, although at present bare; toward the west they are intersected by calcareous mountains, — towards the east the lake is bounded by high mountains (800 to 1,000 feet high), partly of chalk and partly of basalt formation.' It is subject to sudden and violent storms and is remarkable for its depression, being 653 feet below the level of the Mediterranean. See Bible Dictionaries. — **Simon**, contracted from Simeon. He was called first. — **Who is called Peter**, *i. e.*, 'so called' at the time when the Gospel was written, not at the time of the event here narrated. The common version does not bring out this distinction; see chap. xvi. 18. At a previous interview, however, (John i. 42) our Lord had declared he should be named 'Cephas' (the Aramaic form of the same name). — **Andrew his brother.** This Greek name shows how common that language was in the East. It is not known which was the elder brother; sometimes one and sometimes the other is named first. Their home was Bethsaida (John i. 44). Andrew and another disciple of John the Baptist, probably the Evangelist John, were the first followers of Jesus (John i. 35-40). They may have remained with him. Philip was called to follow him (John i. 43). — **Casting a net.** They were busy at their usual avocation, **for they were fishers.** This does not imply special poverty or ignorance.

Ver. 19. **Come ye after me.** This call is to be distinguished from the previous acquaintanceship and discipleship (John i.), and also from the later choice and call to the apostleship (Matt. x.). The call is thus expanded: '1. An invitation to full communion with Him; 2. A demand of perfect self-renunciation for His sake; 3. An announcement of a new sphere of activity under Him; 4. A promise of rich reward from Him. The call of Jesus to follow Him, 1. A call to faith; 2. A call to labor; 3. A call to suffering and cross-bearing; 4. A call to our blessed home.' (Lange.) This call to personal attendance, probably in all cases preceded the call to the apostleship. Even this office did not obtain full validity until the day of Pentecost, when the Church was organized, or, strictly speaking, reorganized. The Twelve were gradually prepared for their work. Paul's case is exceptional. — **I will make you.** His power, not their ability, made them what they became. — **Fishers of men.** 'The main points of resemblance cannot be mistaken, such as the value of the object, the necessity of skill as well as strength, of vigilance as well as labor, with an implication, if not an explicit promise, of abundance and success in their new fishery.' (J. A. Alexander.) Our Lord uses human agents; even He did not labor alone. Let no one assume to be independent of others in any good work.

Ver. 20. **Straightway** (the same word as in ver. 22). Emphatic; there was no delay. Luke tells of a miraculous draught of fishes, which preceded and prepared the fishermen to obey. His narrative assumes that Jesus was known to them (Luke v. 5), and that they gave up their occupation to follow our Lord constantly.

Ver. 21. **Going on from thence.** (Mark: 'a little further.') All four had assisted in the great draught of fishes (see Luke v. 7, 10). — **James**, *i. e.*, Jacob. Probably the older brother. — **John**, the Apostle and Evangelist. The detailed account he gives of our Lord's previous ministry and miracles suggests that he was among the 'disciples,' he mentions (John ii. 2, 11, 12; iv. 1, 8, 27, 31). — **In the boat**, a fishing boat (not a 'ship'), probably drawn up on the shore. — **Mending**, or 'putting their nets in order,' preparing them for use. The wider sense is perhaps to be preferred. — **He called them**, probably using the same words.

Ver. 22. These two brothers **straightway** obeyed, leaving **their father also.** He was probably not poor, as he had 'hired servants' (Mark i. 20). The lesson, more plainly taught elsewhere, is: Renounce every human tie, if necessary, to follow Christ. Yet human ties are not severed by following Christ. The brothers remained brethren in the Lord, and these four companions in fishing were joined most closely as 'fishers of men.' Comp. Mark xiii. 3.

Ver. 23. **And he went about in all Galilee.** The sphere of His ministry is thus marked; its character is thus described. 'Galilee' here probably includes the whole fertile and well peopled district thus named, not upper Galilee alone. The people of Judea looked down on the Galileans partly because of their contact with the heathen, partly because of their dialect (comp. chap. xxvi. 73). The inhabitants of a sacred capital city would have unusual contempt for provincials. — **Teaching.** The people recognized Him as a Rabbi (see below). — **In their synagogues.** 'During the Babylonish exile, when the Jews were shut out from the Holy Land, and from the appointed sanctuary, the want of places for religious meetings, in which the worship of God, without sacrifices, could be celebrated, must have been painfully felt. The synagogues may have originated at that ominous period. When the Jews returned from Babylon, synagogues were planted throughout the country for the purpose of affording opportunities for publicly reading the law, independently of the regular sacrificial services of the temple (Neh. viii. 1, etc.). At the time of Jesus there was at least one synagogue in every moderately sized town of Palestine (such as Nazareth, Capernaum, etc.), and in the cities of Syria, Asia Minor, and Greece, in which Jews resided (Acts ix. 2, sqq.). Larger towns possessed several synagogues; and it is said that there were no fewer than 460, or even 480, of them in Jerusalem itself.' Winer. — The service was simple, and our Lord availed himself of the opportunity of making remarks usually given (comp. Luke iv. 16-27; Acts xiii. 15). Neither Christ nor His Apostles attempted to subvert the established order of worship. They attended the synagogue service, with which, however, Christian worship has more in common than with that of the temple. The influence that revolutionized the world was not revolutionary. When the tree is made good, it grows according to its God-given form, hacking from without only mars it. A hint for politicians and would-be reformers. — **Preaching** (heralding), teaching and proclaiming, **the gospel of the kingdom.** The glad tidings about 'the kingdom of heaven,' or which introduced this kingdom. On the word 'gospel,' see Introd. p. 14. The good-tidings of the kingdom consist of facts about the King (comp. Rom. i.

1–4). As our Lord was a wise Teacher, He did not publicly proclaim Himself the Messiah. His preaching was preparatory; the full gospel could not be preached until after the occurrence of the facts it presents (comp. note on the Sermon on the Mount). As a Rabbi, the Galileans would hear Him; they looked for a less lowly King.

To confirm this preaching, of a new and startling character, our Lord wrought miracles: **Healing every disease and every sickness**, etc. His 'doing good' in this lower form had a higher purpose, to prove a Saviour in a higher sense. On the miracles of our Lord, see chap. viii. The two words, 'disease' and 'sickness' include all forms of bodily affliction. The first word occurs again in ver. 24, hence we render it 'disease' here.

Ver. 24. **The report.** 'Fame' has changed its meaning. — **Syria**, the name of the largest Roman province north and east of Palestine, sometimes including it. Probably used here in its widest extent. — **They brought to him all that were sick.** Those who had heard of Him and believed in his power to heal were numerous enough to justify this expression. — **Holden**, *i. e.*, under the continued power of the maladies. — **Torments**, painful bodily afflictions, such as the three specified in the next clause ('and' is to be omitted). — **Possessed with demons**, lit., 'demonized.' All the Gospel statements in regard to this affliction imply that in those days evil spirits actually invaded the bodies of men, producing fearful effects. Every such possession was a sign of Satan's hostility, as every dispossession was a triumph over him. We cannot explain how such possession took place. This passage distinguishes demoniacal possession from every kind of sickness. — **Lunatics**, or 'epileptics.' The latter sense is probable, since the word has this meaning in chap. xvii. 15 (the only other place where the term occurs). The Greek word had originally the same reference to the influence of the moon which is found in 'lunatic.' — **And paralytics.** The original word corresponds exactly. Those afflicted with morbid relaxation of the nerves, as in paralysis and apoplexy. — **He healed them.** Whatever the form, He did not fail to cure.

Ver. 25. **Great multitudes**, lit., 'many crowds.' These came from all parts of Palestine; **from Galilee**, where he preached, **Decapolis** (meaning 'ten cities'), a district principally east of the Jordan; according to Ritter, settled by the veterans of Alexander the Great, **Jerusalem**, the capital, **Judea**, the southern part of Palestine, **and from beyond the Jordan**, here referring to the northern part of Perea, on the east of the Jordan, south of Decapolis. The compact style of the original requires the omission of 'from' (italicized in common version), except in the case of the locality last named, 'from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.'

CHAPTERS V.–VII.

The Sermon on the Mount.

GENERAL CHARACTER. The magna charta of Christ's Kingdom: the unfolding of His righteousness; the sublimest code of morals ever proclaimed on earth; the counterpart of the legislation on Mount Sinai; Christ here appears as Lawgiver and King; Moses spoke in God's name; Christ speaks in His own. — Its position, contents, connection, as well as the whole tenor of the New Testament, show that it is the end of the law and the beginning of the gospel, the connecting link between the two: (1) a mighty call to repentance for the unconverted, showing them their infinite distance from the holiness required by the law; (2) a mirror of the divine will for believers, showing them the ideal of Christian morality; (3) an announcement of blessings (beatitudes) to all in whom the law has fulfilled its mission, to create a sense of sin and guilt, to beget humility and meekness of spirit, as well as to encourage and impel to higher attainments. It is at once a warning, a standard and a promise, but not the whole gospel. The gospel is *about* Christ as well as from Christ. This discourse contains little about His Person and Work; nor could it. The audience was not ready, not even the Twelve (Mark, chap. xvi. 21–23), the facts were not accomplished, the Teacher was wise in withholding, was still in His humiliation; only when He was glorified did the full glory of the gospel appear. The improper estimate of its significance makes Christ a mere teacher of ethics, not a Saviour; makes the gospel a higher legalism, not the power of God unto salvation; exalting Christ's earliest instruction to the Apostles at the expense of the later; uses His tender words on the Mount of Beatitudes to make us forget Calvary; puts His principles before His Person, failing to lead us to Him. But while it is not the full gospel, its tone is evangelical, and its ideal is Christian; not telling how or why we are saved, it implies throughout that God must and will help, encourages us to ask from Him (chap. vii. 11). Addressed to those under the law, it is the best introduction to the gospel.

2. Leading thought and plan. The connection of thoughts, so far as Matthew indicates it, is with chap. iv. 17: 'Repent ye, for the kingdom of heaven is at hand.' The motive to repentance was the coming of the 'kingdom,' about which the Jews had wrong expectations. These errors are met at the outset by a description of the character of the citizens of that kingdom, while the call to repentance is both expanded and enforced in the body of the discourse, which spiritualizes the law. The leading thoughts are respecting the true standard of righteousness, negatively, higher than the righteousness of the Scribes and Pharisees (chap. v. 20), positively, like God's (chap. v. 48). The Golden Rule (vii. 12) is not the leading thought, since the ethics of the discourse are religious; see notes.

The discourse follows the method of natural association, although in some cases the connection of thought is difficult to determine. A

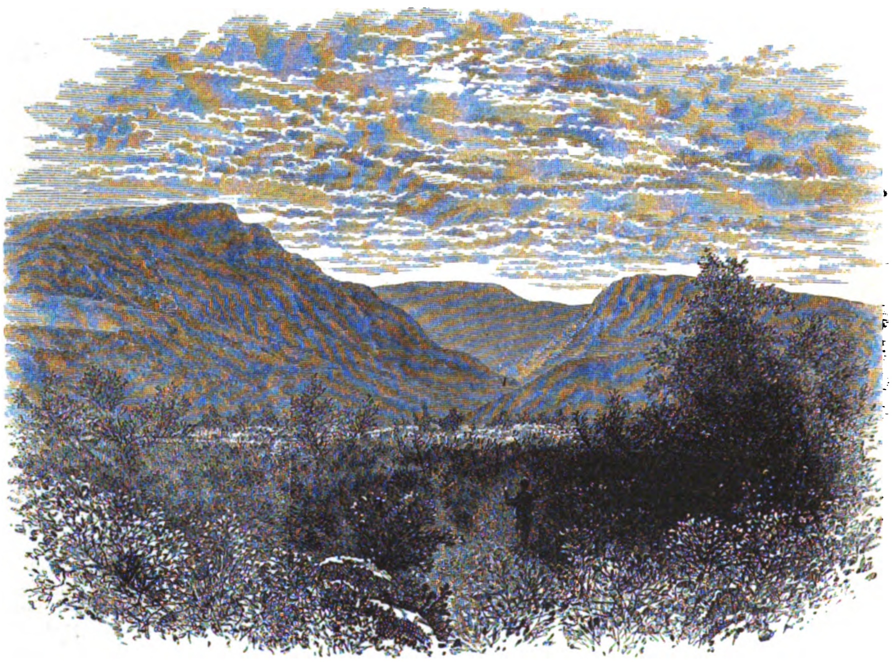
plan' is simply such an analysis as will help us to understand it as a whole.

Chap. v. A description of the character of the citizens of the kingdom of heaven, their relation to the world (vers. 3-16); the relation of Christ to the law, with *His* exposition of the law, culminating in a reference to God's perfection (vers. 17-48). — Chap. vi. Religious duties; the false and true performance of them contrasted (vers. 1-18); instruction regarding dedication of the heart to God and consequent trust in Him (vers. 19-34). — Chap. vii. Caution against censoriousness, prayer enjoined through promise of an answer, to which promise the Golden Rule is annexed (vers. 1-12); exhortation to self-denial, warning against false teachers and false professions (vers. 13-23); conclusion, two similitudes respecting obedient and disobedient hearers (vers. 24-27). The impression produced on the multitude is then stated (vers. 28, 29).

3. *Relation of the discourses* in Matthew and Luke (vi. 20-49).

Points of agreement: Both begin with beatitudes, end with the same similitudes, contain substantially the same thoughts, frequently expressed in the same language. In both Gospels an account of the healing of the centurion's servant immediately follows. — Points of difference: Matthew gives one hundred and seven verses, Luke but thirty; Matthew seven (or nine) beatitudes, Luke four, followed by four 'woes.' Luke is sometimes fuller than Matthew, and the order is occasionally different. Our Lord was sitting (ver. 1) when this discourse was delivered; apparently standing (Luke vi. 17) during the other. This was uttered on a mountain, the other on a plain. A number of important events mentioned by Luke before the discourse are heard by Matthew after it.

Explanations: (a) Two reports of the same



The Mount of Beatitudes.

discourse; each Evangelist modifying to suit his purpose. This is the common view, involving fewest difficulties. It is then assumed, that our Lord was standing immediately before the discourse, but sat down to speak; that on the mountain there was a plain just below the summit (the fact in the traditional locality: 'the Horns of Hattin,' or 'Kur'n Hattin,' see ver. 1). The chronological difficulty is not serious. Matthew mentions the sending out of the Twelve (chap. x.), not the choice, which is narrated by Mark and Luke. The latter immediately preceded the discourse (so Luke), the former took place some time after. The mention by Matthew of his own call out of its chronological position is readily accounted for (see in chap. ix. 1-17). — (b) Two discourses on entirely different occasions. So Augustine and others. This is an improbable solution, not called for by the chronological difficulties. The mention of the same miracle as immediately following in both Gospels shows that the occasions, if different, were not widely separated. — (c) Different discourses, but delivered in immediate succession; the longer one on the mountain to the disciples, the other on the plain to the multitudes. So Lange. Favored by the direct address to the disciples, and the allusion to the Pharisees (Matt. v.), not found in Luke's account; opposed however by the fact that the multitudes also heard the longer discourse (Matt. vii. 28). — (d) Two summaries of our Lord's teaching about this time, not reports of particular discourses. Such summaries would be in an appropriate place, since in both cases a general sketch of our Lord's ministry precedes. But both Evangelists specify the place, and even

our Lord's posture. — Accepting the differing reports of the same discourse, we should remember that the Evangelists did not compose their histories from written documents and with literal accuracy in details, but (according to Oriental fashion) from memory, which was then much better trained than now, and from living impressions of the whole Christ, strengthened and guarded by the Holy Spirit. Hence we have after all a truer, more lifelike and instructive account of our Lord's ministry, just as pictures embodying the varied expressions of a man's countenance are more true to the life than a photograph which can only fix the momentary image. This fact accounts both for the remarkable essential agreement and the decided individuality and difference in detail, which characterize the Gospels. The two reports of the Sermon on the Mount present in a striking manner these characteristics. The *date* is probably just after the feast mentioned in John v. 1, if that is to be placed during the Galilean ministry. Our Lord had certainly been preaching in Galilee for some time, and had already aroused the antagonism of the Pharisees. See chap. xii. 1–15, for the events immediately preceding (comp. Mark ii. 1–19; Luke vi. 1–16).

CHAPTER V. 1–16.

A Description of the Citizens of the Kingdom of Heaven; their Relation to the World.

1 AND seeing the multitudes, [a] he went up into a [1] mountain:
2 and when he was set,[2] his disciples came unto him: And
[b] he opened his mouth, and taught them, saying,
3 [c] Blessed *are* [d] the poor in spirit: for theirs is the kingdom
4 of heaven. Blessed *are* [e] they that mourn: for they shall be
5 comforted. Blessed *are* [f] the meek: for they shall inherit the
6 earth. Blessed *are* [g] they which do hunger[3] and thirst after
7 righteousness: for they shall be filled. Blessed *are* the merci-
8 ful: for they shall obtain mercy. Blessed *are* [h] the pure in
9 heart: for [i] they shall see God. Blessed *are* the [k] peacemakers:
10 for they shall be called the [l] children[4] of God. [m] Blessed *are*
they which[5] are persecuted for righteousness' sake: for theirs
11 is the kingdom of heaven. [n] Blessed are ye, when *men* shall
revile you, and persecute *you*, and shall[6] say all manner of evil
12 against you falsely, for my sake. [o] Rejoice, and be exceeding
glad: for great *is* your reward in heaven: for so [p] persecuted
they the prophets which[7] were before you.
13 Ye are the salt of the earth: [q] but if the salt have lost his[8]
savour, wherewith shall it be salted? it is thenceforth good for
nothing, but to be cast out, and to be trodden[9] under foot of
14 men. [r] Ye are the light of the world. A city that is set[10] on
15 a hill cannot be hid. [s] Neither do men light a candle, and put
it under a[11] bushel, but on a[11] candlestick; and it giveth light[12]
16 unto all that are in the house. Let your light so[13] shine be-
fore men, [t] that they may see your good works, and [u] glorify
your Father which[14] is in heaven.

[a] Mark iii. 13; comp. Luke vi. 17.
[b] Job iii. 1; Ps. lxxviii. 2; Acts x. 34.
[c] Comp. LUKE vi. 20–23.
[d] Ps. li. 17.
[e] Is. lxi. 2.
[f] Ps. xxxvii. 11.
[g] Is. lv. 1, 2.
[h] Ps. xxiv. 4.
[i] Heb. xii. 14; 1 John iii. 2, 3.
[k] Jas. iii. 18.
[l] Rom. viii. 14.
[m] 1 Pet. iii. 14.
[n] 1 Pet. iv. 14.
[o] Acts v. 41; 2 Cor. vi. 10; Col. i. 24.
[p] 2 Chron. xxxvi. 16; chap. xxiii. 37; 1 Thess. ii. 15.
[q] Mark ix. 50; Luke xiv. 34, 35.
[r] Phil. ii. 15.
[s] Mark iv. 21; Luke viii. 16; xi. 33.
[t] 1 Pet. ii. 12.
[u] John xv. 8; Phil. i. 11.

[1] the [2] had sat down, *or* was seated [3] they that hunger
[4] called sons [5] that [6] *omit* shall [7] who [8] its
[9] to be cast out and trodden [10] city set [11] the [12] it shineth
[13] Even so let your light [14] who

CONTENTS. The scene (ver. 1), the formal preface of the Evangelist (ver. 2); the opening description of the citizens of the kingdom of heaven (vers. 3-10); their relation to the world (vers. 11-16), in the form of a personal application. The discourse opens with a simplicity that would be abrupt, were it not so full of blessing. Only One bringing heaven's blessedness to earth could thus speak. — *The beatitudes* (so called from *beati*, the word which begins these verses in the Latin version) are usually spoken of as seven in number, vers. 10, 11 being considered supplementary, *i. e.*, ver. 10 sums up the preceding seven under the comprehensive term of *righteousness*, and ver. 11 applies the whole to the disciples. Describing one class of persons, they explain each other. — Contrasts: Sinai and the Mount of Beatitudes; the law ends with blessing to those who keep it; Christ begins with blessings to those who through it have been brought to a sense of sin and guilt. The citizens of the kingdom, as the Jews expected them to be, and as Christ declared them to be (comp. on this contrast, the beatitudes and 'woes' of Luke's account; chap. vi. 20-26); those whom they regarded as blessed; and those whom He pronounced so; these beatitudes found in the Old Testament, but only in the light that Christ sheds upon it; the world's judgment and Christ's judgment as to qualities to be honored; the world had honored and deified courage, wisdom, and strength; Christ proclaims as divine, poverty of spirit contrition, meekness, moral longings, mercy, purity, peaceableness, and patient endurance. Men may adore intellect and power, praising the active virtues; but the distinctive virtues of the citizens of Christ's kingdom are those passive ones He has shown to be divine.

Ver. 1. **Seeing the multitudes.** Comp. Mark iv. 7, 8; Luke vi. 17, on the gathering of these multitudes. — **He went up.** Not to avoid them, but to gather from them a willing audience. — **Into the mountain**, the Horns of Hattin, according to tradition. Stanley: 'It is the only height seen in this direction from the lake of Gennesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the "level place" to which He would "come down" as from one of its higher horns to address the people.' This suits the requirements of the view that Matthew and Luke report the same discourse (see note, p. 54). The central situation would also permit the gathering there of multitudes from all quarters. — **When he had sat down**, or **was seated.** The usual posture of an Oriental teacher, and the natural one for familiar instruction. — **His disciples came unto him.** The Twelve had already been chosen (comp. Mark iii. 14; Luke vii. 13-20), but this was not an ordination discourse to them. It is too general, and they were not to be sent out at once. The ordination discourse is in chap. x. 'His disciples' may include all who came to be taught, as distinguished from the 'multitudes' who had come to see the miracles of healing.

Ver. 2. **Opened his mouth.** A formula indicating 'a solemn and authoritative utterance;' comp. references. He had before opened the mouths of others; the King Himself now becomes the Teacher. When the Lord opens his mouth, *we* should open our ears and hearts. — **Taught**, literally, 'was teaching,' implying either continued or habitual discourse. It is appropriate, whether this sermon was uttered on one occasion, or is a summary of our Lord's teachings.

Vers. 3-11. The beatitudes constitute an ascending series. The same thoughts are found in the Old Testament, but only since Christ has been found there. — **Blessed.** The word, first applied to God, means more than 'happy.' Happiness may come from earthly things; blessedness comes from God. It is not bestowed arbitrarily; a reason follows each beatitude.

Ver. 3. **The poor in spirit**, not 'in body,' nor 'in mind.' The humble, those conscious of their spiritual needs, and thus prepared to be filled with the riches of the gospel. The discourse begins at the beginning; sense of want comes before spiritual blessings; the fruit of the law and the germ of the gospel. The Jews with their carnal hopes were not 'poor in spirit,' hence the appropriateness of the introduction. Pride is always the first and great hindrance to obtaining a part in the kingdom. — **For theirs is.** It belongs to them. — **The kingdom of heaven.** See notes on chap. iii. 2; comp. chap. xiii. Both the habits of the Teacher and the expectations of the audience made this a familiar thought.

Ver. 4. **They that mourn**, or 'the mourning ones.' A spiritual mourning is meant. A sense of need makes men 'poor in spirit,' but a consciousness of the positive power of sin makes them mourn. Not terror, fear of punishment, but actual sorrow that sin has power over us. — **Comforted.** This is a promise; hence the comfort comes not from ourselves, but from God. If repentance saved, then the promise would be: they shall comfort themselves.

Ver. 5. **The meek**; the mild, the gentle, opposed to the ambitious, who succeed in such a kingdom as the Jews were looking for. A higher quality than the preceding. — **Inherit the earth**, or 'the land,' *i. e.*, of Canaan, the type of all blessings, not merely of spiritual ones. The literal fulfilment is not infrequent, but the primary reference is to the Messiah's kingdom.

Ver. 6. **Hunger and thirst after righteousness.** '*The* righteousness,' *i. e.*, God's; something without us, given to us, not merely imputed to us, though that is included, but made ours, part of our life, as food is assimilated. A still stronger representation of the sense of spiritual need, advancing to positive longing, for a blessing, known to be the one needed, namely, God's approval — conformity to the will of God. Those thus hungering are blessed, **for they shall be filled**, shall get in abundance what they want. A narrow view of this righteousness interferes with the full obtaining of it.

Ver. 7. **The merciful.** Meekness is a passive virtue, mercy an active one. 'The *meek* bear the injustice of the world, the *merciful* bravely address themselves to the wants of the world.' — 'Every degree of sympathy and mutual love and help' is included. The spring of this grace is in God's mercy, although it is ever rewarded with new mercy; according to the annexed promise: **for they shall obtain mercy.** First of all, God's mercy; the merciful character is both the evidence and the measure of God's mercy. Mercy from men is included. All these beatitudes have a subordinate temporal application, for God rules the world, despite its sin.

Ver. 8. **The pure in heart.** Either a single virtue, or total freedom from sin. The former is here meant, *i. e.*, a simplicity of heart, or 'that steady direction of the soul toward the Divine life which excludes every other object from the homage of the heart.' More than sincerity, or chastity of feeling, or outward purity, such as the Levitical law demanded and the hearers might have deemed sufficient, or the moral purity which philosophers enjoin; it is inward purity derived from God (comp. 1 John iii. 9). Hence the promise: **they shall see God.** Fulfilled even here. This vision of God begins when spiritual vision begins in the regenerate heart (Eph. i. 18); it is perfected when in eternity we shall see Him face to face (1 Cor. xiii. 12; 1 John iii. 2), perfect knowledge being combined with perfect love.

Ver. 9. **The peacemakers.** Not simply the peaceful, but those who reconcile others. However understood by Christ's hearers, we must refer it to those who proclaim and further the Gospel of peace, which alone makes men truly at peace with one another by making them at peace with God. In most kingdoms those who make war stand highest, but in the Messiah's kingdom, the crowning beatitude respects those who make peace. — **They shall be called sons of God**; recognized as sons, *i. e.*, children of full age. This acknowledgment is the reward freely given of God to those doing His work of peacemaking.

Ver. 10 speaks of the blessedness of the citizens of the kingdom of heaven, as opposed by the world, and the same idea is repeated in vers. 11, 12, addressed to the disciples directly. Then follows a declaration of their office in blessing the world. This variation in the thought leads most to reckon the beatitudes as *seven* in number, closing with ver. 9.

Ver. 10. **For righteousness' sake.** 'Righteousness' includes all the preceding graces; but the peacemakers are especially persecuted; the effort to spread the gospel of peace provokes the hostility of men. Righteous living does the same, however men may be compelled to admit its excellence. The Jews would not expect persecution to befall the Messiah's subjects. Yet **theirs is the kingdom of heaven.** The promise to the 'poor in spirit' also. The only difference grows out of the nature of the parties. The 'persecuted' are probably capable of receiving a higher blessing. One class is spoken of throughout; the list of rewards begins and ends with the kingdom of heaven, a phrase summing up all the blessings.

Ver. 11. **Blessed are ye.** The personal application; a prophecy also, since **when men shall revile you,** etc., implies that this will happen. The first revilers and persecutors were the unbelieving Jews, here referred to indefinitely. — **Revile,** *i. e.*, reproach you to your face. — **Persecute** refers to acts and the last phrase to backbiting. — **Falsely,** literally, 'lying' (agreeing with 'men'). The word is omitted by some authorities; but in any case it is implied. — **For my sake.** This shows that all the preceding beatitudes describe Christ's disciples, that He is embodied Righteousness. Those only suffer for righteousness' sake, who suffer for Christ's sake; elsewhere we learn more distinctly; those only are blessed with righteousness who are blessed for Christ's sake. The promised trouble for Christ's sake comes as a part of the promised blessing for Christ's sake.

Ver. 12. **Rejoice,** etc. An exhortation based on the declaration of blessedness in ver. 11, and confirming it. Needful, because the prospect of persecution is far from awakening joy. — **For great is your reward in heaven.** The reason both for rejoicing and for the blessedness. 'Reward,' *i. e.*, recompense; but of grace, not of debt. 'Great' implies that it would be beyond merit. 'In heaven:' either, in heaven, given in a future state of blessedness, or heavenly, spiritual, *i. e.*, in the enjoyment of the blessings of the Messiah's kingdom, the kingdom of heaven. The latter sense accords best with the language of the discourse, and culminates in the former one. — **For so persecuted they,** *i. e.*, the unbelieving Jews, (as in ver. 11), **the prophets who were before you.** Not an express assertion that the disciples were prophets. It, however, puts them on the same level, establishes the connection between the Old and the New Testaments, showing that the old antagonism remains. A permanent reason for rejoicing, not for the greatness of the reward.

Vers. 13–16 teach the relation of the disciples, as thus described, to the world, under the two figures of salt and light.

Ver. 13. **Ye,** *i. e.*, the disciples, though not yet forming a distinct organization. The influence here spoken of depends not upon external organizations, but upon the power of Christ in the individual believers. — **The salt of the earth.** Salt preserves, Christ's disciples preserve the world from utter corruption. — Salt seasons food and prevents insipidity; Christians are to give a spiritual seasoning to what is made 'stale, flat, and unprofitable' by 'earthly' minds; comp. Col. iv. 6. The first thought is the prominent one. 'The earth' refers to society as it exists. — **But.** A warning against pride. — **If the salt have lost its savour.** A mere supposition, — yet salt in the East does lose its saltness by exposure, or foreign admixture rendering it impure, and is then 'good for nothing,' except to destroy fertility. Dr. Thomson (*The Land and the Book*, vol. ii., pp. 43, 44) mentions an instance coming under his own observation. Pure salt cannot lose its savor. The doctrinal bearings of the figure need not be pressed. — **Of men.** No special emphasis seems to rest upon this phrase. The early date of the sermon forbids an exclusive reference of the verse to excommunication or deposition from the ministerial office.

Ver. 14. **The light of the world.** The influence of salt is internal, of light, external; hence 'earth' (ver. 13), and here 'world,' both referring to society or mankind, the latter more to its organized external form. Light is opposed to darkness, and dispels it; is the symbol of truth and holiness. Christ's disciples opposed to the world, and yet to transform it, by driving away its ignorance and sin. They become the light of the world, because He is 'the true light,' and makes them partakers of His light. — **A city set on a hill.** In the East, cities are often built on hills. Such a city may have been in sight, as later travellers think; but in any case, the figure is striking. The Church of God is such a city, and *must be seen*, like the light.

Ver. 15. **A candle,** or 'lamp.' — **The bushel.** The ordinary household measure, holding about a peck. Under this the light could be hid. — **But on the candlestick,** or 'lampstand;' its proper place, an elevated holder or stand, so that its light might be diffused as widely as possible. — **It**

shineth. 'Giveth light,' implies that a certain effect is necessarily produced, but the lamp only shines, its light may be rejected.

Ver. 16. **Even so,** *i. e.*, like the city on the hill, the candle on the candlestick, not 'so that they may see,' as the common version might be understood. — **Let your light shine before men, that they may see your good works.** Not professions or teachings, but what men, with all their prejudices against Christ's people (vers. 10–12), are forced to acknowledge as real excellences. — The supreme end both of the shining and seeing is added, **and glorify your Father who is in heaven.** 'The praise and glory of a well-lighted and brilliant feast would be given, not to the light, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them' (Alford). The exhortation humbles in order to exalt: all good works, light-giving, purifying and preserving influences, come from God, to whom the glory belongs, but He is 'your Father.' This is the first occurrence of the gospel phrase, 'Father who is in heaven.' It is taught us by the only begotten Son of God, through whom we become sons of God, who is His Father and our Father. The beatitudes culminated in the promise, 'for they shall be called sons of God' (ver. 9); the statement of our world to our 'Father,' from whom our blessings come, shows us that in the world we may cause position in the world, while leading us above the Him to be glorified. Our true glory is in His glory.

CHAPTER V. 17-48.

Our Lord's Relation to the Law, and His Exposition of its Requirements.

17 [a]THINK not that I am come[1] to destroy the law, or the [a] Rom. iii. 31.
18 prophets: I am not come[2] to destroy, but to fulfil. For
verily I say unto you, [b]Till heaven and earth pass,[3] one jot or [b] Luke xvi. 17.
one tittle shall in no wise pass from the law, till all be fulfilled.[4]
19 [c]Whosoever therefore shall break one of these least command- [c] Jas. ii. 10; comp. Gal
ments, and shall teach men so, he[5] shall be called the least in iii. 10.
the kingdom of heaven: but whosoever shall do and teach *them*,
20 the same[6] shall be called great in the kingdom of heaven. For
I say unto you, That except your righteousness shall exceed [d] Rom. x. 3.
[d]*the righteousness* of the scribes and Pharisees, ye shall in no
case[7] enter into the kingdom of heaven.
21 [e]Ye have heard that it was said by[8] them of old time, [f]Thou [e] Verses 27, 33, 38, 43.
shalt not kill; and whosoever shall kill shall be in danger of the [f] Ex. xx. 13; Deut. v. 17.
22 judgment: But I say unto you, That [g]whosoever[9] is angry [g] 1 John iii 15.
with his brother without a cause[10] shall be in danger of the
judgment: and whosoever shall say to his brother, Raca, shall
be in danger of [h]the council: but whosoever shall say, Thou [h] Chaps. x. 17; xxvi. 59, etc.
23 fool, shall be in danger of [i]hell fire.[11] Therefore if [k]thou bring [i] Chap. xviii. 9; Mark ix.
thy gift to the altar,[12] and there rememberest that thy brother 47. [k] Chaps. viii
24 hath aught against thee; Leave there thy gift before the altar, 4; xxiii. 9.
and go thy way;[13] first be reconciled to thy brother, and then
25 come and offer thy gift. [l]Agree with thine adversary quickly, [l] Luke xii. 58, 59.
[m]while thou art in the way with him;[14] lest at any time[15] the [m] Ps. xxxii 6; Is. lv. 6.

[1] came [2] came not [3] pass away [4] all things be done
[5] *omit* he [6] he [7] in no wise [8] to
[9] every one who [10] *the best authorities omit* without a cause
[11] the hell (*literally* Gehenna) of fire
[12] If therefore thou art offering thy gift at the altar [13] (,) *instead of* (;)
[14] with him in the way [15] *omit* at any time

adversary deliver thee to the judge, and the judge deliver thee
26 to the officer, and thou be cast into prison. Verily I say unto
thee, Thou shalt by no means come out thence, till thou hast[16]
paid the uttermost[17] farthing.
27 Ye have heard that it was said by them of old time,[18] [n] Thou
28 shalt not commit adultery: But I say unto you, That [o] who-
soever[9] looketh on a woman to lust after her hath committed
29 adultery with her already in his heart. [p] And if thy right eye
offend[19] thee, pluck it out, and cast *it* from thee: for it is profit-
able for thee that one of thy members should perish, and not
30 *that*[20] thy whole body should[21] be cast into hell. [q] And if thy
right hand offend[19] thee, cut it off, and cast *it* from thee: for it
is profitable for thee that one of thy members should perish, and
31 not *that*[20] thy whole body should[21] be cast[22] into hell. It hath
been said,[23] [r] Whosoever shall put away his wife, let him give
32 her a writing of divorcement: [s] But I say unto you, That who-
soever[9] shall put away his wife, saving for the cause of fornica-
tion, causeth[24] her to commit adultery: and [t] whosoever shall
marry her that is divorced[25] committeth adultery.
33 Again, ye have heard that it hath been said by[26] them of old
time, [u] Thou shalt not forswear thyself, but [x] shalt perform unto
34 the Lord thine oaths: But I say unto you, [y] Swear[27] not at all;
35 neither by heaven;[28] for [z] it is God's throne:[29] Nor by the
earth; for [a] it is his footstool:[30] neither by Jerusalem; for it
36 is [b] the city of the great King. Neither shalt thou swear by thy
head, because thou canst not make one hair white or black.
37 But let your communication[31] be, Yea, yea; Nay, nay: for[32]
whatsoever is more than these cometh of evil.[33]
38 Ye have heard that it hath been said,[34] [c] An eye for an eye,
39 and a tooth for a tooth: But I say unto you,[d] That ye resist not
[e] evil:[35] but [f] whosoever[9] shall smite[36] thee on thy right cheek,
40 turn to him the other also. And if any man will sue thee at
the law,[37] and take away thy coat, let him have *thy* cloak also.
41 And whosoever shall [g] compel[38] thee to go a mile, go with him
42 twain. [h] Give to him that asketh thee, and [i] from him that
would borrow of thee turn not thou away.
43 Ye have heard that it hath been said,[34] [k] Thou shalt love thy
44 neighbor, and [l] hate thine enemy. But I say unto you, [m] Love

[n] Ex. xx. 14; Deut. v. 18.
[o] Job xxxi. 1; Prov. vi. 25.
[p] Chap. xviii. 9; Mark ix. 47.
[q] Chap. xviii. 8; Mark ix. 43.
[r] DEUT. xxiv. 1.
[s] Chap. xix. 9; Mark x. 11, 12; Luke xvi. 18.
[t] Rom. vii. 3
[u] LEV. xix. 12.
[x] Num. xxx. 2.
[y] Jas. v. 12.
[z] ISA. lxvi. 1; chap. xxiii. 22.
[a] Is. lxvi. 1.
[b] PSA. xlviii 2.
[c] Ex. xxi. 24 LEV. xxiv. 20; DEUT. xix. 21.
[d] 1 Cor. vi. 7.
[e] Deut. xix. 19; 1 Cor. v. 13.
[f] LUKE vi. 29, 30
[g] Chap. xxvii. 32; Mark xv. 21.
[h] Prov. xxi. 26.
[i] Deut xv. 8, 10; Ps. xxxvii. 26; Luke vi. 34, 35.
[k] Lev. xix. 18
[l] Comp. Deut xxiii. 6.
[m] Luke vi. 27.

[16] have [17] last [18] *the best authorities omit* by them of old time
[19] cause thee to offend [20] *omit* that [21] *omit* should
[22] go (*according to best authorities*) [23] was said also [24] maketh
[25] when she is put away [26] was said to [27] that ye swear
[28] the heaven [29] the throne of God [30] the footstool of his feet
[31] speech [32] *omit* for [33] *or* of the evil one [34] was said
[35] *or* the evil man [36] smiteth
[37] And the man that would sue thee at law [38] impress

your enemies, bless them that curse you, do good to them that
hate you, and [n] pray for them which despitefully use you, and per- [n] Luke xxiii. 34; Acts vii 60.
45 secute you; [39] [o] That ye may be the children [40] of your Father
which [41] is in heaven: for he maketh his sun to rise on the evil [o] Luke vi. 35.
and on [42] the good, and [p] sendeth rain on the just and on [42] the [p] Acts xiv. 17.
46 unjust. [q] For if ye love them which love you, what reward [q] Luke vi. 32
47 have ye? do not even the publicans the same? And if ye
salute your brethren only, what do ye more *than others*? do not
48 even the publicans so? [43] Be ye therefore [r] perfect, [44] even as [r] Gen. vi. 9; chap. xix. 21; 1 Cor. ii. 6; Phil. iii. 15; Col. i. 28; iv. 12; Jas. i. 4; iii 2.
your Father which is in heaven [45] is perfect.

[39] *the best authorities read only:* But I say unto you, Love your enemies, and pray for them that persecute you [40] may be sons
[41] who [42] *omit* on [43] the heathen the same
[44] Ye shall therefore be perfect [45] your heavenly Father

CONTENTS. Our Lord defines His relation to the old dispensation (vers. 17-19), thus introducing the negative leading thought, viz., the utter failure of the Pharisees to attain true righteousness, according to the law, which He came to fulfil (ver. 20); an exposition of the requirements of the law (vers. 21-47), culminating in the positive leading thought, our perfect heavenly Father the true standard of righteousness (ver. 48). — The occasion of this part of the discourse was, either the false notion that the Messiah would introduce a period of license (ver. 17), or the antagonism between what He had just said and the teaching of the Pharisees. The former is simpler. Still the other is natural. A popular audience generally puts an extreme construction on new doctrines; as he seemed to oppose the strict legalists, they may have asked themselves, 'Will He do away with the law.' In any case the connection with what precedes is: Our Lord shows His disciples that they are to become lights of the world (vers. 15, 16), not as revolutionary radicals but as historical reformers. The law fulfilled by Christ, in Christ, through Christ. The law spiritualized, not abrogated. The gentle Teacher the most exacting; not externally but internally. The boldness ('I say unto you'), breadth, depth, and height of this exposition. Like the introduction, it culminates in a reference to our heavenly Father.

Ver. 17. **Think not.** See above. The great Teacher addresses Himself to the thoughts of the audience before Him. — **I came.** This implies that He had a special mission; not as yet a direct avowal that He was the Messiah. — **To destroy,** to undo, or do away with. Christ's mission not negative and destructive, but positive and constructive; Christianity is neither revolution nor restoration, but a new creation, which, however, conserves and perfects all that is good in the old. — **The law or the prophets.** The whole spiritual development of the Old Testament is meant. This Christ came **to fulfil,** to make perfect as doctrine and to exhibit perfectly in life. So that we need not limit 'law' to the ceremonial law, or 'prophets' to the Messianic predictions. Christ fulfils the law: (1) theoretically, by unfolding its deep spiritual significance, as in this sermon; (2) practically, in his holy life, a perfect pattern for imitation; (3) by realizing the types and shadows of the ceremonial law; (4) by redeeming us through His expiatory death from the penalty and curse of the broken law; (5) by enabling us, through His Holy Spirit, to fulfil the law in gratitude to Him and in living union with Him.

Ver. 18. **Verily,** lit., 'Amen,' **I say unto you.** The Evangelist John generally repeats the first word. The whole phrase is used by Christ alone, the absolute, personal Truth. — **Till heaven,** etc. Paraphrase: 'While heaven and earth last, one jot or one tittle shall not pass from the law without all these, declared, promised, or typified, being done.' A strong assertion of the permanent character of the law. — **Jot** means the smallest letter of the (Hebrew) alphabet, while **tittle,** *i. e.*, 'little horns,' refers to the small turns by which one letter was distinguished from another. A warning against contempt for the Old Testament, which leads at last to a denial of Christ. He has Himself fulfilled the ceremonial law; He teaches the true, higher, spiritual significance of the whole law.

Ver. 19. An application of the truth just announced. — **Whosoever, therefore,** because of this permanent character of the law. — **Shall break,** or at any time may break, **one of these least commandments,** the smallest part of this law, or, in the wider sense, of this revelation which God has made, **and shall teach men so,** by example or precept, **shall be called,** recognized as, **least in the kingdom of heaven,** in the new dispensation He was proclaiming. Such are not excluded, because not opposing the law as a whole, but only some of its minutiæ. 'Least' may allude to the Jewish distinction between great and small commandments, a distinction revived by the Romanists, but which cannot exist in God's law. The positive declaration which follows corresponds. The subsequent part of the chapter, especially the next verse, shows that our Lord does not command a strict observance of the letter of the ceremonial law. He there condemns those most scrupulous on these points. The fulfilment and the keeping of the law here required are explained by the fuller light shed upon it by the Saviour's exposition. — **He shall be called great.** 'He' is emphatic here.

Ver. 20. The scribes and Pharisees, by minute explanations of the law, had made it very burdensome. The people, oppressed by this,

longed for deliverance. Some hoped for it through an abolition of the law, but our Lord opposes this further, by His exposition of the real demands of the law.

Except your righteousness, your obedience, rectitude, **shall exceed**, abound more than, **that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.** He exacts more than these so exact and exacting in their 'righteousness.' — Less a charge of hypocrisy or wickedness than a declaration that they, with all their care, had not yet understood the real spirit of the law. Their scrupulous literal obedience was only a perversion of the law. Christ only unfolds its true meaning, first, by saying that the way to obey it is not that of the Pharisees. Christ is the way to obedience. His words here are to awaken a sense of the need of Him, to enable us to attain to this 'righteousness.' — The rest of the chapter contains five contrasts between the true fulfilment of the law and the teachings of the scribes and Pharisees. We include vers. 31, 32, respecting divorce, under the second contrast (seventh commandment).

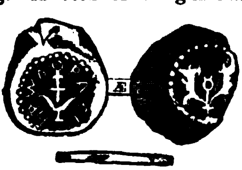
Ver. 21. **Ye have heard,** when the law was read in public, etc. — **It was said to** (not 'by') **them of old time,** 'the ancients.' As the passage is from the law, the indefinite phrase, 'it was said,' cannot be referred to a false teacher or author of tradition. — **Thou shalt not kill.** From the Decalogue, the sixth commandment (Ex. xx. 13), the first of the second table; the fifth belongs rather to the first table, containing duties to God. — **Whosoever shall kill,** commit actual murder, **shall be in danger of the judgment,** *i. e.*, subject to trial by an earthly court, probably the one in the place he lived. The interpretation of the scribes; correct, but not complete.

Ver. 22. **But I say unto you.** This implies equal authority with Him who gave the Decalogue, greater authority than those who expounded it. The two thoughts of ver. 21 require two here. — **Every one who.** This is the literal sense. — **Angry with his brother.** 'Brother' is equivalent to neighbor, in the wide sense. — The best authorities omit 'without cause.' Probably inserted by way of mitigation. Several fathers expressly say that it is not in the text. — **The judgment.** As before, the earthly court. — **Raca.** This is a word of contempt, meaning either 'empty head,' or 'spit out,' *i. e.*, heretic. It is rendered, 'vain fellows,' in the plural, by the translators in 2 Sam. vi. 20. — **Council.** The Sanhedrin at Jerusalem, consisting of seventy-two members; the highest earthly court. — **Thou fool.** The Greek word implies 'stupid fool.' It may be a Hebrew expression ('moreh') containing a charge of wickedness and great impiety. Perhaps an allusion to the atheist, Ps. xiv. 1. — **In danger of,** literally, 'into,' *i. e.*, in danger of being cast into, **the hell of fire,** 'Gehenna of fire.' The first word originally meant the valley of Hinnom, once a place of idolatrous worship, on the south side of Jerusalem. It became a place of defilement, where the corpses of malefactors were thrown, and was also, it is said, the scene of execution in certain cases. 'Of fire;' either because of the fires kept burning in this valley to consume the offal of the city, or on account of the worship of Moloch, practised there, in which children were burnt alive. In either case, the whole phrase is a significant expression for the place of future punishment. It probably means this here, but not necessarily. — General sense: murderous feelings and words are deemed a proper ground of condemnation in Christ's kingdom. A more particular explanation involves a difficulty. Two kinds of earthly punishment are spoken of, and then a future one is attached to the use of a word, which does not seem very different from the preceding ones. Since no earthly court does punish feelings of anger, it would seem that all three refer to a future punishment, or at least to God's judgments, the degrees being represented by Jewish usages. It is clear from the passage that there are different degrees of guilt, and that even the germ of sin in the heart condemns before God. The sin is not in the word and act as such, but in the motive and spirit. There is also a *righteous* indignation and wrath, an *innocent* use of terms like those forbidden here (comp. Matt. xxiii. 17, 19; Luke xxiv. 25; Gal. i. 8, 9; iii. 1, 3; Jas. ii. 20).

Ver. 23. **Therefore.** Application of the teaching just uttered. — **Art offering thy gift at the altar,** engaged in what was then the highest act of worship. Even the most sacred act should make room for reconciliation. — **And there rememberest.** Proper worship makes us mindful of duty to others. — **Thy brother,** one closely connected with thee. — **Hath aught against thee.** The charge may be groundless, but still may give occasion to bad feeling on our part. — **Leave there thy gift,** etc. Better postpone even an acknowledged religious duty than the duty of reconciliation. The case is put in the strongest form. — **Go thy way,** not to neglect the religious duty, but in order to **first be reconciled.** The two clauses must be closely connected. — **Then come and offer thy gift.** The reconciliation does not make the worship unnecessary. Discharge of duty to men does not do away with duty to God. One truly reconciled to his brother is readiest to come to God in His appointed way.

Ver. 25. **Agree with thine adversary quickly.** An opponent in a law-suit. — **With him in the way,** *i. e.*, to the place of judgment, the last opportunity for settlement. The rest of the verse describes the possible course in case of losing the suit. The words: 'at any time,' are superfluous. — **Officer,** is the same as our sheriff.

Ver. 26. **Verily I say unto thee.** A higher application of the illustration. The prudent course in worldly affairs points out the prudent course in the higher sphere. 'Reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.' (Alford.) This view can be held without definitely assigning a higher meaning to adversary and officer, etc. The warning against law-suits is evident enough, but is not the principal thought. — **The last farthing.** A coin of insignificant value. The meaning is: until everything is paid. If our sins be regarded as 'debts' this is impossible, but no conclusive argument for or against the eternity of punishment can be based on the figure. See, however, Luke xii. 59, where the reference to future punishment is perhaps more marked. Roman Catholic expositors understand this passage



A Farthing.

of purgatory; Universalists use it in support of their view of final restoration; but neither 'prison' nor 'till' necessarily points to ultimate deliverance. Comp. 2 Pet. ii. 4; Jude 6. The main idea is the inexorable rigor of divine justice against the impenitent sinner.

Ver. 27. The seventh commandment (Ex. xx. 14) is now cited, with an implied reference to the interpretation given by the scribes, namely, that adultery alone was forbidden.

Ver. 28. **Every one who,** not seeth, but voluntarily **looketh,** with a view **to lust after her.** Our Lord declares, not that such an one shall be condemned, but that in his *heart* he has committed the sin. Adultery of the heart, and of the eye, desecrate the temple of the Holy Spirit; how much more adultery in deed. — **A woman** may mean a 'wife,' but the widest sense is not inappropriate.

Ver. 29. An application by direct address. — **Thy right eye,** etc. Comp. chap. xviii. 8, 9; Mark ix. 43-48, where the order is different. Here the 'eye' is placed first, on account of the connection with the lustful look (ver. 28). The 'right eye,' in popular esteem the better one. — **Cause** (or 'is causing') **thee to offend,** to stumble, to fall into sin. — **Pluck it out.** Not: as soon as thine eye causeth thee to sin, pluck it out; rather: should it appear that the sight is an incurable cause of sin, then pluck it out; but such bodily mutilation would not of itself cure sin. We should resist 'the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us.' — **Cast it from thee,** as something hateful, because given over to sin. The surgeon does not hesitate to amputate a limb, if he hopes thereby to save a life; no earthly sacrifice is too great where eternal life is concerned. — **Profitable.** Such self-denial is true self-interest, as all virtue is, could we but so understand it. However 'profitable,' the overcoming of sin is painful. — **Body,** standing for the whole life here, because the sin referred to is a sin against the body. — **Hell,** Gehenna, not Hades; the place of punishment, not the place of the dead; hence spiritual, not physical death is referred to.

Ver. 30 repeats the same thought, instancing the **right hand.** The eye is the symbol of delight in looking (sense of beauty); the hand, the symbol of converse and intercourse (social feeling, friendship); but in any case here represented as organs of temptation. — **Go** (or, 'go away') **into hell.** The change in expression perhaps marks a development of lust inevitably tending toward hell. Here, too, we must avoid a slavish literalism, and remember the main thought, which is to spare nothing which hinders our salvation. A literal execution would turn the Church into a house of invalids, since every Christian is more or less tempted to sin by his eye or hand; nor would the cutting off of all the members, of itself, destroy lust in the heart. Here, too, the rule applies: 'The letter killeth, the spirit maketh alive.'

Ver. 31. The teaching in regard to divorce belongs properly under the exposition of the seventh commandment. Loose notions about divorce indicate and increase unchastity. — **It was said also.** 'Hath been said' (here and vers. 33, 38, 43), is an unnecessary variation. — Quotation from Deut. xxiv. Our Lord says elsewhere (chap. xix. 8; Mark x. 5), that even this precept was owing to the hardness of their hearts. — The **writing of divorcement,** designed not to encourage divorce, but to render it more difficult, was in effect a protection of the repudiated wife. Our Lord's explicit teaching opposed the perversion of this provision of the Mosaic law. Some of the Rabbins allowed divorce in a great variety of cases, one going so far as to make the discovery of a more pleasing woman a sufficient ground.

Ver. 32. **Fornication,** or unchastity. — **Maketh her to commit adultery,** not by the fact of her being divorced, but in view of the extremely probable case of another marriage. — **When she is put away.** The force of the original is best given thus. The Romanists claim that this includes one divorced for the sufficient cause just mentioned, but it is doubtful, since, grammatically, the reference is still to the one divorced on insufficient grounds. Besides, a woman divorced for adultery would be stoned, according to the law, and there is here no reference to infidelity on the part of the man. The application to the case of a man is not only required by the spirit of Christ's teaching in general, but by the fact that He is here speaking of and condemning the sin of the man. This high ideal of the marriage union (comp. Eph. v. 22, 23) is the basis of social morality. To oppose it is not only unchristian, but to demoralize the family, and to make war against the welfare of humanity.

Ver. 33. A summary of the Mosaic precepts in regard to swearing; negatively, **Thou shalt not swear falsely;** positively, **but shalt perform to the Lord thine oaths.** (Comp. Lev. xix. 12; Num. xxv. 2.) The twofold mistake of the Jews, answered by our Lord: that only false swearing, and swearing by the name of God, were forbidden. They probably considered no oaths binding, save those in which the name of God occurred; this error, though not mentioned, is necessarily opposed.

Ver. 34. **That ye swear not at all,** lit., 'not to swear at all.' The reason is given, in ver. 37. The prohibition is absolute for private and social life, and also for the kingdom of heaven, for which alone Christ legislates here. Civil governments, on account of the fearful amount of falsehood in the world (comp. ver. 37), must require judicial oaths as a guarantee of veracity. That these are not referred to we infer from the example of our Lord (chap. xxvi. 63, 64), and of His Apostles (Rom. i. 9; Gal. i. 20; 1 Cor. xv. 31). Objection to them often becomes a species of Pharisaism. Yet such oaths are not to be lightly administered. The next examples refer to the habit, so silly and sinful, of swearing in ordinary conversation. — **Neither by the heaven.** An oath then used, and considered allowable. — **For it is the throne of God.** To swear by heaven, is to swear by God Himself. Otherwise the oath is senseless. A condemnation of many phrases which are corrupted forms of actual oaths, and are used by those who scruple to swear outright.

Ver. 35. **Nor by the earth.** In this case also, the oath, if not senseless, would derive its validity from the relation of the earth to God. — **By Jerusalem,** or, strictly, 'towards,' turning towards it, as in praying. Any solemnity attending this oath, came from the fact that it was **the city of the great King;** where the temple stood, the seat of the special religious government Jehovah had established over Israel.

Ver. 36. **By thy head.** No man can create a

hair of his head, or even transform its color; what solemnity, then, in such an oath. Or, if carried further, to swear by what is under God's control alone, is to swear by Him, and that in a very roundabout and senseless way. Dr. Thomson (*The Land and the Book*) says the Orientals to-day are fearfully profane, swearing continually, by the heart, their life, the temple, or the church.

Ver. 37. **But let your speech be, Yea, yea; Nay, nay.** Not only foolish oaths, like those cited, are forbidden, but also all unnecessary appealing to God. Even judicial appeals to God should not be multiplied. The true oath consists in the simple asseveration uttered under a sense of the presence of God, before Him, and in Him.—**Cometh of evil,** or 'of the evil one.' The meaning is the same in either case. All strengthening of simple yea and nay is occasioned by the presence of sin, and the power of Satan, in the world.—There is no more striking proof of the existence of evil, than the prevalence of the foolish, low, useless habit of profanity. It could never have arisen, if men did not believe each other to be liars. Liars are most profane, and the reverse is true. Ignorance and stupidity increase the habit. Some men swear from want of ideas.

Ver. 38. **Eye for an eye,** etc. The law of retaliation (Ex. xxi. 24) was a judicial rule, righteous in itself, and especially necessary in the East. Introduced to do away with the private revenge, so common in the time of Moses, it had been perverted into a warrant for retaliation of every kind. Our Lord teaches that while this rule is correct in law, our personal conduct should be governed by a very different principle.

Ver. 39. **Resist not evil** ('wrong'), or, 'the evil man.' The general principle governing all the cases mentioned. Lange: 'Our Lord refers to sin and evil in the world, which is conquered by wise Christian submission rather than by strenuous resistance. To be merely passive, were weakness; but a non-resistance, from Christian principle and for a spiritual object, is true strength and real victory.'—**But whosoever smiteth thee on thy right cheek,** etc. An application of the principle to a case of violence against the person. Christian love must make us bear twice as much as the world, in its injustice, could demand. This neither justifies the world in its demand, nor requires passive non-resistance, since the example of Christ (John xviii. 22) and His Apostles show that there is a time for standing upon our rights. The literal observance may be Pharisaical, yet when rendered in the true spirit, has often most successfully overcome violence. These remarks apply in general to all the cases adduced.

Ver. 40. This verse may be thus rendered: 'If any man desires to go to law with thee, and (by so doing) to take away thy coat (the inner garment, or tunic), let thy cloak (the more expensive upper garment) also go to him.' The 'cloak' was frequently used as a covering at night, and according to the Mosaic law (Ex. xx. 26, 29) could not be retained as a pledge over night. Rather give up even what the law cannot seize than cherish a vindictive spirit. Christians ought not to be those 'desiring to go to law.' Such often harbor vengeance while they speak of justice.

Ver. 41. **Impress thee.** The word is borrowed from the Persian, and refers to couriers pressing men and beasts into the public service, a matter very obnoxious to the Jews; it includes also the quartering of soldiers, and military requisitions, etc.—**A mile,** a thousand Roman paces, about 1,520 yards (less than an English mile), but the proportion, one to two, is the main point. Endure double hardship, even when it seems most unjust, rather than angrily refuse.

Ver. 42. **Give to him that asketh thee.** Begging was as common and annoying then as now.—**And from him that would borrow of thee turn not thou away,** or 'be not turned away.' Obviously to give to every beggar, to lend to every borrower, would be as hurtful to them as harassing and exhausting to us. Refusal may often be the best gift. Our gifts and loans are to be measured by the welfare, not by the desert of the asker; and to be made in the spirit of our Heavenly Father (ver. 45).

Ver. 43. **Thou shalt love thy neighbour.** (See Lev. xix. 18). The original precept referred to Israelites, and obedience to it helped to keep them distinct from other nations. But the Pharisees, to increase the distance between the Jews and Gentiles, added the converse precept: **and hate thine enemy,** meaning by 'enemy' the Gentiles (comp. Deut. xxiii. 6). Latin authors speak of this as a distinctive feature of the Jewish character. Personal hatred also was probably justified by this assumed meaning of the words of Moses. Our Lord ('a light to lighten the Gentiles') opposes this interpretation. Separatism was necessary to preserve the Jews from heathen influence, but this addition was contrary to prophecy and to the purpose of God in sending the Messiah. (Whom He meant by 'neighbor,' we learn from Luke x. 27 ff.)

Ver. 44. **Love your enemies.** The controlling principle, literally and universally applicable. One of the few precepts which admit of no distinction between 'letter' and 'spirit.' The law of love, once deemed applicable only to those of the same nation, is now declared valid towards all men, even personal enemies. This gospel principle and Pharisaism cannot be reconciled; here chiefly our righteousness must exceed that of the scribes and Pharisees. By his very hatred our enemy becomes our neighbor; his hatred tempts to retaliation, leaving us no choice but to fall or else defend ourselves with the weapons of love, *i. e.*, to meet 'persecution' with 'prayer.' The briefer form of the verse, found in the best authorities, is the correct one. The parts we omit were probably inserted from Luke vi. 27, 28.

Ver. 45. **That ye may be.** Such action proves, not makes, the sonship. So doing we show our resemblance to God our Father (a relation springing from our relation to Christ) who **maketh his sun,** etc., whose love of benevolence is universal and not measured by the desert of the persons on whom He showers His providential favors. Christ here teaches the power and providence of God in nature, as well as His character of love.

Ver. 46. **For** refers back to ver. 44: if your action is simply in accordance with the precept of the Pharisees, **what reward have ye?** What merit is there in it?—**The publicans,** the taxgatherers who collected the revenue for the Romans. The term was odious, because these men were the agents of the hated Romans, and because the system of letting out the collection of taxes to the highest bidder led to great abuses. The obnoxious office would soon be filled by a disrepu-

table class; hence the phrase, 'publicans and sinners.' Even such could love those that loved them, practising in this respect a morality as high as that of the Pharisees, who despised them. It is a poor religion which does not beget a higher love than is natural to worldly men.

Ver. 47. The same idea is repeated here, except that **heathen** is substituted for 'publicans,' according to the best authorities. The Jews, despising the Gentiles, did not usually salute them. The morality of the Pharisees is proved to be, in this respect, no better than that of the heathen. — **The same.** This is correct here; in ver. 46 it is doubtful whether we should read 'so' or 'the same.'

Ver. 48. **Ye shall therefore be perfect.** The first reference is to completeness in love to others; to an all embracing, instead of a narrow, exclusive affection. But the highest virtue includes all the rest, since God is love. We may then accept the correctness of the ordinary view, which understood the verse as setting up our **heavenly Father** (lit., 'your Father, the heavenly one') as the ultimate standard of our morality and holiness. No other standard is allowable indeed. Even the rendering we adopt implies a command to attain to this standard. Our ability cannot affect the case. 'Likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far we are from having attained this likeness, St. Paul shows us (Phil. iii. 12), and every Christian feels just *in the proportion in which he has striven after it.*' (Alford.) Instruction in morality cannot rise above this verse. Christ alone can really give us such instruction, since He alone by life and death shows the perfection of God in man. Having thus led us up to our Heavenly Father as the true standard, our Lord by a natural transition speaks next of our religious duties, *i. e.*, duties to our Heavenly Father.

CHAPTER VI. 1–18.

Contrast between the True and False Performance of great Religious Duties.

1 TAKE heed that ye do not your alms[1] before men, to be
seen of them: otherwise ye have no reward of your
Father which[2] is in heaven.
2 Therefore when thou doest *thine* alms,[3] do not sound a trum-
pet before thee as the hypocrites do, in the synagogues and in
the streets, that they may have glory of men. [a] Verily I say *a* Vers. 6, 16.
3 unto you, They [b] have[4] their reward. But when thou doest *b* Luke vi. 24.
thine alms, let not thy left hand know what thy right hand
4 doeth: That thine alms may be in secret: [c] and thy Father *c* Vers. 6, 18
which[2] seeth in secret himself[5] shall reward thee openly.[6]
5 And when thou prayest, thou shalt[7] not be as the hypocrites
are: for they love to pray standing[8] in the synagogues and in
the corners of the streets,[9] that they may be seen of men.
6 Verily I say unto you, They have[4] their reward. But thou,
when thou prayest, [d] enter into thy closet, and when thou hast *d* Is. xxvi. 20
shut thy door, pray to thy Father which[2] is in secret; and thy
7 Father which[2] seeth in secret shall reward thee openly.[6] But
when ye pray,[10] use not vain repetitions, as the heathen
do: [e] for they think that they shall be heard [f] for their much *e* Comp. 1 Kings xviii 26, 29.
8 speaking. Be not ye therefore like unto them: [g] for your *f* Eccl. v. 2.
Father knoweth what things ye have need of, before ye ask *g* Ver. 32.

[1] *The best authorities read,* righteousness
[2] who
[3] When therefore thou doest alms
[4] have received
[5] *omit* himself
[6] shall recompense thee (*the best authorities omit* openly)
[7] And when ye pray, ye shall
[8] to stand and pray
[9] in the broad ways
[10] in praying

9 Him. [h] After this manner therefore pray ye: Our Father
10 which[2] art in heaven, [i] Hallowed be thy name. [k] Thy kingdom
11 come. [l] Thy will be done in earth, as *it is* in heaven.[11] [m] Give
12 us this day our daily bread.[12] And forgive us our debts, as we
13 forgive[13] our debtors. And [n] lead us not into temptation, but
deliver us from evil:[14] for Thine is the kingdom, and the
14 power, and the glory, for ever. Amen.[15] [o] For if ye forgive
men their trespasses, your heavenly Father will also forgive
15 you:[16] [p] But if ye forgive not men their trespasses, neither will
your Father forgive your trespasses.
16 Moreover [q] when ye fast, be not, as the hypocrites, of a sad[17]
countenance: for they disfigure their faces, that they may
appear unto men to fast. Verily I say unto you, They have[3]
17 their reward. But thou, when thou fastest, anoint [r] thine head,
18 and wash thy face; that thou appear not unto men to fast, but
unto thy Father which[2] is in secret: and thy Father which[2]
seeth in secret shall reward thee openly.[6]

[h] Luke xi. 2–4.
[i] Is xxix. 23; comp. 1 Pet. iii. 15.
[k] Comp. chap. iv. 17.
[l] Chap. xxvi. 82; Luke xxii. 42; Acts xxi. 14.
[m] Prov. xxx. 8.
[n] Chap. xxvi. 41; Mark xiv. 38; Luke xxii. 40, 46.
[o] Mark xi. 25, 26; Luke vi. 37.
[p] Chap. xviii 35; Jas. ii. 13.
[q] Comp. Is. lviii. 5.
[r] 2 Sam. xii 20; Dan. x. 3; Zech. vii. 5.

[11] as in heaven, so on earth
[12] *See note on this verse*
[13] have forgiven
[14] *or* the evil one
[15] *The best authorities omit the conclusion:* For thine — — — Amen.
[16] forgive you also
[17] sour

CONTENTS. Our Lord passes from moral to religious duties, enjoining a 'righteousness' (ver. 1), which exceeds that of the scribes and Pharisees ('hypocrites'), and has regard to the character of our 'Father who is in heaven.' The three leading manifestations of practical piety: *almsgiving* (vers. 2–4), *prayer* (vers. 5–15), and *fasting* (vers. 17–18), as performed by hypocrites and by the subjects of Christ's kingdom. The wrong end: 'to be seen of men;' the wrong method, 'before men;' the wrong reward, 'they have received' it. The right end, 'to glorify our heavenly Father' (chap. v. 16); the right method, 'in secret;' the right reward, that which our heavenly Father shall give. — The false tendency leads to externalism, publicity, and present popularity in religion. The true public worship of God must encourage the meekness and humility of individual worshippers. — Forgiveness and worship again conjoined (vers. 12, 14, 15, comp. chap. v. 23, 24). — The close connection of self-righteous worship with merely outward worship, and the rapid transition to vain and sinful worship. — On the Lord's Prayer, see below.

Ver. 1. **Take heed.** Obedience to this precept difficult as well as important. The duties are to be performed, the care respects the 'end' and the 'method.' The method to be cared for to guard against the wrong end. Hiding from men only necessary to prevent the praise of men from becoming the motive. — **Righteousness.** Not 'alms;' the common version follows an incorrect reading. This verse is a general statement, which is afterwards applied to particular duties. — **Otherwise**, if these things be performed with this motive, **ye have no reward from your Father which is in heaven.** The reward may (usually does) come from men (vers. 2, 5, 16), but not from God.

Vers. 2–4. FIRST EXAMPLE (*Almsgiving*).

Ver. 2. **Therefore**, in view of this general precept. — **Alms.** A contraction or corruption of the Greek word used by the Evangelist. — **Do not sound a trumpet before thee**, etc. It would be impossible to blow a trumpet **in the synagogues**, where the alms were regularly collected, or even **in the streets**, where the giver would be accosted by the beggar, and hardly carry a trumpet with him for such casual occurrences. The language is figurative: a trumpet was sounded before official personages to call attention to them; hence self-laudation and display are meant. — **Hypocrites.** The Pharisees are not named, but, as a class, deserved this epithet. — **They have received their reward**; already in full, and will get no more. They have the applause of men; the favor of God is denied by ver. 1. Their 'due' reward is not spoken of.

Ver. 3. It is not necessary to find symbolical meanings in the expressions: **left hand — right hand**; the verse is a figurative command to 'complete modesty, secret, noiseless giving' (Chrysostom).

Ver. 4. **That**, 'in order that.' The mode should be chosen with a view to secresy. — **In secret**; more than 'secretly.' Literally, 'in the hidden' (place). — **Thy Father who seeth in secret**, in this hidden place, who is ever and everywhere present. — 'Himself' is probably to be omitted; if retained, it implies: without regard to the verdict of man. — **Shall recompense thee.** The terms differ from those applied to the hypocrites. The idea there is of 'hire;' the hypocrites have received that for which they worked; God *gives* this reward: 'of grace, not of works.' — 'Openly'

has but slight authority; it is literally: 'in the open' (place), *i. e.*, in the greatest publicity, before men and angels at the last day. The position in which almsgiving is placed by our Lord, as well as chap. v. 42, show that it is a Christian duty, which can be fully discharged only in person.

Vers. 5-15. SECOND EXAMPLE (*Prayer*).

Ver. 5. **But when ye pray.** The plural form is more correct. That men ought to pray is assumed. Prayerless men cannot consistently praise the Sermon on the Mount and the morality of Jesus of Nazareth. Religion is the backbone of morality; the second table presupposes the first: no love to man without love to God. — **Ye shall not be.** This neither ought to be nor will be the case, if we are Christ's disciples. — **They love,** not to pray, but **to stand and pray,** etc., for the praise of men, resulting from the publicity of the places they chose for their pretended devotions. It was right enough to pray in the usual posture, and **the synagogues** were proper places of devotion; but the standing was of a kind to attract attention. Not posture and place, but spirit and motive are condemned. — **In the broad ways.** The word here used is not that found in ver. 2. The hypocrites would purposely be in such conspicuous places at the fixed hours of prayer. The fashion of airing piety in this way has not died out.

Ver. 6, shows the proper way, and the injunction is made more personal: **Thou, when thou prayest, enter into thy closet.** The little room on the housetop of an Eastern dwelling, used for such purposes. 'Thy' implies that the place is one where the person can secure privacy. — **Shut thy door.** This extends the idea of privacy and solitude. Private prayer, which is exclusively referred to here, is not to be performed in public places. The 'closet' may be sought and the door shut in a Pharisaical spirit; but this command is to be obeyed; if possible, literally, since our Lord's example teaches the importance of retirement. Actual solitude may be impossible, but even in the midst of a crowd we may be alone with God. How often the duty of secret prayer should be statedly performed is of course not mentioned. A prayerful spirit will multiply both opportunities and desires for the exercise; while prudence, not law, calls for stated times.

Ver. 7. **But when ye pray.** The plural form is resumed, and continued throughout the Lord's prayer; this probably extends the application to public prayer. — **Use not vain repetitions.** The correct sense of the Greek word (lit., 'to speak stammeringly') is given in our English version, although all senseless and irrelevant expressions are included. — **The heathen,** *i. e.*, the individual Gentiles. Comp. the repetitions of the priests of Baal (1 Kings xviii. 26), of the mob at Ephesus (Acts xix. 34). The same usage prevails largely among the adherents of all false religions. There may be 'vain repetitions' of the Lord's Prayer, which immediately follows. Hence Luther calls it 'the greatest martyr.' 'What is forbidden here is not *much* praying, not praying *in the same words* (the Lord did both); but the making number and length a *point of observance*' (Alford). — **For they think they shall be heard for their much speaking.** A second error; the first seeking to gain merit before men; this, attempting to gain merit before God. Prayer, not a magical charm, but a reasonable service. 'Much speaking' not much praying; 'vain repetition' of heathen origin; merely external worship leads to senseless and sinful worship.

Ver. 8. **Therefore,** because these things are heathen; the temptation to adopt or retain heathen worship will arise. — **For your Father,** etc. Another and more important reason for avoiding such practices. Our prayers do not tell 'our Father' of our needs, but simply confess our consciousness of them, and our trust that He can and will supply them. Both of these feelings must precede answer to prayer. Hence the reason holds good against vain repetitions, not against childlike petitions.

Vers. 9-13. THE LORD'S PRAYER.

Ver. 9. **After this manner therefore.** Because vain repetitions are forbidden, a *pattern* or *specimen* of the true form of Christian prayer is given. Hence other prayers are not only allowed but required. Two forms of this prayer exist; see Luke xi. 2-4. Hence it is very unlikely that it was in liturgical use when the Gospels were written. 'It must be supplemented for the same reason that the whole Sermon on the Mount requires supplementary teaching.' Yet opposition to the use of it in public prayer may be as really a species of formalism as too frequent liturgical repetition of it. It is a *form*, to be devoutly used on proper occasions, and a perfect *pattern* which could only proceed from the lips of the Son of God. There is little to prove that it was taken from forms of prayer already in use among the Jews. 'Lightfoot produces only the most general commonplace parallels from the Rabbinical books.' But the beauty of the Lord's Prayer is in its unity, symmetry, completeness, and pervading spirit.

As regards its contents in general, 'it embodies all essential desires of a praying heart. Yet in the simplest form, resembling in this respect a pearl on which the light of heaven plays. It expresses and combines in the best order, *every Divine promise, every human sorrow and want, and every Christian aspiration* for the good of others.' It is generally arranged into three parts: the *preface* (address), the *petitions* (*seven*, according to Augustine, Luther, and others; *six*, according to Chrysostom, and the Reformed catechisms; 'deliver us from evil' being regarded as a distinct petition in the former enumeration), and the *conclusion* (doxology). The *address* puts us into the proper attitude of prayer — the filial relation to God as our 'Father' (a word of faith), the fraternal relation to our fellow men ('our,' a word of love), and our destination for 'heaven' (a word of hope). Every true prayer, an ascension of the soul to heaven, where God dwells in glory with all saints and where is our final home. — The *petitions* are naturally divided into two parts: the first, respecting the glory of God; the second, the wants of men. Hence 'thy' in the first, 'our' in the second. The first part presents a descending scale from God's name to the doing of His will; the second, an ascending scale from 'daily bread' to final deliverance in glory. — Meyer thus analyzes it: '*Having risen* to what forms the highest and holiest object of believers, the soul is engrossed with its character (first petition), its grand purpose (second petition), and its moral condition (third petition); in the fourth petition the children of God *humble themselves* under the consciousness of their dependence upon Divine mercy even in temporal matters, but much more in spiritual things, since that which accord-

ing to the first portion of this prayer, constituted the burden of desire, can only be realized by forgiveness (fifth petition), by gracious guidance (sixth petition), and deliverance from the power of the devil (seventh petition).' Tholuck remarks: 'The attentive reader, who has otherwise learned the doctrine of the Trinity, will find a distinct reference to it in the arrangement of this prayer. The first petition, in each of the first and second portions of the prayer, refers to God as the Creator and Preserver; the second, to God the Redeemer, and the third to God the Holy Spirit.' To which Lange adds: '*Devotion* to God, and acceptance of His gifts are contrasted in the Lord's Prayer. 1. Devotion *to His name, to His kingdom, and to His will.* 2. Acceptance of His gifts in reference to the *present*, the *past*, and the *future*.' See Lange, *Matthew*, pp. 123-129.

Our Father who art in heaven, lit., 'Our Father, the (one) in the heavens.' A form of address almost unknown and to a certain extent unwarranted before Christ came. He had repeatedly called God by this name in this discourse, now He teaches this disciples to call Him thus. A recognition of the new filial relation concerning which the Apostles have so much to say, and which is formed through and on Christ, who teaches this form of address. The added phrase, 'in the heavens,' shows 'the infinite difference between this and every other human relationship of a similar kind: He is no weak, helpless earthly parent.' The word 'our' implies at once our fellowship with Christ and with one another. The very preface to the Lord's Prayer is a denial of Atheism, Pantheism, and Deism, since it recognizes a God, a Personal God, who is our Father through Christ. — **Hallowed be thy name** (*first petition*). 'Hallowed' means made holy; in this case it can only mean recognized, treated as sacred, and thus glorified. 'Thy name' is referred by many to the actual name of God, Jehovah, as including His self-existent and eternal being together with his covenant relation. By others to all by which He makes Himself known. In either view, the hallowing can be accomplished only through Christ. God's glory comes first in this model of prayer; the proper order. We in our weakness and need often put our desires first.

Ver. 10. **Thy kingdom come** (*second petition*). The Messiah's kingdom, which in organized form had not yet come, but was proclaimed by the Lord Himself, as at hand. It did speedily come, as opposed to the Old Testament theocracy; but in its fulness, including the triumph of Christ's kingdom over the kingdom of darkness it has not yet come. For this coming we now pray and the prayer is answered, in part by every success of the gospel, and will be answered entirely when the King comes again. A missionary petition, but not less a prayer for our own higher sanctification and for the second coming of Christ. — **Thy will be done as in heaven, so on earth** (*third petition*). 'Heaven' and 'earth,' put for their inhabitants. As by pure angels, so by men. The idea of human doing is prominent, our will subordinate to God's will. 'As' expresses similarity in kind and completeness.

Ver. 11. **Give us this day our daily bread** (*fourth petition*). First of the second division relative to our wants. These are subordinate, but not opposed, to the subjects of the previous petitions. 'Bread,' food in general; the form in the Greek hints that it is 'ours,' *i. e.*, created for our use; 'this day' shows that we are to pray daily and to ask neither for riches nor poverty, but, with contentment and thankfulness for the day's portion only. The word translated 'daily' has occasioned a great deal of discussion, as it occurs only in the Lord's Prayer (here and Luke xi. 3), and was not current in colloquial Greek (Origen). Explanations (1) 'required for our (physical) wants,' 'needful;' (2) 'coming,' *i. e.*, to-morrow's bread; but this is contrary to the whole context (ver. 34), and gives no good sense, since we do not need to-morrow's bread 'this day;' (3) Romanists refer 'bread' to spiritual nourishment (the sacraments); but while this is either included or suggested, the primary sense must be that of actual bodily food. For a full discussion, see Lange, *Matthew*, pp. 121, 126, and Lightfoot, *Revision of the Eng. New Testament* (Appendix). The propriety of daily family prayer is suggested by this petition for our 'daily bread.'

Ver. 12. **And forgive us our debts**, etc. (*fifth petition*). 'Debts,' undoubtedly, moral obligations unfulfilled, *i. e.*, *sins*. See ver. 14, which requires this sense. — **As we have forgiven.** 'As,' *i. e.*, 'in the same manner as;' not, 'to the same extent as,' nor 'because.' The spirit of forgiveness, which God implants, gives a better assurance of His forgiveness. — **Our debtors**, like 'debts,' is to be taken in the moral sense. We are sinners, always needing forgiveness; forgiveness and readiness to forgive cannot be separated, the latter being the evidence of the former.

Ver. 13. **And lead us not into temptation** (*sixth petition*). The next clause is reckoned the *seventh* by many, more from a desire to find in the prayer the sacred number *seven* than from sound interpretation. We prefer to join the clauses. God cannot tempt us (Jas. i. 13), *i. e.*, solicit us to evil, but 'temptation' means also a trial of our moral character; these trials are under God's control, and His Providence may lead us into them, may even *permit* us to be solicited by evil. This petition asks to be preserved from these, and by implication, to be shown a way of escape. In view of the many temptations from within (our 'flesh'), from without (the 'world'), and from beneath ('the devil'), to which we are constantly exposed, there is no help and safety for us, but in the personal trust in Christ which underlies the proper offering up of this petition. We should never seek temptation, but flee from it; or if we cannot avoid it, meet it with the weapon of prayer wielded in that faith which overcomes the world. — **But deliver us**, literally, pull out, draw to thyself. — **From the evil**, either from all evil, or **from the evil one**, as the author of all evil, who tempts us. A higher petition than the fifth, implying that God alone can save us from the power of sin. Entire deliverance by God's grace from evil (or from the evil one) is entire freedom from temptation, and looks toward that final redemption in heaven where all our wants shall be satisfied and our prayers, as petitions, be lost in never-ceasing thanksgiving and praise. Hence the concluding doxology.

Conclusion or *doxology*. Wanting in the oldest copies of the New Testament now in existence; though found in the oldest version (probably a later insertion even there). The Lord's Prayer was early used in private and public devotion with a doxology (after the Jewish custom); and

this was inserted first on the margin, then in the text. It is certainly very ancient, very appropriate, and there is a possibility that it is genuine; hence it need not be omitted in using the Prayer, though it must be excluded from the text of the Sermon on the Mount. — **For**, 'we ask all this of Thee because,' **thine**, by right and possession, **is the kingdom**, the blessed dominion for which we pray, **and the power**, omnipotence, ability to answer, **and the glory**, the glory prayed for in the first petition which is the end of all our petitions. **Forever**, as the unchangeable God. Thus the eternal fulness of God forms the *basis*, the *soul*, and the *aim* of the whole prayer. — **Amen.** The word translated, 'verily,' when used at the beginning of a sentence. At the close of a prayer it expresses the assent of the worshippers to the prayer uttered by another. Jewish and early Christian usage sanction the audible 'Amen' by the congregation.

Vers. 14, 15. These verses explain the fifth petition (ver. 12), substituting the word 'trespass' for 'debt,' as some liturgies do in the Lord's Prayer itself. In 'debt' the notion of obligation is prominent, in 'trespass' that of misstep, falling away from what is right. The adoption of this explanation shows that forgiveness and readiness to forgive were among the leading ideas of the prayer. They are *distinctively Christian* ideas. The people were not prepared to learn the true *ground* of forgiveness, the redeeming work of Christ, but the principle could be laid down. No man is forgiven of God (whatever be his understanding of the doctrine of justification by faith, his theoretical belief about the Person of Christ, and the work of the Holy Spirit) who has not received with the forgiveness of his own sins the spirit of forgiveness toward others. It is impossible that we should be forgiven, because we forgive others, for none can do this until forgiven of God for Christ's sake. Because He is our forgiving 'Father,' He will not brook an unforgiving spirit in us.

Vers. 16–18. THIRD EXAMPLE (*Fasting*).

Ver. 16. **When ye fast.** Fasting as an aid to prayer and meditation, and a wholesome discipline, is a religious duty, and has a place in Christian practice. More is meant than temperance in meat and drink. Stated fasts are likely to become formal; public fasts are almost sure to become Pharisaical, but there are circumstances in the life of every Christian which make days of private abstinence appropriate. The wrong, hypocritical way of fasting is first mentioned. — **Of a sour countenance**, not sorrowful, but sullen, morose, as is explained further by what follows. — **For they disfigure their faces.** They left their beards and faces uncleaned, attired themselves negligently, with a purpose in view, viz., **that they may appear unto men to fast**, or, that they may appear unto men, fasting. They did really fast, but they wished men to see them as they fasted. There is a play upon the words in the Greek: They make their faces *unappearable* ('disfigure'), that they may *appear* unto men fasting. They obtain their wish, **have received their reward**, the hire for which they do such things.

Ver. 17. **When thou fastest.** He assumes that His disciples would practise private fasting. — **Anoint thy head and wash thy face.** The usual practice before meals, especially before feasts. Special preparation would involve hypocrisy also. The meaning is, perform the cleansing usual and proper before meals even when fasting. (The maxim of sound piety, 'cleanliness next to godliness.' Hypocrisy and false asceticism reverse the maxim.)

Ver. 18. **That thou appear not**, etc. The usual preparations would leave men unaware that the disciple was fasting, but God, with reference to whom all these duties are performed, sees and rewards. Comp. vers. 4, 6.

CHAPTER VI. 19–34.

Instruction regarding Dedication of the Heart to God; its Importance enforced and its Exercise illustrated.

19 [a] LAY not up for yourselves treasures upon earth,[1] where
[b] moth and rust doth corrupt,[2] and where thieves [c] break
20 through and steal: But lay up for yourselves [d] treasures in
heaven, where neither moth nor rust doth corrupt,[2] and [e] where
21 thieves do not break through nor steal: For where your[3]
22 treasure is, there will your[3] heart be also. [f] The light[4] of the
body is the eye: if therefore thine eye be single, thy whole
23 body shall be full of light. But if [g] thine eye be evil, thy whole
body shall be full of darkness. If therefore the light that is in
24 thee be darkness, how great *is* that darkness! [h] No man can

[a] Prov xxiii 4; 1 Tim. vi. 9, 10.
[b] Comp. Jas. v. 2, 3.
[c] Chap. xxiv. 43; Luke xii. 39.
[d] Chap. xix. 21.
[e] Luke xii. 33.
[f] LUKE xi. 34, 35.
[g] Chap. xx. 15; Mark vii. 22.
[h] Luke xvi. 13.

[1] the earth [2] consume [3] thy [4] lamp

serve two masters: for either he will hate the one, and love the
other; or else he will hold to the[5] one, and despise the other.
25 Ye cannot serve God and [i] mammon. [k] Therefore I say unto
you, [l] Take no thought[6] for your life, what ye shall eat, or what
ye shall drink; nor yet for your body, what ye shall put on.
Is not the life more than meat,[7] and the body than raiment?[8]
26 [m] Behold the fowls of the air:[9] for[10] they sow not, neither do
they[11] reap, nor gather into barns; yet[12] your heavenly Father
27 feedeth them. Are ye not[13] much better than they? Which
of you by taking thought[14] can add [n] one cubit unto his stat-
28 ure?[15] And why take ye thought[16] for raiment? Consider
the lilies of the field, how they grow; they toil not, neither do
29 they spin: And[17] yet I say unto you, That [o] even Solomon
30 in all his glory was not arrayed like one of these. Wherefore,
if God[18] so clothe the grass of the field, which to-day is, and
to-morrow is cast into the oven, *shall he* not much more *clothe*
31 you, [p] O ye of little faith? Therefore take no thought,[19] say-
ing, What shall we eat? or, What shall we drink? or, Where-
32 withal shall we be clothed? (For after all these things do the
Gentiles seek:)[20] [q] for your heavenly Father knoweth that ye
33 have need of all these things. But seek ye first the kingdom of
God,[21] and his righteousness; [r] and all these things shall be
34 added unto you. Take therefore no thought[19] for the morrow:
for the morrow shall take thought for the things of itself.[22]
Sufficient unto the day *is* the evil thereof.

[i] Luke xvi. 9, 11.
[k] LUKE xii. 22–31.
[l] Vers. 27, 28, 31, 34; 1 Cor. vii. 33, 34; Phil. iv. 6; comp. 1 Pet. v. 7.
[m] Comp. Job xxxviii. 41; Ps. cxlvii. 9.
[n] Comp. Ps. xxxix. 5.
[o] 1 Kings x 4–7.
[p] Chaps. viii 26; xiv. 31 xvi. 8.
[q] Verse 8.
[r] Comp. 1 Kings iii. 11–14; Mark x. 29, 30; 1 Tim. iv. 8.

[5] *omit* the
[6] Be not anxious
[7] the meat
[8] the raiment
[9] the birds of the heaven
[10] that
[11] *omit* do they
[12] and
[13] Are not ye
[14] by being anxious
[15] age
[16] are ye anxious
[17] *omit* And
[18] But if God doth
[19] Be not therefore anxious
[20] *no parenthesis*
[21] His kingdom
[22] will be anxious for itself.

CONNECTION AND CONTENTS. The *external connection* seems to be between 'they have received their reward,' which closes each of the foregoing examples of false piety, and 'lay not up for yourselves treasures' (ver. 19). Main idea: supreme dedication to God; this is illustrated and applied in various ways. The *connection of thought*, then, is: not only are moral religious duties to be performed for God and with a view to His blessing, in reliance on His blessing, but our whole life is for God and through His blessing. 'In all our aims and undertakings the mind should be set on the things of eternity.' Hence vers. 19–21 teach that our treasures should be laid up in heaven, where our heart should be; vers. 22–24 enforce the duty of devoting our heart to God by two illustrations: vers. 25–32 apply this principle to earthly wants; ver. 33 states the principle plainly while ver. 34 deduces from it the prohibition of anxious care for the future. The last verse returns, as it were, to the starting point, since anxious care for the morrow leads to heaping up of treasures on earth.

Ver. 19. **Lay not up for yourselves treasures,** literally, 'treasure not for yourselves treasures.'— **Upon the earth.** This qualifies 'lay not up,' rather than 'treasures.' Earthly treasures are not forbidden in themselves, but the earthly storing up, the earthly desire manifesting itself in the common striving after wealth. It is no sin to *be* rich, but it is a sin to *love* riches, which the poorest may do; while the rich man may glorify God and benefit man by his wealth. — **Where moth and rust consume.** 'Moth;' in oriental countries, treasures of clothing were laid up. The Greek word translated 'rust' means, literally, 'eating,' 'consumption,' referring here to the 'wear and tear' of time which consumes our possessions. 'Consume' is better than 'corrupt.' — **Thieves break through** (lit., 'dig through') **and steal.** The term, 'thieves' is quite general. Robbers in the East often break through the walls of mud or unburnt brick common in those regions. The verse exhibits in general the variety of all earthly treasures, which are earthly in their 'place,' their 'kind,' and 'the manner of their

collection.' Not likely to be understood too literally.

Ver. 20. A positive precept, answering exactly to the negative one of the last verse: **but lay up for yourselves treasures in heaven.** 'Heaven' sometimes means the atmospheric heaven (ver. 26), sometimes the starry heavens (Heb. xi. 12); here it is used in the highest and spiritual sense of the unknown region where God has His throne and reveals His glory (comp. vers. 9, 10). This is the 'place' where the treasures are laid up; the 'character' of the treasures, is therefore, eternal; they are to be collected in a heavenly 'manner.' Hence the reference is not exclusively to a future locality; nor is there a thought of purchasing a future and heavenly reward by laying up a store of good works. The superiority of these treasures is more prominent than the way to lay them up.

Ver. 21. **For.** A reason for the preceding precepts (ver. 19, 20). — **Where thy treasure is,** whether on earth or in heaven, **there will thine heart be also.** The singular pronoun adds impressiveness. Not a question of mere profit and loss, but of affection and of character. The precepts are for those who hope to become subjects of the kingdom of heaven. Such must have their heart in heaven, hence they must lay up their treasures there. The dedication of the heart to God is the underlying thought on which the particular teachings are based. May be used in support of the voluntary principle. People take more interest in the Church, if they sustain it by purse and personal effort.

Ver. 22. Not an abrupt transition, but an illustration of the importance of dedicating the heart to God supremely. — **The lamp** (the same word used in chap. v. 15, but different from that rendered 'light' at the close of this verse, and in ver. 23) **of the body is the eye.** The eye gives light which it receives from without, and is not light itself, so the conscience lights the spirit by light from above. — **Single,** *i. e.*, presenting a single, clear image. The application is to single apprehension of God as the supreme object of trust and love. — **Full of light,** or, 'in light,' 'in full light,' the body having received what the eye was designed to convey.

Ver. 23. **If thine eye be evil.** This means, according to the contrast, 'double,' distorted in vision. — **Full of darkness,** or, 'in darkness.' (The word is not the same as that in the next clause, but derived from it.) The evil result of a divided state of heart, where what God designed to be the means of showing Himself to us as the supreme object of love, fails to perform its office. The rest of the clause carries out the same thought. — **If therefore,** since so much depends on the singleness of vision, **the light that is in thee,** what God has placed in us to be the means of conveying light, referring it to the conscience. Man can lose the proper use of what God designed to be the organ of spiritual light, even this may **be darkness.** In such a case, **how great is that darkness.** A fearful picture of a confirmed sinful condition; and it is implied that a heart without single and supreme dedication reaches such a condition. — Another view: 'If then the *light* which is in thee is darkness, how dark must the *darkness* be!' *i. e.*, 'if the *conscience*, the eye and *light* of the soul, be darkened, in how much *grosser* darkness will all the passions and faculties be, which are of themselves naturally *dark!*' No blindness is so terrible as blindness of conscience, when what was made to enlighten us but increases our darkness.

Ver. 24. A still plainer illustration, to prove that man cannot be thus divided, must be *one*, light or dark, servant of God or of Mammon. — **Serve,** *i. e.*, be the slave of, yielding entire obedience. A hired servant might faithfully serve two masters, but such service is not meant here. — **For either he will hate the one,** etc. Explanations: (1) The suppositions the reverse of each other, with no particular difference between the two sets of verbs: 'He will either hate A and love B, or cleave to A and despise B.' (2) The second clause less strong than the first, the reference being to the proper master and a usurper; the servant may hate the proper master, and love the usurper, or if he love the former cleave to him, and despise the latter. The proper master (God) may be loved or hated, but cannot be despised. Hence in any case 'one' in the latter clause must be God. — **Ye cannot serve God and mammon.** This is the direct application. 'Money in opposition to God is personified and regarded as an idol, somewhat like Plutus, although it cannot be shown that such an idol was worshipped' (Olshausen). The Chaldee word 'mammon' originally meant 'trust' or confidence, and riches are the trust of worldly men. If God be not the object of supreme trust, something else will be, and it is most likely to be money. We must choose. Not the possession of money, but its mastery over the mind, is condemned.

Ver. 25. **Therefore.** Because of the precept just given. Anxiety, which is distrust of God, is the source of avarice. Living to God is the proper life, and it relieves from care, because we trust Him for what we need. This thought is expanded in the remainder of the chapter. — **Be not anxious.** The word means: 'to be distracted,' 'to have the mind drawn two ways.' Ordinary thought or care is not forbidden (comp. 1 Tim. v. 8; 2 Thess. iii. 10), yet there is little danger of its being understood too literally. When thought about temporal things becomes anxiety, it has become distrust of God. — **Your life.** The word here used means 'soul' as the seat of physical life. Hence the needs of this life are spoken of, **what ye shall eat,** etc. The **body** too has the same needs, but clothing is more properly connected with it here: **what ye shall put on. Is not the life more than the meat?** '*The* meat,' (*i. e.*, food of all kinds), needed to sustain it. Is not He who gave 'the life' able and willing to give what will sustain it, and He who made 'the body,' what will protect it.

Ver. 26. **Behold,** look attentively. — **The birds of the heaven,** the sky, the atmospheric heaven. This expresses the wild freedom above the earth which contains their food, and also their lower rank in the scale of creation. — **That.** Not 'for.' We are to behold with respect to the birds this fact, that **they sow not,** etc. Do not use the means which we all ought to use. — **Barns,** any kind of storehouse. — **And,** not 'yet'; you are to consider this fact also, that **your heavenly Father,** standing in a higher relation to you than to them, **feedeth them.** — **Are not ye much better than they?** This conclusive argument shows that ver. 25 must be designed to forbid our numerous earthly cares.

Ver. 27. **Add one cubit unto his age,** prolong his life in the least. 'Age' is preferable to 'stat-

ure' (the word has both meanings); the reference is not to the body but to the life; further, to add a cubit (18 inches) to the stature would be a very great thing. Our age is conceived of as a race or journey. If then we cannot do what is least by our care, why be anxious?

Ver. 28. **For raiment.** The second thought in ver. 25 is now expanded and illustrated; not only anxiety, but the common and childish vanity about raiment, is reproved. — **Consider,** *i. e.*, study, observe closely; more readily done in the case of the plants than in that of the birds. — **The lilies of the field,** *i. e.*, wild lilies, growing without human care. The words, 'grass of the field' (ver. 30) lead us to suppose that wild flowers in general are meant. Many, however, because of the reference to the pomp of Solomon, suppose the Huleh lily is specially referred to: 'it is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory' (Thomson, *The Land and the Book*). This flower was common in the neighborhood of Nazareth. — **How they grow.** So beautifully, luxuriantly, without human care. — **They toil not, neither do they spin**; perform no labor in preparing clothing.



Flowers of the Field.

Ver. 29. **Even Solomon.** The magnificence of his court is still proverbial through the East. To the Jew he was the highest representative of human glory. — **Like one of these.** 'One' is emphatic. The meanest of God's creatures exceed in glory the highest earthly pomp. Vanity about such things is therefore the height of folly. Another lesson is hidden beneath the text, 'As the beauty of the flower is unfolded by the Divine Creator-Spirit from *within*, from the laws and capacities of its *own* individual life, so must all true adornment of man be unfolded *from within* by the same Almighty Spirit.' (Alford.)

Ver. 30. **But if God doth so clothe.** 'If' does not imply doubt. The direct creative purpose and act of God is here assumed. — **The grass of the field.** Wild flowers belong to the herbage, which is cut down. It withers rapidly and is then fit for fuel, being **cast into the oven,** its beauty gone, even its substance consumed. — **Much more.** He who adorns the transient wild flower, so that human pomp is mean in comparison, will most assuredly provide for His children, whose being is not for a day, but forever. — **O ye of little faith,** little faith about what is least, when He has given us the greatest gift, in giving Him who thus teaches us. He joins His lessons of trust to what we see every day, and we need them every day.

Ver. 31. **Therefore.** The logic is so conclusive, even those of little faith might learn the lesson. It is not learned, if we are **anxious, saying, What shall we eat,** etc. Too few have faith enough to interpret this verse correctly.

Ver. 32. **For.** A reason against this anxious thought is now given. The parenthesis is unnecessary. — **After all these things do the Gentiles seek.** Worldliness and distrust are heathenish. The Pharisees, boasting of freedom from Gentile influence, were guilty of such distrust. Worldly men are quick to mock at the childlike trust in God here commanded. — **For.** This introduces an additional reason, yet one related to the other. Heathen, unbelievers in God's Providence, may act in this forbidden manner. Do not resemble them, *for you* believe that you have a **heavenly Father** and he **knoweth that ye have need of all these things.** He does not forbid your wants, but supplies them.

Ver. 32. **But seek ye first.** No 'secondly' is implied, as though we might be avaricious, after we have attended to the duties of religion. The first object is supreme. This positive command is needed, for we can avoid such anxious thought, only when we have some better object. — **His kingdom,** *i. e.*, 'your heavenly Father's' (ver. 32). The common reading is an alteration for explanation. Supreme dedication to a Personal Object of trust and desire, who is our Father for Christ's sake, is here commanded. — **His righteousness.** The spiritual purity spoken of throughout. Not 'justification,' which this word does not mean, however true it is that we obtain God's righteousness through 'justification.' This verse, which contains the crowning thought of this chapter, echoes the crowning thought of the whole discourse (chap. v. 48). — **All these things,** these things needed for the body. — **Shall be added to you,** over and above the spiritual blessings, which result from seeking God as the supreme object. We are to ask God for temporal things. Christian prayer implies intimate and constant approach to God, which would be impossible if we could not tell Him of all our real needs. To ask for them unconditionally, or to allow them to crowd out spiritual desires and affections, is certainly forbidden.

Ver. 34. **Therefore.** Either: a further deduction; or a summing up. The first view accords better with the reason given and would presuppose the other lessons; the latter is favored by the position of the verse immediately after the general precept of ver. 33, and finds a place more easily in a logical analysis of the discourse. It is suspicious for that reason. — **The morrow** is here personified. — **For the morrow will be anxious for itself.** Not 'take care of itself,' but 'bring its own cares and anxieties,' do not foolishly increase those of to-day by borrowing from the morrow. — **Sufficient unto the day,** or for the day, **is the evil thereof.** 'Evil' may mean natural or moral evil, suffering, or sin. The latter sense is the more usual one, the former suits the context better. Perhaps both may be included, the sin being the want of trust under the suffering. A hint that we never fully obey the precepts just uttered, because our dedication to God is so imperfect.

CHAPTER VII. 1–12.

Warning against Censoriousness; a Declaration of God's Willingness to give, introducing the Golden Rule of Conduct toward Others.

1 [a] JUDGE not, that ye be not judged. [b] For with what judg-
2 ment ye judge, ye shall be judged: and [c] with what measure
3 ye mete, it shall be measured to you again.[1] And why behold-
est thou the mote that is in thy brother's eye, but considerest
4 not the beam that is in thine own eye? Or how wilt thou say
to thy brother, Let me pull out[2] the mote out of thine eye;
5 and, behold,[3] a beam *is* in thine own eye? Thou hypocrite,
first cast out,[4] the beam out of thine own eye; and then
shalt thou see clearly to cast out the mote out of thy brother's
eye.
6 [d] Give not that which is holy unto the dogs, neither cast ye your
pearls before swine,[5] lest they trample them under their feet,
and turn again[6] and rend you.
7 [e] Ask, [f] and it shall be given you; seek, and ye shall find;
8 knock, and it shall be opened unto you: for every one that ask-
eth receiveth; and he that seeketh findeth; and to him that
9 knocketh it shall be opened. Or what man is there of you,
10 whom[7] if his son ask bread, will he give him a stone? Or if
11 he ask a fish, will he give him a serpent? If ye then, [g] being
evil, know how to give good gifts unto your children, how much
more shall your Father which[8] is in heaven give good things to
12 them that ask Him? [h] Therefore all things[9] whatsoever ye
would that men should do to you, do ye even so[10] to them:
for [i] this is the law and the prophets.

[a] Luke vi. 37, 38, 41, 42.
[b] Rom. ii. 1, 3; xiv. 10; Jas. ii. 13; iv. 11, 12.
[c] Mark iv. 24.
[d] Chap. xv. 26.
[e] Luke xi. 9–13.
[f] Chaps. xviii. 19; xxi. 22; John xiv. 13; xv. 7, 16; xvi. 23, 24; Jas. i. 5, 6; 1 John iii. 22; v. 14, 15.
[g] Chap. xii. 34.
[h] Luke vi. 31.
[i] Chap. xxii. 40.

[1] *omit* again [2] cast out [3] lo [4] cast out first
[5] the swine [6] *omit* again [7] of whom [8] who
[9] All things therefore [10] even so do ye also

CONNECTION and CONTENTS. The connection is not obvious; no theory can be insisted upon. Various views: (1) No connection intended. (2) Ver. 7 is connected with the last chapter, while vers. 1–5 were addressed directly to the Pharisees (who were showing signs of dissent), ver. 6 to the disciples in regard to the Pharisees. Conjectural. (3) A contrast (so Lange): Be not surcharged with worldly cares for the morrow, but rather be filled with spiritual anxiety for the day of judgment. Not obvious, since vers. 2 and 12 are closely related to each other in thought. (4) Vers. 1–12, grouped as a whole, referring to conduct toward our fellow men. The former part may have been addressed to the opposers; but the connection of thought is not to be broken by joining ver. 7 directly with the last chapter. This we prefer. The line of thought, then, is: In this evil world (vi. 34) where there is so much to provoke censoriousness, do not indulge in it, since it exposes you to judgment (vers. 1, 2); the folly and hypocrisy of it is shown by an illustration (vers. 3–5); the extreme of laxity is quite as foolish (ver. 6); remember, however, God's kind and wise dealings (vers. 7–11), and act thus kindly and wisely to others (ver. 12), without censoriousness on the one hand, or casting pearls before swine on the other.

Ver. 1. **Judge not.** This refers to harsh, unkind judgment, not to the mere formation of private opinion, or to judicial sentences. — **That ye be not judged,** not by other men, but by God. His judgment is more strict, and it takes special account of this harsh censorious spirit. The judgment of men often corresponds.

Ver. 2. **For with what judgment,** etc. Literally, 'in what judgment;' the 'measure' according to which God's judgment will take place,

namely, our own severe judgment. The second clause repeats the same idea, making it more general.

Vers. 3-5. A figurative application of the principle just laid down, showing the folly of sinners being censorious, their incapacity for forming a right judgment of others, hinting at the proportionate magnitude which our own faults and those of others should hold in our estimation.

Ver. 3. **And,** since the principle of ver. 2 is correct, **why beholdest thou?** The verb means to observe, to voluntarily stare at; the context shows that the one addressed could not have clear vision; the question indicates that such observing was unnecessary. The singular 'thou' is pointed, too much so for a direct address to the Pharisees present. — **The mote,** or splinter; the foreign substance in the eye is of the same kind in both cases. — **Considerest not,** 'apprehendest not.' Stronger word than 'beholdest.' — **The beam,** a hyperbolical expression for a great fault, to show the relative magnitude. No reference to one class of sins. The 'mote' which might be overlooked is looked for, the 'beam' of which one must be conscious is not considered.

Ver. 4. **Or how wilt thou say,** have the face to say. A step in folly beyond that represented in the last verse. — **Let me cast out** (as in ver. 5); 'permit me, I will cast out.' The friendly language presents the censoriousness as hypocritical. True to nature! The epithet of ver. 5 is not abruptly introduced.

Ver. 5. **Thou hypocrite.** Not necessarily the Pharisees, but any who thus act. Such action is hypocrisy before God and before the conscience also. — **First,** before meddling with others. — **And then shalt thou see clearly.** 'See' differs from 'behold' (ver. 3). The look must be purified before it can be used for this end; one must have got rid of great faults before he can see 'clearly' enough to help his brother get rid of his faults. To get clearness of vision ourselves is the great end; caution is necessary in helping the brother.

Ver. 6. If the preceding verses were addressed to the opposing Pharisees, our Lord now turns to the disciples. We prefer to explain: Harsh judgment and unwise correction of others were reproved (vers. 1-5); now comes a warning against laxity of judgment, childish ignorance of men. The two extremes often meet. The latter, no less than censoriousness, is an unwise attempt at the correction of others, and will be avoided by those who 'see clearly.' — **Give not that which is holy,** *i. e.*, the sacrificial meat, the provision of the priests, **unto the dogs.** These, regarded as specially unclean in the East, will receive it, but such giving will be a desecration. — **Neither cast ye your pearls before the swine.** Still more foolish; 'the swine' will not receive the 'pearls,' which are of no value to them, as they cannot eat them. A resemblance between pearls and the natural food of swine need not be assumed; the reference is to what is most precious. 'The dogs' and 'the swine' were both unclean, the former probably represent what is 'low, unclean, heretical; the latter what is hostile, stubborn, and savage.' Eastern dogs are more disgusting than ours, and eastern swine more savage. The rest of the verse applies only to the savage swine. — **Lest they trample them under their feet.** The pollution, not the destruction, of the precious things is represented. — **And turn and rend you,** turning from the precious pearls, or, turning upon you. The main reason urged is the defilement of what is precious; but the other danger follows. 'Even saving truth must be withheld from those who would surely reject it with contempt and savage hatred' (J. A. Alexander). Lange: 'The dogs ultimately become swine, just as that which is holy is further designated as pearls, and the iniquity of the first action passes into the madness of the second. At last the full consequences appear, when the swine turn from the gift to the giver and rend the profane sinners.' No encouragement, however, either to 'cowardly suppression of the truth,' or revenge against its rejectors. The Crusaders and others drew the latter inference. Pharisaism does not 'cast out the beam,' but often 'casts away the pearls.'

Ver. 7. The thoughts of judgment and unworthiness (ver. 1-6), might discourage; encouragement is given by showing God's willingness to give. The objection to connecting this verse with chap. v. 34, is that it must then refer to temporal things. At the same time it shows that the trust there spoken of is a prayerful trust. — **Ask, and it shall be given to you,** etc. 'Ask,' 'seek,' 'knock,' refer to prayer, forming a climax. The first implies simple petition, the second earnest desire, the third perseverance. 'To *ask*, indicates the *want* of an object, which can only be obtained by free gift; to *seek*, that it has been *lost;* to *knock*, that it has been shut up — hence this prayer, which is both the work of life and the evidence of life.' Others apply 'ask' to prayer, 'seek' to our endeavors, 'knock' to our investigation of the Scripture; the former explanation is simpler.

Ver. 8. **For every one that asketh,** etc. An invariable rule; a plain promise, not for the future, but for the present, since our Lord says: **receiveth, — findeth, — it is opened.** This promise, several times repeated by our Lord, is limited only by the verses which follow; comp., however, Jas. iv. 3, 'Ye ask and receive not; because ye ask amiss.' God always answers the right kind of prayer, but in His own right way.

Ver. 9. **Or,** to view the matter in another light, comparing God's willingness with that of a human father. — **What man is there of you,** more exactly, 'who is there among you, a man,' a mere man. — **Of whom,** etc. In the Greek there are two questions, one broken off: 'Whom his son shall ask for bread (and who shall — no), he will not **give him a stone.** The loaves or cakes, used in the East, resembled somewhat a smooth, flat stone. A deceptive answer is meant.

Ver. 10. **A serpent.** A response both deceptive and hurtful. We often deem the bread a stone, and the fish a serpent, misunderstanding God's good gifts.

Ver. 11. **If ye then, being evil.** An argument from the less to the greater; 'if,' equivalent to 'since.' An incidental proof of hereditary sin and general depravity. Yet some elements of good remain, such as humanity and parental affection. — **Good gifts to your children.** This is the rule. — **How much more.** The difference is infinite. — **Your Father who is in heaven.** He was to be thus addressed in prayer (chap. v. 9); real prayer is based on this relation. — **Good things.** Luke xi. 13, 'the Holy Spirit,' which is the best of the 'good things;' he who receives the Holy Spirit may expect all the rest, as far as 'good' for him. God gives good gifts only, and what

He gives is always good.—**To them that ask him.** Prayer is the condition which God appoints; hence trust and prayer help each other, in fact coincide.

Ver. 12. **Therefore.** An inference from vers. 1–11, summing up the duties to others: not censoriousness, nor laxity, but giving like God's; as He gives good things to those asking Him, even so give to others what you would have them do. The precept is the counterpart of the promise. The correspondence between our acts and God's, a warning in ver. 1, becomes a precept, after the promise of his kind dealings. An echo of chap. v. 48, the *culminating* precept of the discourse; hence a fitting close to this section.—**Even so do ye also to them.** Not, 'do these things,' as the order of the common version suggests; but, 'after this manner do ye also.' Not, do to others what we would have them do to us (this might become mere barter); but, do to them what we think they would wish to have done to them.—**For this is the law and the prophets.** This golden rule is equivalent to 'thou shalt love thy neighbor as thyself,' but joined with the example of God's giving, which implies supreme gratitude to Him, it is equivalent to the whole law. Comp. chap. v. 17, which introduced the moral precepts of the discourse.—The Golden Rule, though not without parallels in heathen ethics (in a negative form), is distinctively Christian. (1) It presents God's benevolence as the guide of duty. (2) Hence it is positive (Do all the good you can to your neighbor), not negative (as the Rabbinical sentence: 'Do *not* to your neighbor what is odious to you, for this is the whole law'). (3) It is taught by One who wrought as well as taught 'righteousness,' who died that we might 'even so do also.' The powerless teacher of correct ethics makes our case the more hopeless (comp. Rom. iii. 19; vii. 7–14); but Christ is 'the Power of God,' as well as 'the Wisdom of God' (1 Cor. i. 24).

CHAPTER VII. 13–29.

The Conclusion of the Discourse; the Effect upon the People.

13 [a] ENTER ye in at[1] the strait[2] gate: for wide *is* the gate, [a] Luke xiii. 24.
and broad *is*[3] the way, that leadeth to destruction, and
14 many there be which go in thereat:[4] Because strait[2] *is* the
gate, and narrow[5] *is*[3] [b] the way, which[6] leadeth unto life, and [b] Ps. xvi. 11
15 few there be that find it.[7] [c] Beware of false prophets, which[6] [c] Chap. xxiv. 11, 24; 2 Pet ii. 1; 1 John iv. 1.
come to you in sheep's clothing, but inwardly they[8] are [d] raven-
16 ing wolves. Ye shall know them [e] by their fruits.[9] Do men [d] Ezek. xxii. 27; Acts xx. 30.
17 gather grapes of thorns, or figs of thistles? Even so every [e] Vers. 20; chap. xii. 33; Luke vi. 43, 44.
good tree bringeth forth good fruit; but a[10] corrupt tree bring-
18 eth forth evil fruit. A good tree cannot bring forth evil fruit,
19 neither *can* a corrupt tree bring forth good fruit. [f] Every tree [f] Chap. iii. 10.
that bringeth not forth good fruit is hewn down, and cast into
20 the fire. Wherefore [e] by their fruits ye shall know them.
21 [g] Not every one that saith unto me, Lord, Lord, shall enter [g] Luke vi. 46; Rom. ii. 13; Jas. i. 22.
into the kingdom of heaven; but he that doeth the will of my
22 Father which[11] is in heaven. [h] Many will say to me in that day, [h] Chap. xxv 11, 12; Luke xiii. 25–27.
Lord, Lord, have we not [i] prophesied[12] in[13] thy name? and [k] in[13] [i] Comp. 1 Cor. xiii. 2.
thy name have[14] cast out devils?[15] and in[13] thy name done[16] [k] Mark ix. 38.
23 many wonderful works?[17] And then will I profess unto
them, I [l] never knew you: [m] depart from me, ye that work [l] Ps. ci. 4. [m] Chap. xxv. 41.

[1] by *or* through [2] narrow [3] *omit* is
[4] many are they that enter in thereby [5] straitened [6] that
[7] few are they that find it [8] *omit* they
[9] By their fruits ye shall know them [10] the [11] who
[12] Did we not prophesy [13] by [14] *omit* have
[15] demons [16] do [17] mighty works

24 iniquity. [n] Therefore whosoever [18] heareth these sayings of [n] Luke vi. 47-49.
mine, and doeth them, I will liken him [19] unto a wise man,
25 which [11] built his house upon a [10] rock: And the rain de-
scended, and the floods came, and the winds blew, and beat
upon that house; and it fell not: for it was founded upon a [10]
26 rock. And every one that heareth these sayings of mine, and
doeth them not, shall be likened unto a foolish man, which [11]
27 built his house upon the sand: And the rain descended, and
the floods came, and the winds blew, and beat [20] upon that
house; and it fell: and great was the fall of it. [o] Chaps. xiii 54; xxii. 33; Mark i. 22; vi. 2; xi. 18; Luke iv. 32.
28 And it came to pass, when Jesus had [21] ended these sayings, [o] [22]
29 the people [23] were astonished at his doctrine: [24] [p] For he taught
them as *one* [25] having authority, and not as the scribes. [26] [p] Mark i. 22; comp. John vii. 46.

[18] Every one therefore that [19] *the best authorities read* shall be likened
[20] smote [21] *omit* had [22] words [23] multitudes [24] teaching
[25] *omit* one [26] *the best authorities read* their scribes

CONNECTION AND CONTENTS. The exposition of the requirements of 'the law and the prophets' just given, was far beyond the low morality of the scribes and Pharisees, and men might easily be tempted by their own hearts or by others to seek the easier way. Our Lord therefore concludes by urging His hearers to avoid the broad way and seek the narrow one marked out (vers. 13, 14); warns them against hypocritical teachers (vers. 15-20), against self-deception (vers. 21-23), and closes with two similitudes respecting those who obey and disobey His precepts (vers. 24-27); vers. 28, 29, tell the impression produced by the discourse. — Contrasts: the narrow and wide gates; the straitened and broad ways; the good and corrupt trees, with their fruit; saying and doing; active in Christ's name, yet working iniquity; the rock and the sand; the standing the storm and falling in the storm; teaching with authority and teaching as their scribes.

Ver. 13. **Enter ye in by,** or **through, the narrow gate.** The 'gate' is mentioned first; the way afterwards. It is the entrance gate at the beginning of the journey of life (the way), not the gate of heaven at the close. Bunyan's 'Pilgrim's Progress' is the best commentary on all such figures. Explanations: Repentance, faith, humility, self-denial, poverty in spirit (ver. 3), the righteousness of Christ; the last is probably the best sense, in contrast with the self-righteousness of the Pharisees (the wide gate). — **For wide is the gate and broad the way,** etc. More attractive, more easy to find, and to follow. A reason ('for') why we must be exhorted to enter in by the narrow gate. To follow our natural tendencies is to pursue the broad way. — **Destruction.** The way leads to this; in one sense it is this already. Carnal Judaism led to the destruction of Jerusalem. Carnal Christianity passes on to similar judgment.

Ver. 14. **Straitened** (lit., 'pressed together') **is the way.** Even after we pass through the gate the Christian course continues difficult, is a constant conflict and self-denial, but it **leadeth unto life.** Eternal life which begins in this world, but is obtained in its fulness in eternity. The way to destruction is broad 'because' it is used by so many. — **Few are they that find** the straitened way. It is not even discovered by most, much less entered upon. This not because God has made it so 'strait,' but because so few desire to find it.

Ver. 15. **Beware of false prophets,** *i. e.*, teachers. Not only is the way straitened, but those who might leave the 'many' to find it are in danger from false teachers, such as would prevent them from finding it. The warning may refer to the false teachers shortly to arise from among the Jews, but applies to all. — **That come to you.** 'False prophets' are defined as those who do thus. They come 'to you,' to the professed disciples of Christ; more anxious to proselyte and pervert in the Church than to convert in the world, more meddlesome than missionary in their activity. — **In sheep's clothing.** No allusion to the dress of the prophets, but referring to the harmless exterior, or to the external connection with God's flock. — **Inwardly,** or from within, acting according to their impulses, **they are ravening wolves.** The old destructive malice remains. The application of this strong (but not harsh) language to persons must be governed by what follows.

Ver. 16. **By their fruits ye shall know them** This order is more emphatic. This common figure is carried out in detail in vers. 17-19. — **Do men gather grapes of thorns, or figs of thistles?** The fruits most highly prized in the East. From teachers we are to look for valuable fruit; but false teachers can only bear after their kind (vers. 17, 18), they are 'thorns' and 'thistles.' The productions of the bushes here named are said to resemble slightly the fruits spoken of in each case; the harsh spirit of the false teachers has been compared to the sharpness of the thorns, and their proselyting spirit to the adhesive quality of the thistle. The main point is, however, the impossibility of getting good fruit from 'fruitless and forbidding plants.'

Ver. 17. The general law of nature is here laid down positively: As the tree, so is the fruit. The principle holds good in the moral world.

Ver. 18 repeats the same truth, asserting the impossibility of its being otherwise. But while ver. 16 refers to kinds of plants, these verses speak of individual trees. — **Every good tree**, *i. e.*, of a good nature for bearing fruit. — **Good fruit**, of a good kind. — **The corrupt tree**, literally, 'spoiled,' but meaning here of a bad quality; **evil fruit**, of a bad kind like the tree. Our Lord applies the general law to men's actions and their moral results; these are but manifestations of a moral nature, depraved or sanctified.

Ver. 19. The figure is carried further to show the awful destiny of the false teachers. — **Every tree**, irrespective of its kind in this case, **that bringeth not forth good fruit**, is entirely barren. All is here made dependent on the fruitfulness. — **Is hewn down and cast into the fire.** Such trees can only be used for fuel. The same language was used by John the Baptist (iii. 10) in a wider application, which holds good still.

Ver. 20. **Wherefore by their fruits ye shall know them.** Resumption of the thought of ver. 16, which has been further illustrated. 'Fruits,' If in this case not 'actions,' as usually, the actions of the false teachers were decisive as to their character, there would be little danger of their deceiving others; 'acts seemingly virtuous are often nothing more than the sheep's clothing in which the wolf wraps himself in order that he may deceive and devour the sheep.' (Wordsworth.) Their influence, the moral effect of their teaching, is meant. Their acts may be included, and also the influence exerted upon the doctrinal belief of others; not their own doctrines, however, which form the tree in a certain sense. The main test in the case of teachers is their influence upon the lives of others.

Ver. 21. A natural transition from false teachers to false profession and self-deception. — **Not every one.** The really pious profess Christ, but not all who profess are really pious. This answers a common objection urged against public profession from the number of hypocrites. — **Lord, Lord**, the repetition is emphatic. This word, probably already used by the disciples, is the germ of a Christian confession, centring in the acknowledgment of personal allegiance to the Lord Jesus Christ. Such acknowledgment in word (or subscription to an orthodox creed) is not enough for entrance into the kingdom of heaven. — **But he that doeth**, etc. Of all who thus confess, only those doing the will of God shall enter into the kingdom of heaven. The contrast is not between hypocritical professors and holy non-professors, but between hypocrites and saints, all making the same outward profession. — **My Father.** The whole Gospel shows that this means a closer relation than that expressed by the phrases, 'your Father,' 'our Father.' Christ, the only begotten Son, always addresses God as 'Father,' or 'my Father.'

Ver. 22. **Many.** The number of 'false teachers' is large, much more that of hypocrites. — **In that day.** 'The great day of the Lord;' whether it be one day of account for all, or the particular day for each. — **Lord, Lord.** The confession (ver. 21) now becomes a cry for help. — **Did we not prophecy**, or preach. If those seeming to do much in Christ's name are cast out, much more will others be. — **By thy name**, *i. e.*, called by thy name, and prophesying by the authority of thy name. — **Cast out demons**; the greatest exercise of healing power. — **Mighty works.** The word usually means 'miracles.' Judged by external results hypocrites may appear successful in spiritual works; such may have shared in the miraculous power of the early Church. Their self-deception continues to the very bar of final judgment.

Ver. 23. **And then**, at once, **will I profess unto them.** They make false professions, but 'I will tell them the plain truth.' — **I never knew you.** They had not fallen away, they had never been called by Christ, though called by His name, and calling on His name. Intimate knowledge of persons implies sympathy and similarity. — **Depart from me** (comp. chap. xxv. 41), **ye that work iniquity.** The seeming success of a hypocrite is habitual and heightened iniquity. Important for self-examinations. Our Lord speaks of confessing Him, of works done in His name, His final verdict, all in connection with doing the will of His Father. No mere man could speak thus.

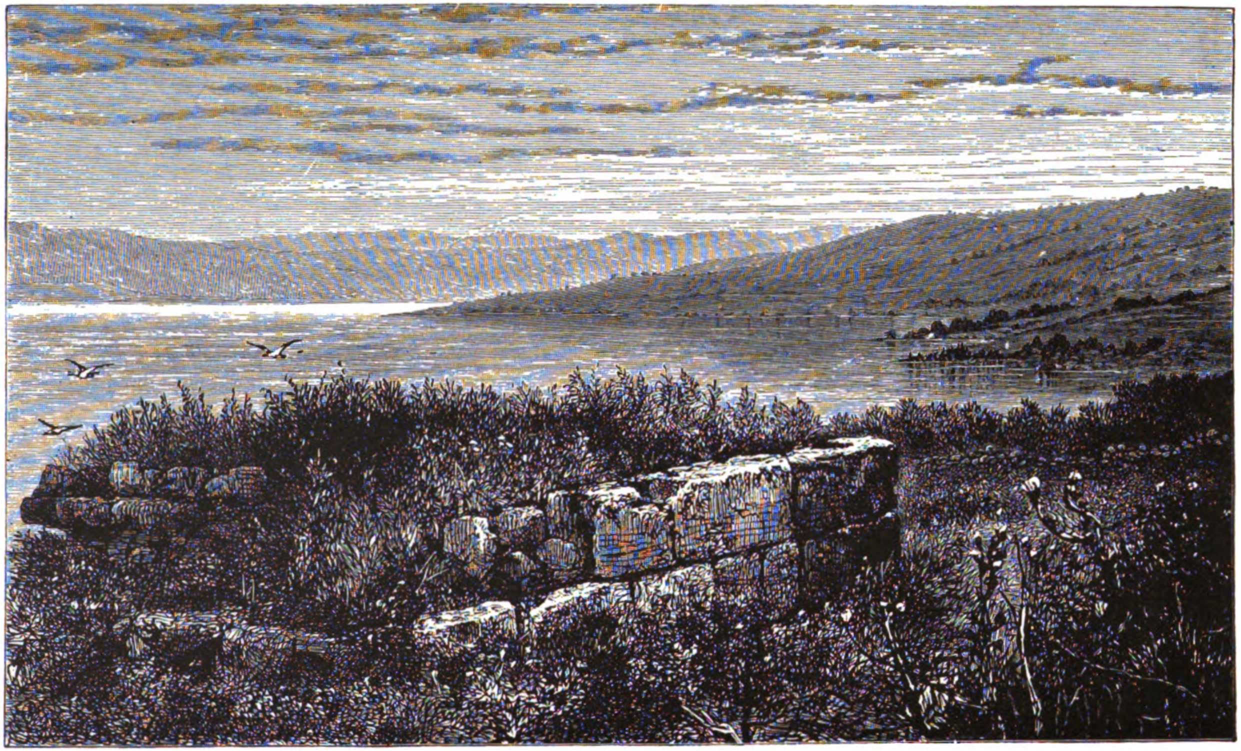
Ver. 24. **Therefore.** In view of all that precedes, especially the warnings just given, to which a further warning is here added. — **These sayings of mine**, coming from me, with a hint as to His authority. This expression does not favor the view that this discourse is a summary made by the Evangelist. — **Doeth them**, makes them his habitual rule of action. The power to do them Christ gives us. How and why is to be learned elsewhere. To rise to the Mount of Beatitudes in our life, we must go to Mount Calvary for our life. — **Shall be likened.** This is the better established reading. — **A wise man**, a prudent man. — **Who**, 'such an one as.' — **Built his house upon a rock.** The Greek has the article with 'rock' and 'sand,' with a generalizing meaning, *i. e.*, rocky foundation, sandy foundation. The English idiom usually omits the definite article in such a case; but the E. V. is inconsistent, omitting the article here, and reading 'the sand' (ver. 26). The practice was common, but the form indicates a special case, which may have been known to the hearers.

Ver. 25. A picture of the sudden violent storms so common in the East, as indeed the definite articles indicate. No distinct meaning need be assigned to **rain, floods**, and **winds**, but **the rock** means Christ. The definite article points to this, and the figure is thus applied so frequently in the Scriptures. How we can build upon Christ, so that our doing of His sayings rests upon union with Him, is clearly made known elsewhere.

Ver. 26. **Doeth them not.** Life is the test, not *knowledge*, or profession, which may be included here under the word 'heareth.' — **Foolish**, *i. e.*, senseless, singularly imprudent. — **The sand.** The transitory teachings and works of man. For moral results, science itself is shifting sand compared to the Rock, Christ.

Ver. 27. The description of a storm is repeated, but the result is different; the winds **smote upon that house; and it fell.** Instead of adding, 'for it had been founded on the sand,' our Lord closes the illustration, and at the same time the discourse, which began with the word, 'blessed,' by saying, **and great was the fall of it.** He emphasizes the completeness of the ruin. Admiration of the Sermon on the Mount, without obedience of its precepts, involves destruction, inevitable and utter. In order to do 'these sayings,' we must follow Christ further.

Ver. 28. **And it came to pass when**, etc. A summary of our Lord's sayings would not be



From a photograph taken by F. FRITH.

SITE OF CAPERNAUM, SEA OF GALILEE.

thus referred to. — The **multitudes**, as in ver. 1. They must have heard Him. — **Were astonished.** A strong word; 'driven from their customary state of mind by something new and strange.'— **Teaching**, rather than 'doctrine;' the former includes the manner as well as the matter of His instruction, both of which awakened astonishment.

Ver. 29. **For he taught them.** This may refer to His habitual mode of teaching. — **As having authority.** 'One' is not only unnecessary, but incorrect. Christ is not 'one' among others 'having authority,' but the only one having authority, in this highest sense, as the one coming directly from God, and Himself the personal embodiment of the Truth. — **And not as their scribes** The scribes were expounders of the Old Testament. Their exposition, too, was in one sense authoritative, but they referred continually to the authority of learned Rabbins. Our Lord introduced His expositions thus: 'Verily I say unto you.' No Old Testament prophet assumed such authority, no mere man has a right to do so. He who uttered this matchless discourse on morals, has personal authority to tell men what is true, to declare what is right, to set up His judgment here and hereafter as the final appeal. None but the God-Man could be the teacher on the Mount of Beatitudes.

CHAPTER VIII. 1–17.

Miracles at Capernaum.

1 WHEN he was come down[1] from the mountain, great mul
2 titudes followed him. And, behold, [a] there came a leper
and [b] worshipped him, saying, Lord, if thou wilt, thou canst make
3 me clean. And Jesus put forth[2] *his* hand, and touched him,
saying, I will; be thou clean.[3] And immediately[4] his leprosy
4 was cleansed. And Jesus saith unto him, [c] See thou tell no
man; but go thy way, [d] shew thyself to the priest, and [e] offer
the gift that Moses commanded, [f] for a testimony unto them.
5 And [g] when Jesus[5] was entered into Capernaum, there came
6 unto him a centurion, beseeching him, And saying, Lord, my
servant[6] lieth at home sick of the palsy, grievously tormented.
7 And Jesus saith unto him, I will come and heal him. The
8 centurion answered and said, Lord, I am not worthy that thou
shouldst come under my roof: but [h] speak the word only,[7] and
9 my servant shall be healed. For I[8] am a man under authority,
having soldiers under me:[9] and I say to this *man*, Go, and he
goeth; and to another, Come, and he cometh; and to my ser-
10 vant,[6] Do this, and he doeth *it*. When Jesus heard *it*, he mar-
velled, and said to them that followed, Verily I say unto you, I
11 have not found [i] so great faith, no, not in Israel.[10] And I say
unto you, That [k] many shall come from the east and west, and
shall sit down with Abraham, and Isaac, and Jacob, in the king-
12 dom of heaven: [l] But the children[11] of the kingdom shall be
[m] cast out into outer[12] darkness: [n] there shall be weeping[12] and
13 gnashing[12] of teeth. And Jesus said unto the centurion, Go

[a] Mark i. 40–44; Luke v. 12–14.
[b] Chaps. ix. 18; xv. 25; xx. 20; John ix. 38.
[c] Chaps. ix. 30; xii. 16; xvii. 9; Mark i. 34; iii. 12; v. 43; vii. 36; viii. 26.
[d] Luke xvii. 14.
[e] Lev. xiv. 2–4, 10, 21, 22.
[f] Chap. x. 18.
[g] Luke vii 1–10
[h] Ps. cvii. 20 comp. ver. 16.
[i] See chap. ix 2.
[k] Luke xiii 29; Eph. iii 6.
[l] Luke xiii. 28
[m] Chaps. xxii 13; xxv. 30
[n] Chaps. xiii 42, 50; xxiv 51.

[1] came down [2] And he stretched forth [3] made clean
[4] straightway [5] he [6] *or* boy
[7] only say in a word [8] I also [9] myself
[10] *the best authorities read* with no man in Israel have I found so great faith
[11] sons [12] *insert* the

thy way; [t]and [13] as thou hast believed, *so* be it done unto thee.
And his [14] servant was healed in the selfsame hour.[15]
14 [o] And when Jesus was come into Peter's house, he saw [p] his [o] MARK i. 29–34; LUKE iv. 38–41.
15 wife's mother laid, and sick [16] of a fever. And he touched her [p] 1 Cor. ix. 5.
hand, and the fever left her: and she arose, and ministered
16 unto them.[17] When the [18] even was come, they brought unto
him many that were [q] possessed with devils: [19] and he cast out [q] Chap. iv. 24; ver. 28, 33.
17 the spirits [r] with *his* word,[20] and healed all that were sick: That [r] Comp. ver 8.
it might be fulfilled which was spoken by Esaias [21] the prophet,
saying, [s] Himself took our infirmities, and bare *our* sicknesses.[22] [s] ISA. liii. 4.

[13] *omit* and [14] the [15] in that hour [16] lying sick
[17] unto him [18] *omit* the [19] demons [20] with a word
[21] Isaiah [22] diseases

ON OUR LORD'S MIRACLES. The Greek word translated miracle means literally 'power'; the idea of wondering underlies our word miracle. A miracle is therefore some wonderful display of power; the special sense being that of a display of 'supernatural' power. This does not mean contra-natural, but simply the supervening of a natural law by the will of a Personal God, independent of, and superior to, nature. The operation of the human will furnishes an analogy. The existence of a Personal God includes the *possibility* of miracles. The analogy of the human will suggests the existence of a motive for the exercise of miraculous power, and the existence of such a motive involves the *necessity* of miracles. This motive is to be found in God's purpose of revealing Himself as a Spirit superior to the world, so that lost men may be brought back to Him. The miracles of our Lord were wrought to confirm and seal His ministry as the Saviour of men; in each particular case, however, to teach a special lesson pertaining to our salvation. The great miracle is the Person of Christ, whom we know, in whom we trust, whom we love. All other recorded miracles are not only possible, but in a certain sense necessary, if that Divine Human Person existed. God may exert his miraculous power according to a higher law, so that the supernatural is, in its sphere, natural; but this law and the means used are alike unknown to us. Yet the Person of Christ, the greatest of mysteries, is the key to the *moral* law of the exercise of supernatural power. The alternative is now more clearly than ever, the living personal Redeemer sealing His mission by displays of miraculous power, or blank Naturalism, which, in denying Christ's miracles, soon denies God and what of hope is left to man. As the Sermon on the Mount is a blow at Pharisaism, these chapters oppose Sadducism.

CONNECTION. The 'solemn procession of miracles' found in chaps. viii. and ix. confirms the 'authority' discovered in the Sermon on the Mount. Matthew's order is not chronological, but as usual topical. The lesson of the miracle governs its position in the narrative.

CHRONOLOGY. According to Mark and Luke the healing of Peter's wife's mother and of many others on the evening of the same day took place first; then after an interval the healing of the leper; while the cure of the centurion's servant, according to the more detailed account of Luke, occurred much later. The reason for the order followed in this chapter is obvious: Matthew places in prominent position and together the two miracles performed on persons deemed unclean according to the Mosaic law.

Ver. 1. **When he came down.** Comp. Mark i. 40–45; Luke v. 12–15. Notwithstanding the apparently definite statement of Matthew as to time and place, the chronological order of Mark and Luke is more correct. — **Great multitudes,** literally, 'many crowds,' companies from different regions.

NOTE ON LEPROSY. This is a horrible disease of the skin, prevalent in the Eastern countries, and especially among the ancient Hebrews. It probably exists in some forms still, defying cure; but must have been yet more terrific in ancient times. Various forms of the disease are mentioned in early writers, but the 'white leprosy' was that peculiar to the Hebrews. (See Lev. xiii.) 'When the disease is decided in its character, it is either rapidly cured, or else spreads inward. In the former case there is a violent eruption, so that the patient is white from head to foot (Lev. xiii. 12; 2 Kings v. 27); in the latter case, the disease progresses slowly, and the symptoms are equally distressing and fatal, ending in consumption, dropsy, suffocation, and death.' By the law of Moses the leper was declared unclean and excluded from intercourse with all other persons. 'He had to wear the prescribed mourning garment (Lev. xiii. 45), but was permitted to associate with other lepers. Their abodes were commonly outside the city walls (Lev. xiii. 46; Num. v. 2); but they were allowed to go about freely, provided they avoided contact with other persons; nor were they even excluded from the services of the synagogue (Lightfoot, 862). In this respect we note a great difference between the synagogue and the temple. On recovering from leprosy, several lustrations had to be performed (Lev. xiv.). The main points in the prescribed rite were, to appear before the priest, and to offer a sacrifice; the latter being preceded by religious lustrations, and introduced by a symbolical ceremony, in which the two turtles or pigeons bore a striking analogy to the scape-goat and the other goat offered in sacrifice on the day of atonement. Lev. xvi.' (Lange, *Matthew.*) Since the disease was not contagious,

although infectious and hereditary, the reason for those regulations is to be found, not in sanitary wisdom, but in the fact that such a disease represented most plainly to the eye and powerfully to the mind, the fearful defilement of sin. 'The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connection with death, and which were never used except on these two occasions.' (Alford.) See Numb. xii. 12. Matthew mentions this miracle first, probably because such a miracle showed power over an extraordinary disease, showed special mercy and condescension, and betokened our Lord's power to save from sin.

Ver. 2. **There came a leper.** (See above.) The coming of the leper is expressly mentioned in all the accounts. Luke is indefinite as to locality ('one of the cities'), which indicates a place less prominent in the gospel history than Capernaum. — **Worshipped him.** He performed an act of homage, which was not necessarily religious worship. Even such approach was forbidden in the case of a leper. — **Lord.** This was an expression of faith in Jesus as the Messiah, even though it might not then imply all we understand by it. The beautiful declaration: **If thou wilt, thou canst make me clean,** indicates strong faith in Christ's power; His *willingness* to heal leprosy had not yet been manifested. One defiled by sin can now say: 'Thou wilt, thou canst make me clean.'

Ver. 3. **And he** (the best authorities omit 'Jesus') **stretched forth his hand and touched him.** Such touch was forbidden. Despite the consequent healing, it may have been regarded by the Pharisees as rendering Jesus unclean. — **I will; be thou made clean,** in direct correspondence with the leper's expression of faith.—**And straightway his leprosy was cleansed.** The touch of a leper defiled, carried contagion, but the touch of our Lord overcame the defilement and contagion, removing the disease. Our Lord's act in this case, as in most of His miracles, stands in a certain outward relation to the effect produced. The obvious lesson is: Go to Christ in faith for healing from spiritual leprosy.

Ver. 4. **See thou tell no man,** i. e., do not stop to blaze it abroad, **but go thy way,** go directly **and show thyself to the priest.** The telling was forbidden until this duty was fulfilled. It is said that the first inspection was performed by the priest of the district, then a second one after seven days, then after purification a visit was made to the temple, where it was the duty of the leper **to offer the gift which Moses commanded.** (See Lev. xiv. 30, 31.) Our Lord adds: **for a testimony to them;** i. e., a testimony to the people that the cleansing had taken place. — Reasons for the command to be silent: Our Lord had in view the welfare of the person healed; He did not wish to hinder the duty Moses had commanded, nor to prejudice the priests who would inspect the man; He thus sought to prevent a concourse of the people, and the enmity of the rulers. The command also implies a caution against making too much of the external miraculous acts of our Lord; a kind of materialism, no less than the denial of the possibility of such miracles.

Vers. 5–13. THE HEALING OF THE CENTURION'S SERVANT. Compare the fuller account in Luke vii. 1–10. This miracle must not be confounded with the healing of the nobleman's son (John iv. 47–53) in the same city. The two cases have striking points of difference. — **And when he had entered into Capernaum.** This does not necessarily determine the time. Matthew places this miracle next to the healing of the leper, probably with the purpose of showing how our Lord healed those judged unclean by the Mosaic law. — **There came unto him a centurion.** A captain of one hundred soldiers, probably in the service of Herod Antipas, possibly in the regular Roman army. A heathen by birth, perhaps a proselyte of the gate. This class, however, is generally specified by some such word as 'devout.' The fuller account of Luke tells us that he had built a synagogue, and that he did not himself go to Jesus, but sent first 'the elders of the Jews,' and then 'friends.' — **Beseeching him,** through the elders of the Jews (Luke vii. 4).

Ver. 6. **Lord.** This word, used by the elders, probably means more than a title of respect and less than an acknowledgment of Messiahship. — **My servant,** lit. 'boy,' as in many languages. His personal house servant ('held in honor by him,' Luke), as distinguished from the soldiers who served under him. — **Lieth at home,** lit. 'has been thrown down,' or 'prostrated at my house.' Exceedingly appropriate in describing the effect of the disease. — **Sick of the palsy, grievously tormented.** Luke says: 'ready to die.' Paralysis or 'palsy' was a common disease in those days (comp. iv. 24). Alford: 'The disease in the text may have been an attack of *tetanus*, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It can hardly have been apoplexy, which usually deprives of sensation.'

Ver. 7. **And Jesus saith unto him,** to those whom he sent (Luke vii. 6): **I will come and heal him.** According to Luke, our Lord went, expressing in act the willingness here expressed in word, and on the way the occurrences mentioned in the next verses took place.

Ver. 8. **The centurion answered,** through friends (Luke vii. 6). — **Lord, I am not worthy,** etc. This humility sprang out of his consciousness that he was a heathen, as well as his esteem of our Lord. — **But only say in a word.** This means one word of command, as verse 9 shows. — **And my servant shall be healed.** 'Humility and faith always go hand in hand.'

Ver. 9. **For I also am a man under authority.** 'Also' as in Luke vii. 8. The meaning is: I am in service, knowing how to obey and also how to command: **having soldiers under myself;** hence if I who am after all a subordinate can command, much more one who is 'in authority' over disease. The last thought is required by the commendation bestowed on his faith. — **And I say,** etc. I am in the habit of commanding with a word, and am obeyed. The first two commands are represented as addressed to soldiers; the last to the household servant, who works without his personal superintendence. Explicit command, implicit obedience. 'What gives such charm to the illustration is, that the centurion ever again recurs to his poor faithful servant. Some familiar servant of the Lord Jesus, he thinks, would suffice to restore his poor slave.' (Lange.) He may have thought of spirits doing the work of healing. The servant seems to have been his only one.

Ver. 10. **He marvelled.** Not to be explained

away. Our Lord could marvel; a mystery of His humanity. —**To them that followed.** A multitude was probably near, all Jews. — **With no man in Israel have I found so great faith.** This is the sense of the correct reading, which however places last, for emphasis, the phrase, 'in Israel.' There greater faith might have been looked for, but a Gentile was the first to acknowledge Christ's power to heal at a distance.

Ver. 11. Luke omits the further application contained in this and the following verse, recording them, however, when repeated on a different occasion (Luke xiii. 28, 29). — **That many shall come from the east and west.** A prophecy that the Gentiles, even the most remote, shall enter the kingdom of heaven. — **And shall sit down** (i. e., 'recline at table') **with Abraham,** etc. The Jews represented the delights of the Messiah's kingdom as a feast with the patriarchs; but the reference here is rather to intimate domestic intercourse. The patriarchs are properly mentioned, since with these the separating of the people of God began.

Ver. 12. **But the sons of the kingdom.** The Jews, who, by hereditary right and according to the ordinary law of gracious influences, might be expected to enter, **shall be cast out,** expelled from the feast or home of their patriarchal ancestors, **into the outer darkness.** The figure is that of darkness outside the house of feasting or the house of comfort. — **There shall be the weeping and the gnashing of teeth,** the sorrow and the rage consequent upon such expulsion. Also a hint at the wretchedness of a future state of punishment. The figures are fearful: black night, grief and rage.

Ver. 13. **As thou hast believed,** etc. The faith of the master resulted in the healing of the servant. — **In that hour,** at once, at the moment. The same kind of faith was exercised by the Syro-Phenician woman; also a heathen (Matt. xv. 21-28). The three believing centurions of the N. T.: this one, the one by the cross, and Cornelius.

Ver. 14. **And when Jesus was come into Peter's house.** At Capernaum (comp. Mark i. 21, 29; Luke iv. 31, 38). Bethsaida, however, is called (John i. 45) 'the city of Andrew and Peter.' When or why they removed is unknown. This miracle, together with others in 'his own city' (chap. ix. 1), occurred quite early in His ministry. — **His wife's mother.** Peter was therefore married. Jerome and modern Romanist expositors infer that the wife was dead from the fact that the mother when healed 'ministered unto them;' but were that the case Peter must have married again (comp. 1 Cor. ix. 5). 'Legend says that her name was Perpetua or Concordia.' — **Lying,** prostrate, confined to bed with **fever.**

Ver. 15. **And he touched her hand.** Our Lord could heal by a word at a distance, in the response to faith, but He generally made some outward sign of His willingness and will to cure; the sign corresponding to the cure and proving that His will healed. — The healing was instantaneous and perfect, **she arose and ministered unto him** (the singular is sustained by the best authorities), thus showing her perfect restoration. The faith of her family had called for the miracle, but she shows her own faith and her gratitude by 'serving' the Lord, and that too in the natural and womanly way of household duty.

Ver. 16 tells us of a general gathering of the possessed and sick in Capernaum. Mark (i. 32) says, 'All the city was gathered together at the door.' Luke (iv. 41) tells how the demons recognized Him. For these numerous miracles of healing there was a sufficient motive. — **Even.** Either because the most convenient time, or the best time for the sick to be taken out, or it may have been the Sabbath (comp. Mark i. 21). Our Lord was ready to heal on the Sabbath, but the people may have waited until sundown, when the Jewish Sabbath ended. He healed them all, both those **possessed with demons** and the **sick;** two classes carefully distinguished from each other in the Gospels.

Ver. 17. Peculiar to Matthew, and in accordance with the purpose of his Gospel. — **Isaiah the prophet.** In the beautiful Messianic prediction, chap. liii. The Evangelist does not quote from the common Greek version, but makes a more exact translation, varying from the original only in the substitution of **diseases** for 'sorrows,' in the last clause. This is allowable from the parallelism of ideas common to Hebrew poetry. The prophecy refers to bearing and expiating our sins, but is here applied to the healing of bodily diseases. His healing was also a suffering with and for us. These miracles were types of His great work of bearing the sins of the world, being directed against the effects of sin; they were signs and pledges of His spiritual power. His contact with all this suffering was an important part of the work of One who for us became 'a man of sorrows and acquainted with grief.' Matthew's application of the prophecy, especially at the close of such a group of miracles, is highly suggestive in regard to the vicarious work of our Lord. The work of healing is an integral part of our Lord's redeeming work. The medical profession can find its highest incentive and truest glory in this fact.

CHAPTERS VIII. 18–IX. 1.

Jesus departs for Gadara; Answers to those who would follow Him; He stills the Tempest; the Demoniacs healed, and the Herd of Swine destroyed; Gadara rejects Him and He returns to Capernaum.

18 NOW when Jesus saw great[1] multitudes about him, [a] he [a] Mark iv. 35, Luke viii.
19 gave commandment to depart unto the other side. And 22.
[b] a certain scribe came,[2] and said unto him, Master, I will follow [b] Luke ix. 57–60.
20 thee whithersoever thou goest. And Jesus saith unto him, The
foxes have holes, and the birds of the air[3] *have* nests[4]; but the
21 Son of man hath not where to lay *his* head. [c] And another of [c] 1 Kings xix 20.
his[5] disciples said unto him, Lord, suffer me first to go[6] and
22 bury my father. But Jesus said[7] unto him, Follow me; and let
the dead bury their dead.[8]
23 [d] And when he was entered into a ship,[9] his disciples followed [d] Mark iv. 36–41; Luke
24 him. And, behold, there arose a great tempest in the sea, in- viii. 22–25.
somuch that the ship[9] was covered with the waves: but he
25 was asleep. And his disciples[10] came to *him*, and awoke him,
26 saying, Lord, save us:[11] we perish. And he saith unto them,
Why are ye fearful, [e] O ye of little faith? Then he arose, and [e] See Chap. vi. 30.
[f] rebuked the winds and the sea; and there was a great calm. [f] Ps. civ. 7.
27 But the men marvelled, saying, What manner of man is this,
that even the winds and the sea obey him!
28 [g] And when he was come to the other side into the country [g] Mark v. 1–17; Luke
of the Gergesenes,[12] there met him [h] two possessed with dev- viii. 26–37. [h] Comp. Mark
ils,[13] coming[14] out of the tombs, exceeding fierce, so that no v. 2; Luke viii. 27.
29 man might[15] pass by that way. And, behold, they cried out,
saying, [i] What have we to do with thee, Jesus,[16] thou Son of [i] 2 Sam. xvi 10; Mark i
God? art thou come hither to torment us before the time?[17] 24; Luke iv 34.
30 And[18] there was a good way off from them a herd of many
31 swine feeding. So the devils[13] besought him, saying, If thou
cast us out, suffer us to go away[19] into the herd of swine.
32 And he said unto them, Go. And when they were come out,
they went into the herd of swine:[20] and, behold, the whole herd
of swine ran violently down a steep place into the sea,[21] and[22]
33 perished in the waters. And they that kept[23] them fled, and

[1] *some authorities omit* great [2] one *who was* a scribe came
[3] heaven [4] *or* lodging places [5] the [6] go away
[7] saith [8] leave the dead to bury their own dead [9] boat
[10] they [11] *omit* us [12] Gadarenes [13] demons
[14] coming forth [15] could [16] *omit* Jesus
[17] before the time to torment us [18] Now [19] send us
[20] And they came out and went away into the swine.
[21] the whole herd rushed down the steep into the lake. [22] *insert* they [23] fed

went their ways[24] into the city, and told every thing, and what
34 was befallen to the possessed of the devils.[18] And, behold, the
whole city came out to meet Jesus: and when they saw him, *k* 1 Kings xvii. 18; Luke v. 8.
k they besought *him* that he would depart out of their coasts.[25]
IX. 1 *l* And he entered into a ship,[9] and passed over, and came *l* Mark v. 21 Luke viii. 40.
into *m* his own city. *m* Chap. iv. 13; Comp. Mark ii. 1.

[24] *omit* their ways [25] from their borders

CHRONOLOGY. Matthew inserts this group of events here; Mark and Luke at a later point. We accept the chronology of Mark, who explicitly says that Jesus crossed the sea on the evening of the day the parable of the sower was delivered. The events of this day are recorded more fully than those of any other during the ministry in Galilee. The order in Matthew is probably owing to his desire to group together important miracles. The incidents mentioned in vers. 19–22, which are placed very much later by Luke (the only other Evangelist who records them), probably occurred just before our Lord crossed the lake. There is a reason why Luke should vary from the order of time, but Matthew would hardly insert them here, unless the chronological order called for it. There is, however, an appropriateness in their position so near ver. 17 (see ver. 20, and the opening section of chap. ix.). These variations of order show the independence of the Evangelist.

CONTENTS. After a day of conflict and toil, our Lord seeks repose in the evening on the lake (ver. 18); He is detained by doubting disciples (vers. 19–22); sleeps calmly during the storm (ver. 23, 24), but is awakened by fearful disciples (ver. 25); He calms the elements (ver. 26), and 'little faith' changes to great wonder (ver. 27). Reaching the other side, His conflict with sin and Satan is renewed; the fiercest demoniacs, possessed with the most numerous company of demons, meet Him (vers. 28, 29); permitted to enter a herd of swine, the demons destroy these (vers. 30–32), which occasions a concourse from the city to ask Him to leave them (vers. 33, 34); He departs (chap. ix. 1), probably never to return. The whole section is a vivid sketch of the various forms of weakness and opposition our Lord always encounters. The central event (the stilling of the tempest) is the most significant one.

Ver. 18. **Now when Jesus saw great multitudes.** Some very ancient authorities omit 'great,' but it is better to retain it. The 'multitudes' had listened to the discourse in parables (chap. xiii.). — **He gave commandment to depart.** To avoid the crowd, who may have been in an excited condition, and to find repose after a day of conflict and labor (comp. chaps. xii., xiii.); since this took place in the evening (Mark iv. 35). — **To the other side,** of the lake.

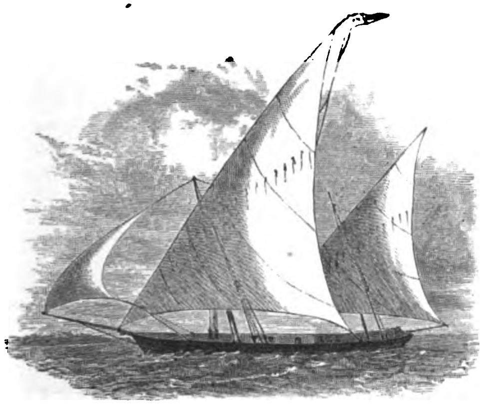
Ver. 19. **And one who was a scribe.** 'One' is emphatic; either one disciple (ver. 21) who was a scribe, or 'one scribe,' suggesting that it was rare for one of that class to be among his followers. It is an ingenious hypothesis of Lange, that these persons all became Apostles, being specially called at this time. But it is probable that the Twelve had been chosen before this occurrence. He thinks Judas and Thomas are the persons here spoken of, while the third (mentioned by Luke only) is Matthew. — **Master,** *i. e.*, teacher, an important confession on the part of a scribe. — **I will follow thee,** etc. Probably suggested by the fact that our Lord was about to 'depart.' But the proposal is to follow Jesus as a teacher and to faithfully adhere to Him.

Ver. 20. **And Jesus saith unto him.** The answer alone reveals an improper motive in the proposal. — **Foxes have holes,** etc., caves, dens. — **Birds of the heaven have nests,** more literally, 'lodging places.' The two represent the lower order of animals. — **The Son of Man.** A term applied to no one else, and often applied by our Lord to himself; used in Dan. vii. 13, in reference to the Messiah seen in a vision. The prominent idea is that of the second Adam, but it also implies that Jesus was the Messiah. The thought here is of His real humanity, His capability of suffering and privation, in opposition to the carnal expectation of the Jews, shared no doubt by this scribe. The prophecy of Isaiah (ver. 17) seems to have led Matthew to introduce this similar thought in the midst of a series of miracles. — **Hath not where to lay his head.** He did not own a dwelling, as even the foxes and birds do; but we have no reason to believe that He ever suffered from want of a lodging. Immediately after we are told how He slept in the cabinless boat on the lake. Overdrawn portrayals of our Lord's poverty are always out of place, yet He who as 'Son of man' was 'the crown of creation,' did not possess what the humbler animals claim, a home.

Ver. 21. **And another of the disciples.** Certainly one who had already attended our Lord's teachings. The conversation, according to Luke (ix. 59), began with the formal request of our Lord: 'Follow me.' This verse sounds like a response to such a command. Tradition says it was Philip; but our Lord had said, 'Follow me' to him first of all Apostles (John i. 43). As wavering is implied, it may have been Thomas (Lange). — **Suffer me first to go away and bury my father.** The father was already dead, and the disciple wanted to go home and attend to all the funeral ceremonies, intending to return and follow Christ.

Ver. 22. **Leave the dead to bury their own dead.** 'This is a hard saying, and who can bear it.' The common interpretation is: Let the (spiritually) dead attend to burying the (naturally) dead. Such a double meaning is common in brief-pointed remarks. 'The goal and end of those who are spiritually dead — their last and highest aim here is to bury one another.' — If 'dead' be taken literally in both cases we have the meaning: Let the dead bury themselves, *i. e.*, better let them be unburied than that Christ's disciples be drawn away from their obedience.

Chrysostom says: 'Jesus forbade him to go, in order to show that nothing, not even the most important work of natural duty and affection, is so momentous, as care for the kingdom of heaven; and that nothing, however urgent, should cause us to be guilty of a moment's delay in providing first for that.'



'Lateen Sail Ship.'

Ver. 23. **A boat.** The best authorities omit the definite article. It was, however, the boat from which he had been teaching (Mark iv. 36). — **His disciples,** probably the Twelve, though others followed in other boats (Mark iv. 36).

Ver. 24. **A great tempest in the sea.** The 'storm of wind' is mentioned by Mark and Luke. The word 'tempest' properly refers to the effect of the wind, being used also of an earthquake. This lake, like most inland seas, is subject to sudden and violent storms. — **So that the boat was covered,** lit., 'was becoming covered' **with the waves.** 'Shipping seas' in a boat without a deck would result, as Mark narrates, in the boat's becoming full, and of course in the 'jeopardy,' of which Luke (viii. 23) speaks. — **But he was asleep** or 'sleeping,' lying on the boat cushion in the stern (Mark). He who had not where to lay His head, could still sleep in the storm. Needing sleep, He slept; the result was a more striking exhibition of His power. (On the events of that busy day, see Mark iv. 35.)

Ver. 25. **Save, we perish,** or, 'are perishing.' Disconnected language of anxiety or terror, as in the parallels (Mark iv. 33; Luke viii. 24).

Ver. 26. **Why are ye fearful.** 'Afraid' would be too weak, and 'cowardly' too strong. — **Of little faith.** Fear while the Saviour was with them, evidence of 'little faith;' the cry to Him evidence they were not faithless. He rewards the faith they had, but rebukes them, because of their 'little faith.' — **He rebuked the winds and the sea,** saying, 'Peace, be still' (Mark iv. 39). — Matthew places the rebuke of the disciples first; Mark and Luke that of the elements.—**A great calm,** a perfect stillness.

Ver. 27. **The men marvelled.** Probably all who were in the boat. The parallel passages oblige us to include the disciples as well as the boat's crew. The former ('of little faith') also wondered. — **What manner of man is this.** An expression of astonishment. It neither means, What country does he come from; nor, Is he more than man? The latter idea is suggested to those now reading the passage. — **Even the wind and the sea,** or, 'the winds and the sea too.' The latter sense suggests that His power over other things had been witnessed; the former intimates that this was the highest display of power. Such a miracle, wrought before those to whom the terrors of the lake were the highest natural danger, was best adapted to convince them of His power to save the soul. By it He also taught a lesson of faith and warned against unbelief, as well as attested to the mere lookers-on His Divine power. All His miracles are displays not only of power, but of love to lost men. Alford: 'The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour, with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort and strengthening of faith in danger and doubt.'

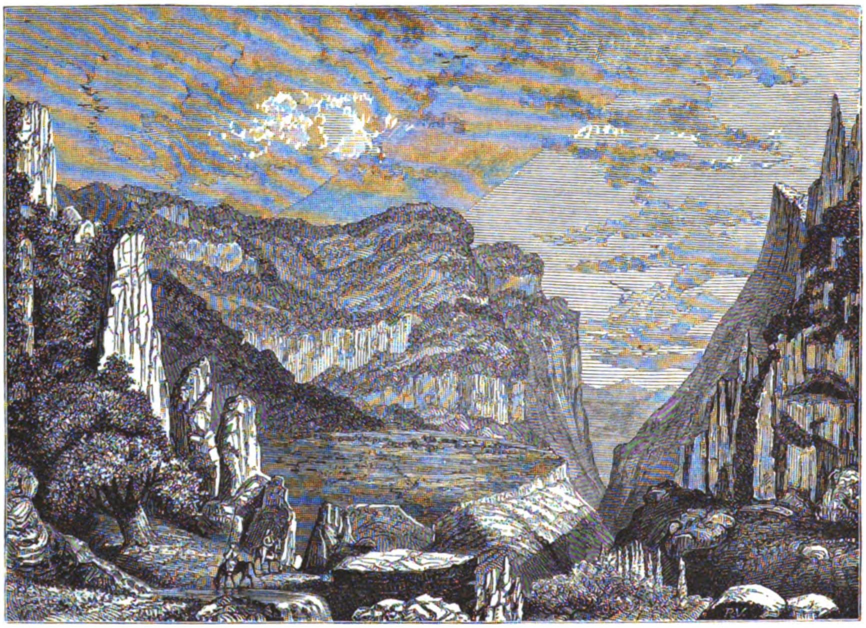
Ver. 28. **Into the country of the Gadarenes.** Our version has: 'Gergesenes;' in Mark and Luke: 'Gadarenes.' The best established reading in Matthew: 'Gadarenes'; Mark: 'Gerasenes'; Luke: 'Gergesenes'; though there are variations in all three. We know who changed the word 'Gadarenes' into 'Gergesenes' in this Gospel (Origen), his reasons for doing it, and hence have a more correct copy of the verse than was current in the middle of the third century.

The variety in names has occasioned much discussion as to the exact locality. The common view is that the city referred to in vers. 33, 34, was *Gadara*, the capital of Perea, situated south-east of the southern end of the lake. It was about seven miles from Tiberias, on a mountain near the river Hieromax; was probably inhabited by Gentiles, and is now called *Omkeis*. This place was not too far away to be 'the city' referred to, since the events occurred before 'the city' was reached. The name 'Gergesenes' is then to be regarded as derived from the old 'Girgashites,' who lived there before the conquest of the Israelites. (Josephus says the name survived.) 'Gerasenes' was probably a corruption, or derived from the city *Gerasa*, which was situated in the same district, though at a great distance. Another theory, now coming into favor, is, that a place, called *Gerasa* or *Gergesa*, existed near the lake shore. (See Thomson, *The Land and the Book*, ii. pp. 34–37.) The wood-cut represents the locality according to this view. — **Two possessed with demons.** Mark and Luke speak of but one, although the former gives the most detailed account. They probably mention the principal one, but do definitely affirm that there was but one. Matthew is always more particular as to numbers, as Mark is regarding looks and gestures. Lange: 'Two demoniacs would not have associated unless one had been dependent on the other.' — All three Evangelists agree, that the meeting occurred just after landing, although the form of expressing that fact varies. — **Coming from out of the tombs.** According to the other accounts, their abode, chosen 'from a morbid craving for the terrible.' One of the early fathers speaks of such caves near Gadara, and modern travellers confirm the statement. They were hewn out of the chalky rock, and afforded

shelter. The 'possessed' probably came some distance toward the lake shore to meet Jesus. The whole narrative indicates a premonition of this coming of the Lord. — **Exceeding fierce** (comp. Mark v. 3–5). Mark tells of the unsuccessful efforts made to subdue them; Matthew, that unsubdued they were the terror of the country.

Ver. 29. **And behold, they cried out.** They strangely enough ('behold') did not assail; even their hostile words confessed the superiority of Jesus. — **What have we to do with thee,** lit. 'What (is) to us and thee,' what have we in common? The language of the demons, who recognized Him as **the son of God.** — 'Jesus' is omitted according to the best authorities. — **Dost thou come hither before the time to torment us?** 'Before the time,' *i. e.*, too soon, to be joined with 'come;' peculiar to this Gospel. It does not necessarily refer to some definite time of judgment or torment, when they would be forced to submit. The language is that of opposition, blended with consciousness of weakness. It is demoniacal to defy and oppose, even when conscious that it is useless! According to Luke, our Lord had already begun to exercise His power, and they knew they must obey.

Ver. 30. **A good way off.** Mark says: 'Nigh unto the mountains'; Luke: there — on the mountain.' The miracle probably took place on the plain. — **A herd of many swine,** according to Mark, 'two thousand.' — **Feeding,** under the care



Wady Semak, Site of Gergesa.

of herdsmen (ver. 33). They were the property either of Gentiles or of Jews, engaged in a traffic, which was unclean, according to the Mosaic law.

Ver. 31. **So the demons besought him.** Mark and Luke insert here a question and answer respecting the name of the demons, which brings their number into view. The former speaks of their begging not to be sent 'out of the country,' the latter, 'into the deep.' The latter phrase suggests that 'before the time' (ver. 29), refers to a time of banishment from earth 'to their own place.' — **If thou cast us out.** They recognized His power, yet clung to the present habitation. — **Send us away.** This is the correct reading, agreeing with the words used by Mark. The request was malicious; that they might remain on earth, and continue their work of opposition.

Ver. 32. **Go.** Their request was fulfilled, and **they went away into the swine.** The fact of the possession of the swine is stated. It is not more improbable than that the human body could be under demoniacal control. The animal soul has desires and appetites which could be influenced by the demons. — **Behold.** An evidence of the reality of the possession. — **The whole herd,** etc. The simultaneous rush of the whole herd was not a natural movement, but due to the possessed, since few gregarious animals are so marked by individual stubbornness as swine. The distance to the precipice on the lake shore may have been considerable. Man having a rational spirit as well as an animal soul, can be possessed by demons for a long time without physical death resulting, but the same destructive influence quickly kills a lower animal. Mere sensuous life and demoniacal influence stand in some relation; hence this is a warning against sensualism. The permission given by our Lord to enter the herd of swine can be readily justified. It suggests the above warning, it helped to rid the men of the demons; there may have been other reasons growing out of the Mosaic law, which make the loss of property a just punishment; and after all it was but

a permission. Criticism of the conduct of Jesus on this occasion only proves His immaculateness.

Ver. 33. **And they that fed them** (herdsmen) **fled**, in fright and astonishment. The miracle probably took place at some distance from the city. — **And what was befallen the possessed with demons.** The destruction of the swine was their personal concern; the other stands in a subordinate place.

Ver. 34. **The whole city**, the great mass of the inhabitants from city and country, as it appears from the other accounts. — **They besought him that he would depart from their borders.** The people were heathen, and as such were more affected by the loss of property and the fear of further damage than by the blessing wrought on the possessed man. Our Lord never came back — but the healed men remained. The one spoken of by Mark and Luke wished to follow Jesus, but was bidden to publish the story of his cure among his friends. With what result we do not know, but doubtless he thus prepared the way for the gospel, which was afterwards preached everywhere. The possessed received Him more readily than the Gadarenes. Christ healed madmen where calculating selfishness drove Him away.

This miracle alone tells of a transfer of demoniacal possession and of its effect upon other creatures than man.

Remarks. (1.) This occurrence shows that demoniacal possession was not identical with any bodily disease. (2.) It also opposes the view that while the influence was indeed demoniacal, bodily possession was merely a popular notion; the persons possessed identifying themselves in their own minds with the demons. The plain language of the narrative is against such a theory, which moreover explains nothing. The main trouble is the admission, not of bodily possession, but of spiritual influence of any kind. (3.) The most natural and tenable position is: that in the time of Christ persons were, actually and bodily, *possessed* by personal evil spirits. The New Testament accounts show, even by their grammatical peculiarities, the existence of a 'double will and double consciousness' (Alford) in the demoniac. Sometimes the spirit speaks, sometimes the poor demoniac himself. That sensual sin prepared the way for possession has often been supposed, and is not improbable. Such things may occur again, but 'discerning of the spirits' was a special gift in the early church, which will doubtless return should occasion require.

Chap. ix. 1. **And he entered**, etc. This verse belongs to chap. viii. It is disconnected in time with what follows. — **His own city**, *i. e.*, Capernaum. Luke (viii. 40): 'The multitude welcomed him; for they were all waiting for him.' The feast at the house of Matthew was the next event in order of time (see the following section).

CHAPTER IX. 2-17.

Various Occurrences in Capernaum, joined together by Three Evangelists.

2 [a] AND, behold, they brought to him a man sick of the palsy,[1] [a] MARK ii. 3-12; LUKE v. 18-26.
lying on a bed: and Jesus [b] seeing their faith said unto the [b] Chap. viii. 10, 13; vers. 22, 29; chap. xv. 8; Mark x. 52; Luke xvii. 19; Acts iii. 16; xiv. 9.
sick of the palsy:[2] Son, be of good cheer; thy sins be[3] forgiven
3 thee.[4] And, behold, certain of the scribes said within them-
4 selves, This *man* blasphemeth. And Jesus [c] knowing their
5 thoughts said, Wherefore think ye evil in your hearts? For [c] Chap. xii. 25; Luke vi. 8; ix. 47; John ii. 24, 25.
whether[5] is easier, to say, *Thy* sins be[3] forgiven thee;[4] or to
6 say, Arise, and walk? But that ye may know that the Son of
man hath power[6] on earth to forgive sins (then saith he to the
sick of the palsy),[2] Arise, take up thy bed, and go unto thine
7 house. And he arose, and departed to his house. But when
8 the multitudes saw *it*, they marvelled,[7] and [d] glorified God, [d] Chap. xv. 31; Luke vii. 16; xxiii. 47; Acts iv 21
which[8] had given such power[9] unto men.

[1] a paralytic [2] the paralytic [3] are
[4] *The best authorities omit* thee [5] *or* which
[6] authority [7] *The best authorities read* were afraid
[8] who [9] *or* authority (*as in ver.* 6)

9 [e] And as Jesus passed forth[10] from thence, he saw a man,
named [f] Matthew, sitting at the receipt of custom[11]: and he
saith unto him, Follow me. And he arose, and followed him.
10 And it came to pass, as Jesus[12] sat at meat[13] in the house, be-
hold, many publicans and sinners came and sat down[13] with
11 him[14] and his disciples. And when the Pharisees saw *it*, they
said unto his disciples, [g] Why eateth your master with publi-
12 cans[15] and sinners? But when Jesus[12] heard *that*, he said unto
them,[16] they that be[8] whole need not[17] a physician, but they
13 that are sick. But go ye and learn [h] what *that*[18] meaneth, [i] I
will have[19] mercy, and not sacrifice: for I am not come[20] to
14 call the righteous, but [k] sinners to repentance.[21] Then came[22]
to him the disciples of John, saying, Why do we and [l] the Phar-
15 isees fast oft, but thy disciples fast not? And Jesus said unto
them, Can the children[23] of the bridechamber mourn, as long
as the bridegroom is with them? but the[24] days will come,
when the bridegroom shall be taken from them, and then
16 shall[25] they fast. No man putteth a piece[26] of new[27] cloth
unto[28] an old garment; for that which is put in to fill it up[29]
17 taketh from the garment, and the rent is made worse.[30] Neither
do men put new wine into old bottles:[31] else [m] the bottles[31]
break,[32] and the wine runneth out, and the bottles[31] perish: but
they put new wine into new[33] bottles,[31] and both are pre-
served.[34]

[e] MARK ii. 14–22; LUKE v. 27–38.
[f] Chap. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13; comp. Mark ii. 14; Luke v. 27, 29.
[g] Chap. xi. 19; Luke xv. 2.
[h] Chap. xii. 7.
[i] Hos. vi. 6.
[k] 1 Tim. i. 15
[l] Luke xviii. 12.
[m] John iii. 29
[n] Job xxxii. 19.

[10] passed by [11] place of toll [12] he
[13] *or* reclined at table [14] Jesus [15] the publicans
[16] *the best authorities omit* unto them [17] have no need of
[18] *this* [19] I desire [20] I came not
[21] *the best authorities omit* to repentance [22] come
[23] sons [24] *omit* the [25] will
[26] patch [27] undressed [28] upon
[29] that which filleth it up [30] a worse rent is made [31] skins
[32] burst [33] fresh [34] preserved together

CHRONOLOGY AND CONNECTION. Three Evangelists join together the events we group in this section. Mark and Luke, however, place them immediately after the healing of the leper near Capernaum. We agree with most harmonists in placing the miracle wrought on the paralytic and the calling of Matthew together at the *earlier* period, and inserting the feast between the return from Gadara and the healing of Jairus' daughter. Jairus came to our Lord while at the feast in the house of Matthew (ver. 18). The Evangelist must needs speak of the feast, and properly prefaces that account by telling of his call. As however the latter event was preceded by an instructive miraculous incident (the healing of the paralytic) in the same city, it too was inserted. Mark and Luke, having placed the call of Matthew (Levi) in its proper chronological position, mention the feast in the same connection.

CONTENTS. Vers. 2–8: Christ reads the secrets of the heart, to reward faith and rebuke cavilling;' confirms the free forgiveness of the gospel by visible signs; the Pharisees account that blasphemy (ver. 3) which redounds to the glory of God (ver. 8). The miracle on the soul and on the body joined together; Christ's greater work includes the less. — How Christ forgives, once for all, He gives joy with pardon and through pardon. — Christ's authority on earth to forgive is His, as the Son of man; God gives to men through the Son of man. — Ver. 9. The modesty of the Evangelist even when he mentions himself; his implicit obedience. — The publican becomes an Apostle. Vers. 10–17. The converted publican brings together his old associates and his new ones. The Pharisees murmur. The reproof: (1) a warning; (2) an encouragement. — The Master knows of but one distinction among men; namely, whether they feel or do not feel their need of Him. — Mercy the most acceptable sacrifice. — The disciples of the preacher of repentance fall into legalism, when they

do not find Christ. — The kingdom of heaven a marriage-feast, even in the days of mourning. — New life, new forms; not new forms, new life. The old form useless when antiquated; the new form useless if it does not express the new life. — The incongruity of legalism and the gospel; the gospel bursts the restraints of the old Judaism.

Ver. 2. The accounts of Mark and Luke are more particular. — **And**, merely resumes the narrative, without implying connection with what precedes. — **Behold.** A remarkable miracle. Luke intimates that many other cures were performed just before, and both he and Mark mention the crowd. The account of the latter renders it probable that this took place in the house where He generally resided. — **They brought to him a paralytic.** Not being able to enter the house, the four who bore him carried him to the housetop, and, actually breaking up the roof, let him down (Mark). — **Lying**, or, more literally, 'laid,' **on a bed.** — **Seeing their faith**, not only of the bearers, but of the man himself, since what follows shows his strong faith. — **Son, be of good cheer.** Words of affectionate address, fully given by Matthew alone. 'Son' implies that a new relation was now to exist between them, since Christ thus addressed His chosen disciples (Mark x. 24). The 'good cheer' came before the bodily healing, as a result of a purely spiritual blessing. — **Thy sins are forgiven.** A positive declaration, 'they have been, and are now forgiven.' Certainly not a concession to the popular notion that such sickness was a direct judgment for sin. There is no proof that the disease was in this case the fruit of indulgence. The man's conscience was aroused through his sickness; our Lord first of all gives him spiritual health; afterwards bodily health; proving His authority to pardon by His power to cure, He thus places 'forgiveness' not only before but above miraculous healing. The general connection between sin and suffering is assumed throughout.

Ver. 3. **Certain of the scribes.** Many 'Pharisees and doctors of the law' were present, from all parts of the land (Luke v. 17). — **Said within themselves**, *i. e.*, in their hearts, as is plain from Mark ii. 6. — **This man**, not necessarily a term of contempt. — **Blasphemeth.** The parallel passages base the charge on the correct premise, that God only can forgive sins. The language of our Lord must therefore have been authoritative.

Ver. 4. **Knowing**, by divine insight, rather than from the expression of their countenances. — **Wherefore think ye evil in your hearts.** A rebuke of the substance and the secrecy of their opposition. Bold language; it assumes, that opposition to Christ's power to forgive sins is in itself wicked. Our Lord thus claims much for His Person. According to the usual chronology, this was the first indication of hostility on the part of the Pharisees, although in John iv. 1, there is a hint that this existed. If John v. precedes the Galilean ministry, they had already sought to kill Him (John v. 16). The usual view, however, places that feast immediately after the call of Matthew. The Pharisees may have objected to a declaration of absolution without the sacrifice required by the law. Pharisaism has often opposed such direct absolution, calling for priestly intervention.

Ver. 5. **For**, as a proof that the thoughts were evil. — **Which is easier**, etc. Archbishop Trench correctly sets forth the argument: 'In our Lord's argument it must be carefully noted that He does not ask, "Which is easiest, to forgive sins, or to raise a sick man?" for it could not be affirmed that that of forgiving was easier than this of healing; but "Which is easiest, to *claim* this power or to *claim* that; to *say*, Thy sins be forgiven thee, or to *say*, Arise and walk?" And He then proceeds: "That is easiest, and I will now prove my right to say it, by saying with effect and with an outward consequence setting its seal to my truth, the harder word, '*Rise up and walk.*' By doing that which is submitted to the eyes of men, I will attest my right and power to do that which, in its very nature, lies out of the region of proof."'

Ver. 6. Application of the argument, stated by all three Evangelists in the same terms. — **The Son of man**, here equivalent to the Messiah. — **Hath authority.** 'Power' is not so exact. — **On earth.** Christ claimed and exercised this 'authority' as the *incarnate* Son of God, or as 'the Son of man on earth,' having brought it with Him from heaven, as the One who is at once like unto us, and above us all as the crown and perfection of humanity.

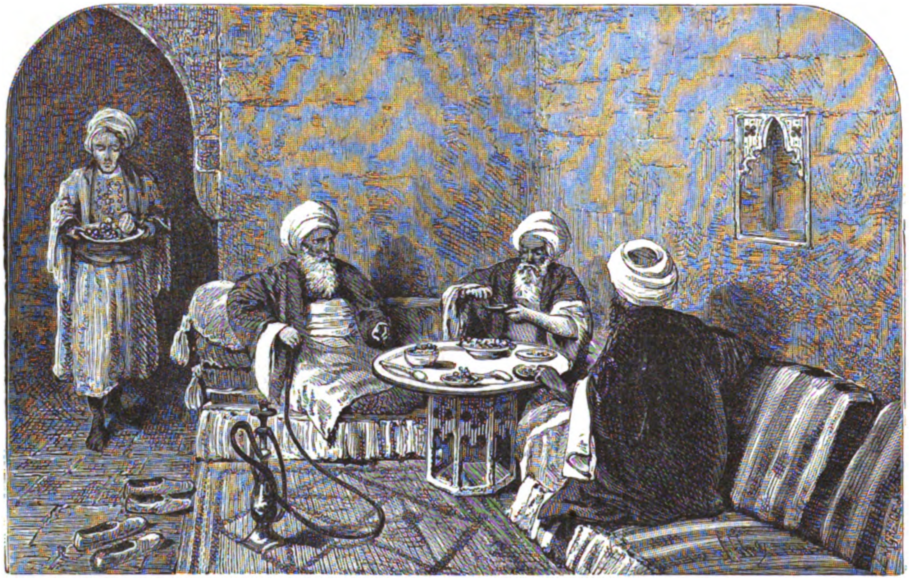
Ver. 7. **And he arose, and departed to his house.** The test was successfully applied. The intervening moment must have been one of suspense to all, save the Healer and the healed; the one serene in the consciousness of power, the other strong in faith. His walk was truly 'by faith,' and he went 'glorifying God.' (Luke v. 25.)

Ver. 8. **They were afraid** (according to the best authorities). Either a religious awe, awakened by the higher character in which Jesus had presented Himself, or a spiritual conflict echoing that between Christ and the scribes. The result was they **glorified God, who had given such power**, or 'authority.' Power to forgive sins as well as to heal; the two were indissolubly united in the demonstration. — **To men.** This probably means 'to mankind,' Jesus being regarded as the representative of mankind in this matter. The pardon of the paralytic was a foreshadowing of the rending of the vail of the temple, promising direct intercourse between God and the sinner, yet through the Son of man. Comp. the parallel passages.

Ver. 9. **From thence.** According to all three accounts, immediately after the miracle just mentioned. — **Matthew**, the Apostle and Evangelist. 'A publican named Levi' (Luke v. 27); 'Levi the son of Alpheus' (Mark ii. 14). Undoubtedly the same person; the accounts agree closely. The formal call seems peculiar to the Apostles, and Mark and Luke mention Matthew, not Levi, among the Twelve. The former was probably the apostolic name, the latter the ordinary one. Matthew himself mentions the former only. Although 'the son of Alpheus,' he was not the brother of James, the son of Alpheus. See chap. x. 3; xii. 46. — **Sitting at the place of toll**, or 'the toll-booth.' Like the four fishermen, at his regular employment, and probably previously acquainted with Jesus. — **Follow me**, in the specific sense, as in chap. iv. 19. Matthew obeyed in this sense, 'he left all, rose up, and followed him' (Luke v. 28); certainly not simply; walked after Jesus into His place of residence.

Ver. 10. **And it came to pass.** All three accounts are indefinite as to the length of the interval. As already intimated, the arrangement of

Matthew's narrative seems to have been occasioned by the fact that Jairus came to his house, where the Pharisees were objecting to the keeping company with publicans. The mention of the feast required a notice of the call of the publican; and the call occurred during the powerful impression made by the healing of the paralytic. — **The house,** that of Matthew himself (Luke v. 29), who made a great feast for our Lord, although he modestly omits the mention of that fact. — The common version has inserted 'Jesus' at the beginning of the verse, and omitted it at the close, without any authority. — **Many publicans and sinners came and sat at meat with Jesus and his disciples.** Luke says they were invited, and Mark: 'they were many and they followed him.'



Sitting at Meat, Custom of Present Day.

The general character of the publicans may be inferred from their associates, 'sinners,' *i. e.*, persons excommunicated and generally disreputable. On the word 'publicans,' comp. chap. v. 46.

Ver. 11. **And when the Pharisees saw it.** Our Lord had just returned from Gadara, and they would be on the watch for Him; or hearing that He was at the publican's feast, they pressed in. They were not at the feast; the conversation took place after dinner. — **They said unto his disciples,** not to Him. Bold enough to act as spies, but not to censure Him to His face. — **Why eateth your Master,** etc. The strict Jews would not eat with the Gentiles (comp. Acts. xi. 3; Gal. ii. 12), and these classes were regarded as heathen.

Ver. 12. Our Lord, in figurative language, lays down a principle, applicable to the case, on their own estimate of themselves, and the 'publicans and sinners.' — **They that are whole have no need of physician, but they that are sick.** He is the Physician; the two classes are, the objectors and those objected to. Those thinking themselves whole (although really they are not) need not (or do not admit their need of) a physician, but those thinking themselves sick (which is really their case).

Ver. 13. **Go ye and learn.** The citation is peculiar to Matthew. 'You are students of the Scriptures, yet do not know the meaning of the passage I quote; instead of finding fault, go and learn what you ought to know already.' The Rabbins used such a form. — **I desire mercy and not sacrifice** (Hosea vi. 6). The Greek translation is here given; the original Hebrew is: 'mercy rather than sacrifice.' God prefers mercy to sacrifice, and rejects the latter if it conflicts with the former. This the Pharisees had forgotten in their criticism of His conduct. — **For I came not,** etc. The best authorities omit, 'to repentance.' The sense remains unaltered. — **The righteous,** are those thinking themselves so, **sinners,** those convinced of their sin; not those actually righteous and sinful. The latter view is admissible; those actually righteous cannot be called to repentance, but this would not assert the existence of positively sinless men. The former view corresponds better with ver. 12, gives a more direct reply to the Pharisees, and enforces the great lesson of the whole passage; sense of need is the first step toward Christ (comp. the beatitudes).

Ver. 14. **The disciples of John.** Luke puts the question in the mouth of the Pharisees, but by this time all the spiritual disciples of John must have become followers of Christ; the rest would lean toward Pharisaism. — **Why do we and the Pharisees fast oft?** Some authorities omit 'oft,' but it is better to retain it. The Pharisees, it is supposed, fasted twice in the week (Luke xviii. 12); the remnant of John's disciples would be led to a similar practice, by his austere life. — **But thy disciples fast not?** The complaint also implies: 'if you are a teacher from God, why

does your teaching result in leading your followers away from old-established forms and customs, confirmed by the example of our own teacher, John.' A demand for a compromise between the old and the new, as ver. 16 shows. External legalism here assumed to teach Christ; and John's disciples borrowed aid from the Pharisees whom John denounced.

Ver. 15. **Can the sons of the bridechamber.** The companions of the bridegroom, as the bride was brought to his father's house. The festive procession was usually in the evening, with torches, music, and dancing, and the marriage feast lasted seven days. The application is of course to the disciples of Christ; He Himself being **the bridegroom.** A common Old Testament figure. There may also be an allusion to the words of the Baptist (John iii. 29) in which he represents himself as the friend of the bridegroom, Christ. 'Mourn' and 'fast' are used interchangeably; genuine fasting springs from real sorrow.—**But days will come,** etc. 'How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him' (Alford).—**Then they will fast.** A simple prediction, not a command, hence 'will,' instead of 'shall.' Real fasting takes place where there is real occasion for it. History shows that prescribed fasts become formal; that formal fasting is closely linked with Pharisaical ritualism.

Ver. 16. Two illustrations follow, naturally associated with a wedding feast.—**No one putteth a patch of undressed,** or, 'unfulled' **cloth upon an old garment.** The patch of cloth that would shrink, placed on a worn garment, would tear the weaker fibre; **and a worse rent takes place,** since the new rent is all round the patch that covered the old one. What is *antiquated* cannot be patched up with what is *fresh.* The worn out system of fasting for fasting's sake cannot be patched up with a piece from the new, fresh, complete gospel. It is often attempted. Many special applications may be made, but care must be taken that nothing directly appointed by God be deemed 'antiquated.'

Ver. 17. **Neither do men put new wine into old skins,** etc. The skin-bottles common in the East. Old ones would burst from the fermenting of the new wine, which would distend new ones without injury. This figure, representing an internal operation, is stronger than the previous



Leathern Bottles.

one. The living principle of the new covenant, if we attempt to enclose it in the old ceremonial man, is lost, **the wine runneth out, and the skins perish;** even the form is destroyed.—**But they put new wine into fresh skins.** The second adjective is not the same as the first. New emergencies require new means. In this case, God had appointed the new means. The former figure seems most applicable to the mistake of John's disciples; the latter to the subsequent dangers besetting the Apostles. Judaistic Christianity died, form and spirit were destroyed; but the freedom of the gospel for which Paul contended remained. The new life assumes an outward form, differing from the antiquated form, and we must seek to preserve both life and form: **both are preserved together.**

CHAPTER IX. 18–35.

Miracles clustering about the Healing of the Daughter of a Ruler of the Synagogue (Capernaum).

18 [a]WHILE he spake these things unto them, behold, there came a certain ruler, and [b]worshipped him, saying, My daughter is even now dead[1]: but come and lay thy hand upon
19 her, and she shall live. And Jesus arose, and followed him, and
20 *so did* his disciples. And, behold, a woman, which was [c]diseased with[2] an issue of blood twelve years, came behind *him,* and
21 touched [d]the hem[3] of his garment. For she said within her-

[a] Mark v. 22–43; Luke viii. 41–56. [b] See chap viii. 2. [c] Lev. xv 25. [d] Chaps. xiv 36; xxiii. 5

[1] even now died [2] having [3] border

22 self, If I may[4] but touch his garment, I shall be whole.[5] But
Jesus turned him about, and when he saw her, he said,[6] Daugh-
ter, be of good comfort[7]; [e] thy faith hath made thee whole. e See ver. 2
23 And the woman was made whole from that hour. And when
Jesus came into the ruler's house, and saw [f] the minstrels and f 2 Chron. xxxv. 25.
24 the people making a noise,[8] He said unto them, Give place:
for the [g] maid[9] is not dead, but sleepeth. And they laughed g Comp. Acts xx. 10.
25 him to scorn. But [h] when the people were[10] put forth, he went h Acts ix. 40.
26 in, and took her by the hand, and the maid[9] arose. And the
fame hereof[11] went abroad[12] into all that land.
27 And when Jesus departed thence,[13] two blind men followed
him, crying,[14] and saying, [i] *Thou* Son of David, have mercy on i Chaps. xii. 23; xv. 22; xx. 30, 31; see chap. i. 1.
28 us.[15] And when he was come into the house, the blind men
came to him: and Jesus saith unto them, Believe ye that I am
29 able to do this? They said[16] unto him, Yea, Lord. Then
[k] touched he their eyes, saying, [l] According to your faith be it[17] k Chap. xx. 34; comp. John ix. 6.
30 unto you. And their eyes were opened; and Jesus straitly l See chap. viii. 4.
31 charged[18] them, saying, See *that* no man know *it*. But they,
when they were departed, [m] spread abroad his fame in all that m Mark i. 45
country.
32 As they went out,[19] behold, [n] they brought[20] to him a dumb n Comp. chap. xii. 22, 24.
33 man [o] possessed with a devil.[21] And when the devil[21] was cast o Chap. iv. 24
out, the dumb[22] spake: and the multitudes marvelled, saying,
34 It was never so seen in Israel. But the Pharisees said, He
35 casteth out devils through the prince of the devils.[23] And Jesus
went about all the cities and villages, [p] teaching in their syna- p Chap. iv. 23
gogues, and preaching the gospel of the kingdom, and [q] healing q Chap. x. 1
every sickness and every disease[24] among the people.[25]

[4] do [5] *literally*, shall be saved [6] turning and seeing her said [7] cheer
[8] the minstrels and the crowd in a tumult [9] the damsel
[10] the crowd was [11] *or* this fame [12] went forth
[13] as Jesus passed by from thence [14] crying out
[15] Have mercy on us, thou Son of David [16] say
[17] be it done [18] solemnly charged [19] went forth
[20] *or* there was brought [21] demon [22] dumb man
[23] By (*literally*, in) the prince of demons he casteth out demons
[24] every disease and every sickness (*comp. chap.* iv. 23)
[25] *the best authorities omit* among the people

CONTENTS. The four miracles mentioned in this section seem to have occurred in immediate succession. On the way to the house of the ruler, the woman with an issue of blood is cured; the ruler's daughter is raised; then two blind men receive their sight, and immediately after a demon is cast out of a dumb man, which occasioned the further opposition of the Pharisees (ver. 34). In ver. 35 we have either a general sketch of our Lord's ministry, as in iv. 23, or the brief record of another circuit through Galilee. — The faith of the Jewish ruler was not so strong as that of the Gentile centurion. 'Not even in Israel,' etc. (chap. viii. 10) was a later utterance. — A man of the highest rank seeks Jesus in the company of publicans, driven by paternal anxiety. The death-bed of a child often the birthplace of faith. The Lord leaves the house of feasting to go to the house of mourning. — The healing of the woman suggests: All believers do not show their faith in the same way (comp. the paralytic); retiring faith to be encouraged and brought to public confession; the timid, shrinking ones may be very near Christ; the many diseased women, whose sufferings must be kept concealed, have special need of Christ; faith is only a hand to lay hold of Christ, if it but touch the border of his garment He will strengthen it. — The delay on the way to the ruler's house, to try and to strengthen his faith. — The ruler of the synagogue

witnesses the cure of one ruled out of the synagogue. — Twelve years of sickness overcome, twelve years of health restored. — The marked contrasts of the two miracles in vers. 27–34: Two men, though blind, follow Christ, confessing Him, and are healed; a dumb man, who cannot confess, possessed of a demon (who might be encouraged by the blasphemy of the Pharisees), is brought and healed. 'The first of these miracles was, so to speak, enacted on the threshold of the kingdom of heaven; the second at the gate of hell.' Lange.

Ver. 18. **While he spake these things.** Either in the house after the feast, or 'nigh unto the sea' (Mark v. 21), where the conversation with John's disciples may have taken place. — **There came.** According to some authorities, 'came in.' The character of the man who came in heightens the contrast. — **A ruler** (named Jairus; Mark and Luke), *i. e.*, the president of the synagogue, in virtue of his position as one of the Jewish elders. Therefore of the highest social rank in the city, as Matthew and his company were of the lowest. — **Worshipped him.** 'Fell at his feet' (Mark and Luke). — **My daughter even now died.** Concise statement. Mark and Luke give fuller details: the ruler says that she is at the point of death, and on the way news of her actual death arrives. He had some faith, but not that Jesus could heal with a word, so he asks: **Come and lay thy hand upon her, and she shall live.**

Ver. 19. **Jesus arose and followed him.** Jairus may have hastened, yet our Lord must have proceeded leisurely if **His disciples**, as well as the great crowd, which the other Evangelists speak of, accompanied Him. Crowds usually attended Him, but the presence of the chief man of the city would excite unusual interest.



Oriental Mourning.

Ver. 20. Comp. throughout the notes in Mark v. 25–34; Luke viii. 43–48. — **A woman having an issue of blood,** etc. During twelve years of sickness she had spent all upon, as well as suffered much from many physicians, and only grew worse (Mark v. 26). The disease involved uncleanness, according to the ceremonial law, and on the part of the sufferer a sense of shame as well as fear. 'However commonplace the case may seem to many, there are some in whose experience when clearly seen and seriously attended to, it touches a mysterious cord of painful sympathy.' (J. A. Alexander.) Hence she purposely **came behind him,** or 'came to Him from behind,' **and touched the border,** or 'fringe,' **of his garment.** The edge of the outer robe which He wore. This was the slightest contact possible.

Ver. 21. **If I do but touch,** etc. 'May' should be omitted; she was timid, not doubtful. It is implied that she wished only to touch some part of His clothes, no matter which. She may have looked for some magical influence, but twelve years in the hands of physicians in those days would certainly excuse such a thought in a weak woman.

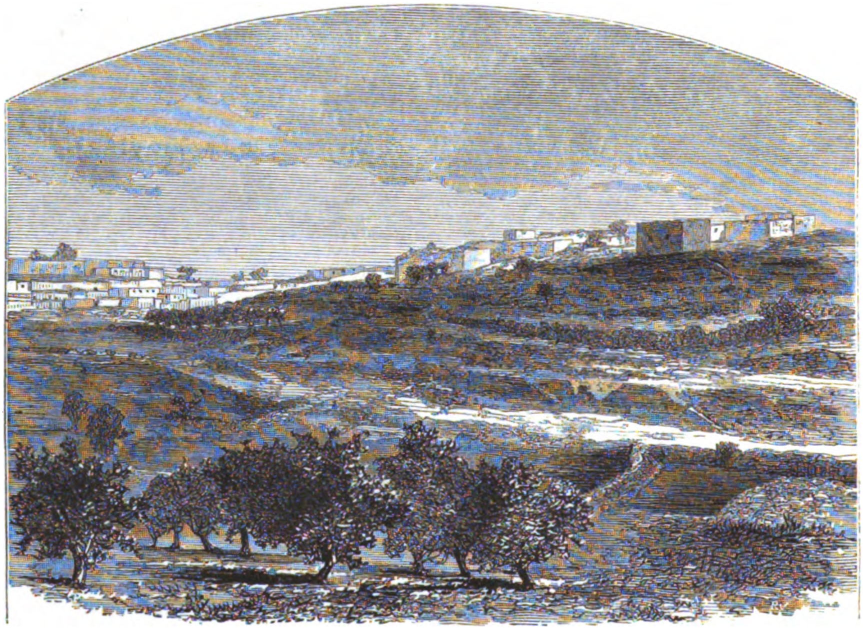
Ver. 22. Comp. the fuller accounts of Mark and Luke. She was healed at once; our Lord asked, 'Who touched me?' and thus constrained her to make public confession, sealed and strengthened her faith, presenting her to the world as healed and clean. — **Daughter, be of good cheer; thy faith hath made thee whole.** Comp. ver. 2. Her faith is extolled, though so different from that of the paralytic.

Ver. 23. Matthew passes over the message, that the damsel was dead; the faith of the ruler already strengthened by the miracle was further encouraged by the words, 'Be not afraid, only believe' (Mark v. 36). — Only Peter, James, and John (Mark and Luke) were allowed to follow Jesus **into the ruler's house.** — **The minstrels,** *i. e.*, the flute players, who attended funerals. — **And the**

crowd in a tumult. There was always a horrible clamor at Eastern funerals; and the preparations had begun, for early burial was usual among the Jews. The lamentation often began as the last breath left the body. From the fact that the crowd outside was dismissed, and the crowd inside driven out, we infer, not so much, not to crowd the Saviour, as not to crowd into family grief, and rudely enter the sacred circle of deepest sorrow.

Ver. 24. **Give place.** A request for the crowd to retire. — **For the damsel is not dead, but sleepeth.** A direct reference to the miracle, which He was about to perform. She did not die, as others die; but she is as one who sleepeth, for I am about to raise her, as one is wakened from a sleep. The same words were used of Lazarus, in whose case the actual raising from actual death is distinctly affirmed (John xi. 11, 14, 44). There is also a deeper and more general meaning; for Christ has, by His own resurrection and His promise to raise believers, declared death to be but a sleep. — **And they laughed him to scorn.** They laughed Him down, not sharing the father's faith.

Ver. 25. **The crowd was put forth.** They were put out of the house, as the next clause intimates that this putting forth took place before the Lord went into the chamber of death. The believing ruler exercised his authority in his own house, though it may have been a work of difficulty, for people cling to a funeral custom with singular tenacity. — **He went in and took her by the hand.** Possibly a condescension to the weakness of the father's faith, but more probably an outward sign in the presence of chosen witnesses, to mark the power as His. — **The damsel arose,** or 'was raised.' Mark and Luke tell us the words used; the former in the language of the country. She was raised and also arose from her



A Galilean Village.

bed. Her age was twelve years, according to Mark and Luke. The three accounts supplement each other, showing the variety of independent witnesses.

Ver. 26. **And the fame hereof,** lit., 'this fame,' or 'report,' **went forth into all that land.** Many who had seen the girl dead, must afterwards have seen her alive.

Ver. 27. **And as Jesus passed by from thence.** Probably as He left the house of the ruler, certainly while on a journey. — **Two blind men followed him.** Peculiar to Matthew. Blindness was common in the East, and it was natural that the sufferers consorted. To follow Him, they need only let the crowd take them along. — **Crying out and saying, Have mercy on us, thou son of David.** Blind men naturally use their voices a great deal. The title, 'Son of David,' applied to Christ by all the blind men whose recovery is mentioned by Matthew, certainly implied His Messiahship.

Ver. 28. **Into the house.** Our Lord allowed them to cry on until He reached 'the house' (wherever it was), in order to draw out the expression of their faith. Possibly He would avoid a public response to the title 'Son of David.' The blessing is granted in such a way as to gain their faith and their confession.

Ver. 29. **Then touched he their eyes.** As an outward sign of His power. — **According to your faith,** etc. Faith is the hand which takes what God offers, the spiritual organ of appropriation, the conducting link between emptiness and God's fullness.

Ver. 30. **And their eyes were opened.** A figurative but natural expression for restoration to sight. — **And Jesus solemnly charged them,** almost equivalent to 'sternly threatened them.' These

men had already shouted their belief in His Messiahship, in the public street, and their over-ready zeal might provoke over-ready opposition.

Ver. 31. Their disobedience was undoubtedly *wrong*. They brought Him no glory (His fame was already spread abroad, ver. 26), but tarnished their faith. Zeal which is not according to knowledge, fails to keep silent, even when authoritatively told to do so. They doubtless helped to arouse the hostility spoken of in ver. 34. Overzealous people are slow to discriminate between notoriety and success.

Ver. 32. **As they went forth,** *i. e.*, the blind men. This miracle must, therefore, have immediately followed the last. — **Behold.** Another remarkable case, mentioned by Matthew alone. Both he (xii. 22 ff.) and Luke (vi. 14 ff.) mention a similar case. Still another is mentioned by Mark (vii. 32 ff.) — **They brought to him.** Probably the friends of the man, but not necessarily meaning more than: 'there was brought.' — **A dumb man possessed with a demon,** 'a dumb demoniac,' the dumbness being the effect of the possession.

Ver. 33. **And when the demon was cast out,** or, 'the demon having been cast out,' as a result, **the dumb man spake, and the multitudes marvelled.** The crowds collected on this eventful day had not yet dispersed. — **It was never so seen,** lit., 'Never did it thus appear,' **in Israel.** The double cure was remarkable. Some translate, 'did he appear,' referring it to the manifestation of Messianic power. There may be a secondary reference of this character expressed indefinitely through fear of the Pharisees.

Ver. 34. **But the Pharisees said.** Many of them were probably attracted by the fact that Jairus had called upon Jesus for help. If they had understood the saying mentioned in the last verse, as referring to the Messiah, it would provoke some such expression as is here recorded. — **By,** lit. 'in,' in league with, **the prince of demons, he casteth out demons.** As no mention is made of any reply by the Lord, the Pharisees may not have uttered the sentiment in Christ's presence. On the meaning of this accusation see notes on chap. xii. 22 ff., where it is openly preferred. Their state was even worse than that of the dumb demoniac; they used their power of speaking to blaspheme one who cast out demons, as if the cause of the latter were their own.

Ver. 35. **And Jesus went about,** etc. An appropriate introduction to what follows, as well as a fitting close to this account of the leading miracles performed by our Lord; almost identical with iv. 23, which precedes the Sermon on the Mount, describing (as the tense in the original shows) a customary course of action. Luke indicates three journeys through Galilee, the second of which precedes the journey to Gadara, and is mentioned by him alone. If this verse refers to a journey distinct from that spoken of in iv. 23, it must be the third. This third circuit seems to have begun before the Apostles were sent out (chap. x.), and to have continued until their return. The verse may, however, be only a general description of Christ's ministry, closing the group of miracles.

CHAPTERS IX. 36–X. 4.

Our Lord's Compassion for the Multitude; He sends out Twelve Apostles as Laborers into the Harvest.

36 BUT [a] when he saw the multitudes, [b] he was moved with
compassion on[1] them, because they fainted, and were scat-
37 tered abroad,[2] [c] as sheep having no[3] shepherd. [d] Then saith he
unto his disciples, The harvest truly[4] *is* plenteous, but the la-
38 bourers *are* few; Pray[5] ye therefore the Lord of the harvest, that
X. 1 he will[6] send forth labourers into his harvest. [e] And when
he had called[7] unto *him* his twelve disciples, he[8] gave them
power *against*[9] unclean spirits, to cast them out, and [f] to heal
2 all manner of sickness and all manner of disease.[10] [g] Now the
names of the twelve apostles are these; The first Simon, [h] who
is called Peter, and [h] Andrew his brother; [i] James *the son* of
3 Zebedee, and John his brother; Philip and Bartholomew;
Thomas, and [k] Matthew the publican; James *the son* of Alpheus,
4 and Lebbeus, whose surname was Thaddeus; Simon the
Canaanite,[11] and Judas Iscariot, who also betrayed him.[12]

[a] Comp. chap. xiv. 14.
[b] Mark vi. 34.
[c] Numb. xxvii. 17; Ezek. xxxiv. 5.
[d] Luke x. 2.
[e] Mark iii. 13–15; vi. 7; Luke vi. 13; ix. 1.
[f] Chap. ix. 35.
[g] MARK iii. 16–19; LUKE vi. 14–16; ACTS i. 13.
[h] Chap. iv. 18; xvi. 18; John i. 40, 42.
[i] Chap. iv. 21.
[k] See chap. ix. 9

[1] for [2] were distressed, and scattered [3] not having a
[4] *omit* truly [5] Beseech [6] *omit* will
[7] And he called [8] and [9] authority over
[10] every disease and every sickness (as ver. 35) [11] Cananæan (*or* zealot)
[12] *or* delivered him up.

CONNECTION. The concluding verses of chap. ix., referring to a definite occasion, form a fit introduction to an account of the formal sending out of the Apostles. Matthew has already mentioned the first call of some of the Twelve. Mark and Luke tell how they had been chosen as a body some time before, after a night spent in prayer (Luke vii. 12). The ministry of our Lord was now assuming a more prominent Messianic character, and having been under His instruction for some time, they are ordained as His chosen messengers. It suits the formal method of Matthew to give a list of the Twelve at this point. According to all three Evangelists, the date is near the close of the second year of our Lord's ministry.

THE TWELVE APOSTLES. In the four lists given by Matthew (x. 2–4), Mark (iii. 16–19), and Luke (vi. 14–16; Acts i. 13), we find the name of Peter *first*, that of Philip *fifth*, that of James the son of Alpheus *ninth*; while between, the same names occur in different order, Judas Iscariot being always put last. The Twelve seem to be thus distinguished into *three* sets of *four each*. In the first the four fishermen, who were once partners in business, are placed together. Besides these two pairs of brothers, we have two brothers (perhaps three) in the third set, while Philip and Bartholomew were friends. All but Judas were Galileans, a number had been disciples of John. Our Lord therefore had regard to natural relationship and mental affinity in the construction of the Apostolate, and the same principle holds good in all His dealings with the church. Those friendships and fraternal ties are blessed which are strengthened by common attachment to our Friend and Elder Brother.

The rest of the chapter contains the discourse delivered to the Twelve, designed for their immediate mission, but also (especially the latter part) for their greater subsequent work.

Ver. 36. **But when he saw the multitudes.** The original indicates that this was on a particular occasion. — **He was moved with compassion.** Popularity called forth pity. Our Lord's sympathy, like ours, was called forth by particular, passing events. — **Because they were distressed and scattered, as sheep not having a shepherd.** A figure, showing the spiritual condition of the people. They were suffering ('distressed') from the burdens put on them by those who pretended to be their shepherds, the scribes and Pharisees, and uncared for by these, they wandered ('scattered') as sheep left to stray from the pasture. Their physical condition as He looked upon them doubtless made the figure especially apt. All who are without the good Shepherd are thus spiritually vexed and abandoned.

Ver. 37. **His disciples.** Probably including more than the twelve. — **The harvest,** etc. The people were ready to hear; but could not, if more did not enter into the work. As yet, He was the only laborer. Our weak faith denies the harvest as much as it diminishes the number of laborers.

Ver. 38. **Beseech ye.** A strong word. — **The Lord of the harvest,** *i. e.*, God. The harvest included the Gentile nations, for the laborers sent forth at this time afterwards preached to them also. — **That he send forth laborers into his harvest.** Real laborers are needed, but only such as God sends forth. This prayer to the Lord of the harvest was first answered in the sending forth of laborers (the Twelve) by Christ. The mention of a 'shepherd' (ver. 36) suggests that the prayer should be for efficient laborers who are good pastors. New pastors now came to replace the old, oppressive ones who were appointed by law and not impelled by the Spirit.

Chap. x. 1. **And he called unto him his twelve disciples.** There is here an indication that they had been previously chosen. They are now sent out as 'laborers.' Henceforward they are 'Apostles' (ver. 2), with a definite mission; first to heal, as Christ did, by the **authority** He gave them, so as to attest the truth of the message they bore respecting Christ and His teachings. The number *twelve* (3×4) has been considered a symbol of the Trinity (3) indwelling in the world (4). See Lange's Com. *Matthew*, p. 183.

Ver. 2. **Apostles,** those sent out; the name was given when they were chosen (Luke vi. 13), but was strictly applicable only after the occurrence here mentioned. On its fuller meaning see Acts i. 2 ff. Matthew mentions the Twelve in pairs, and it is probable that they were thus joined when sent out two by two (Mark vi. 7). — **The first, Simon, who is called Peter.** 'First' in all the lists; 'first' to confess the Messiahship of Christ, usually 'first' to speak both before and after the death of Christ. He was not the first to follow Christ; Andrew and John preceded him (John i. 37 ff), nor the first one called, since Philip was called long before him (John i. 43). In all bodies of men, one must be first although 'first among equals.' Peter was therefore *personally*, not officially, 'the first.' As regards the *primacy* of *Peter*, all that can be admitted as historically proven, is a primacy of honor and influence, but without supremacy of jurisdiction. See chap. xvi. 18, and John xxi. 15–18. His character constituted him a leader, but he neither claimed nor possessed this position as one of office or rank. 'Simon' means 'hearing,' 'answer'; on the name 'Peter' comp. chap. xvi. 18. — **Andrew his brother.** The name is probably derived from, or related to, a Greek word, meaning 'manly.' He was the first (with John) to follow the Lord, and was called with his brother (chap. iv. 18 ff.) — **James the son of Zebedee.** The same name as 'Jacob,' and naturally common among the Jews. This one, usually called James the Elder, to distinguish him from the other James (ver. 3), was the first of the Twelve to suffer martyrdom (Acts xii. 2), as **John his brother** was the last survivor (on the name see chap. iii. 1). The two brothers were called 'Boanerges,' according to Mark. John is generally considered the type of an affectionate character, as he was the bosom friend of the Lord. Tradition says he was the youngest of the Twelve. The name of their mother was Salome, as we learn from comparing Matt. xxvii. 56 with Mark xv. 40. In John xix. 25 it is probable that the sister of the mother of Jesus refers to Salome; if so, these two brothers were cousins of our Lord.

Ver. 3. **Philip,** not the Evangelist. The first disciple called, a native of Bethsaida. The name is Greek. — **Bartholomew,** *i. e.*, the son of Tholmai. He is probably identical with Nathanael (John i. 43), the friend of Philip, and is also supposed to have been a resident of Cana in Galilee. — **Thomas,** *i. e.*, 'twin,' the Greek name of the same meaning being 'Didymus.' He is frequently mentioned in the Gospel according to John. — **Matthew the publican,** the writer of the

Gospel, who inserts his previous employment as a token of the power of grace. — **James** (Jacob) **the son of Alpheus**, called 'James the less,' or, the younger (Mark xv. 40, where his mother Mary is mentioned). The name 'Alpheus' has been considered identical with 'Clopas' or 'Cleophas,' since 'the mother of James the less' (Mark xv. 40) is identical with 'Mary, the wife of Cleophas' (John xix. 25). His mother's sister, in John xix. 25, may refer to Salome (see above). The view that it refers to Mary, the wife of Cleophas, identifies this James with 'the Lord's brother' (Gal. i. 19); the term being taken in the wide sense of relative. Others reject the notion that the two sisters had the same name, and think that Alpheus was an older brother of Joseph, who adopted his children, and that thus they were called our Lord's 'brethren.' We hold that James the Lord's brother was the author of the Epistle, but not one of the Twelve, nor were any of 'His brethren,' who were either the younger children of Joseph and Mary or the children of Joseph by a former wife. For the reasons, see notes on chap. xiii. 55. We only remark here: In the many-varying lists of the Apostles there is no hint that these persons were the Lord's brethren; that in Matt. xii. 46-50 these brethren are distinguished pointedly from the disciples, at a time after the Twelve were chosen; the taunt at Nazareth, which names these brethren, loses much of its force, if they were among His disciples; John (vii. 5) expressly states they did not believe on Him. On the whole subject see Lange's Com., *Matthew*, pp. 255-260.

Lebbeus, whose surname (or other name) **was Thaddeus.** Both have the same meaning, 'courageous.' He was also called 'Judas'; was probably the brother of James, 'the son of Alpheus,' and the author of the short Epistle of Jude. Comp. Luke vi. 16; Acts i. 13; John xiv. 22. One of the Lord's 'brethren' was called Judas (Matt. xiii. 55); and has been identified with this Apostle. But Matthew was also the son of Alpheus, and yet no one affirms that he was the brother of James. It is as likely that there was a *great number* of persons about our Lord called James, Judas, and Simon, as that two of the Apostles mentioned together were not brothers, although the father of each was named Alpheus.

Ver. 4. **Simon the Cananæan.** Not 'Canaanite.' If a local term at all, it means 'an inhabitant of Cana'; but it is probably derived from the Hebrew, and is the same as 'Zelotes' (Luke vi. 15, Acts i. 13). The *Zealots* were a sect of strict Jews, who afterwards became fierce fanatics. They were apt to take the law into their own hands, to punish offences against the Jewish law. This Apostle has also been considered one of our Lord's 'brethren,' but 'Simon' was a very common name (eight persons, at least, of this name are mentioned in the New Testament). These three are joined together in all four lists of the Apostles, but there is no other hint of relationship. — **Judas Iscariot,** *i. e.*, 'a man of Kerioth,' in the tribe of Judah (Josh. xv. 25). He was not, like all the rest, a Galilean. — **Who also betrayed,** or, **delivered him up.** The choice of this man remains a part of the great mystery concerning God's sovereignty and man's free choice. He is generally supposed to have been by nature the most gifted of the Twelve; but it is a mistake to suppose that the Twelve as a body were poor, ignorant, or dull. They had fair natural abilities, a teachable disposition, and the common religious education; some had been in the preparatory school of the Baptist; Peter and John were men of genius, especially the latter, as his Gospel abundantly proves; John possessed a house in Jerusalem, and was connected with the family of the high-priest. All were unsophisticated, simple-hearted, open to conviction, and fit vessels to be filled with the saving knowledge of Christ.

CHAPTER X. 5-15.

First Part of the Discourse to the Apostles, containing Particular Directions for their Immediate Mission.

5 [a] THESE twelve Jesus sent forth, and commanded[1] them,
saying, Go not into the way of the Gentiles,[2] and into
6 *any*[3] city of [b] the Samaritans enter ye not: [c] but go rather to
7 [d] the lost sheep of the house of Israel. And as ye go, preach,
8 saying, [e] the kingdom of heaven is at hand. Heal the sick,
cleanse the lepers, raise the dead,[4] cast out devils,[5] [f] freely ye
9 have[6] received, freely give. [g] Provide neither[7] gold, nor silver,
10 nor brass in your purses; nor scrip[8] for *your* journey, neither
two coats, neither shoes nor yet staves[9]: for [h] the workman is
11 worthy of his meat. And into whatsoever city or town ye
shall[10] enter, inquire who in it is worthy; and there abide till

[a] Mark vi. 7; Luke ix. 1, 2.
[b] 2 Kings xvii. 24; Ezra iv. 10; Luke ix. 52; John iv. 9.
[c] Chap. xv. 24.
[d] Ps. cxix. 176; Isa. liii. 6; Jer. l. 6-17.
[e] Chaps. iii. 2; iv 17.
[f] Rom. iii. 24; Rev. xxi. 6; xxii. 17.
[g] MARK vi. 8-11; LUKE ix. 3-5; comp. Luke x. 4-12; xxii. 35.
[h] 1 Tim. v. 18; comp. 1 Cor ix. 7-14

[1] When he had charged
[2] Into a way of the Gentiles go ye not
[3] a
[4] raise the dead, cleanse the lepers
[5] demons
[6] *omit* have
[7] no
[8] no wallet
[9] nor shoes nor staff
[10] *omit* shall

12 ye go hence.[11] And when ye come[12] into a house, [i] salute it. [i] 1 Sam. xxv. 6.
13 And if the house be worthy, let your peace come upon it: but
14 if it be not worthy, [k] let your peace return to you. And who- [k] Comp. Ps. xxxv. 13.
soever shall not receive you, nor hear your words, when[13] ye
depart out of that house or city,[14] [l] shake off the dust of your [l] Acts xiii. 51; comp. Neh.
15 feet. Verily I say unto you, [m] It shall be more tolerable for the v. 13; Acts xviii. 6.
land of Sodom and Gomorrah in the day of judgment, than for [m] Chap. xi. 24.
that city.

[11] depart [12] as ye enter [13] as [14] that city

THE FIRST PREACHING OF THE TWELVE. The locality from which the Twelve were sent out, and the length of their tour are unknown. But Galilee, where our Lord had Himself labored so long, was doubtless the scene of this first mission, which probably covered some time. The instruction given, though directly applicable to the Twelve on that occasion, 'may be taken as the type of all the commissions given by Christ to His servants.' (Lange.) We divide the discourse into two sections. The second one is peculiar to Matthew, and more general in its character. The present one was more immediately applicable to the first preaching tour.

CONTENTS. Both Mark (vi. 7-11) and Luke (ix. 2-5; comp. v. 3-16) record the substance of this section, but Matthew, himself an Apostle, gives a fuller statement, appending much that is not found in the other Evangelists. Vers. 5, 6 tell *where* they were to go; vers. 7, 8 *what* they were to do (preach and heal); vers. 9, 10 describe *their outfit* or *want of outfit;* vers. 11-14 their *conduct* in cases of reception and rejection, while ver. 15 adds a solemn warning in reference to the latter case. 'In these first verses (5, 6) we have the *location;* in 7, 8 the *purpose;* in 9, 10 the *fitting out;* and in 11-14 the *manner of proceeding,* of their mission; ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them' (Alford).

Ver. 5. **The way of the Gentiles** would lead northward, they were to go toward Jerusalem, as we infer from the rest of the verse. — **Go ye not.** This prohibition was removed after the resurrection (Acts i. 8). To have taken the way of the Gentiles at this time would have closed the way to the hearts of the Jews, who must form the basis of the Christian Church. — **And into a city of the Samaritans enter ye not.** Samaria lay between Galilee, where they were, and Judea, whither they probably went. They were not forbidden to pass through that region, but only to stay there. The Samaritans were half-heathen, the descendants of Gentiles who had been partially instructed in the Jewish religion (comp. 2 Kings xvii. 27-41) when they first occupied the territory of the ten tribes. With them the Jews had no dealings in the time of our Lord (John iv. 9), treating them as heretics. They received the law of Moses, once had a temple on Mount Gerezim; and they expected the Messiah, and our Lord had already avowed Himself the Christ and gained converts among them (John iv. 9-42). But the harvest He there promised was to be reaped after His death (Acts. viii. 5) not through this sending forth of laborers. They received the gospel after the Jews and before the Gentiles. The utterance of this prohibition hints that the Apostles had some idea of the wider extension of the gospel.

Ver. 6. **Lost sheep** (comp. ix. 36). As most needy and most ready.

Ver. 7. **And as ye go preach,** proclaim, announce. The matter of their preaching was the approach of the **kingdom of heaven** (comp. iii. 2; iv. 17). Their mission was preparatory; the gospel tells of a kingdom already come. As yet they were not instructed to proclaim the King, but were sent rather to announce the kingdom (ver. 7), 'to teach men its nature, and to prove it at hand by their miracles. If men had faith in the words of the Apostles, they would soon come to Jesus to be taught by Him.' (Andrews.)

Ver. 8. According to the best authorities, **raise the dead** should come before **cleanse the lepers.** The Apostles did raise the dead after the resurrection of Christ, whether they availed themselves of this power on this journey is not stated. The power to do these things was delegated to them for the specific purpose of calling attention to and confirming their words. — **Freely ye received.** This refers both to the instruction and the power. 'Freely' means not abundantly, but gratuitously, thus they were to **give.** The grace and the instrumentality are alike *unbought.*

Ver. 9. Although their labor was to be performed gratuitously and not for gain, they were not to make preparations for the journey, but to go without first providing a store of money: **no gold, nor silver, nor brass.** 'Brass,' not even the smaller copper coins.—**In your purses,** *i. e.,* girdles, which were used as pockets or purses.

Ver. 10. **No wallet.** They need provide neither money nor baggage. — **Two coats,** two inner garments or tunics. — **Nor shoes.** This either means a second pair, or that they should wear their ordinary sandals without waiting to get a pair of walking shoes. The latter is preferable, since we should read next, **a staff.** 'Staves' was inserted to avoid a seeming conflict with Mark vi. 8. The meaning really is: they need not provide a staff especially for this journey, but take the one they had. They were to be free from care, not seeking any profit from their office; outwardly unburdened, inwardly carrying the greatest treasures. Without money or luggage they would be most free from care, **for the workman is worthy of his meat** (or 'sustenance.') Those who 'freely received' from them are expected in their turn to 'freely give.' These verses in their literal sense apply only to that particular journey, the principle, 'the workman is worthy of his meat,' remains always in force. Ver. 8, in forbid-

ding the spirit of covetousness in the ministry, shows that the preaching of the gospel should not become a mere livelihood; this verse shows that the laborers should be without worldly care. Those among whom they labor should so provide for them as to prevent care; the extent of the provision to be regulated by the mode of living of those who provide it.

Ver. 11. **And into whatsoever city or town,** etc. Left to choose their own precise route, their work involved the exercise of judgment and prudence, it was not a mere mechanical routine. — **Who in it** (in the city or town) **is worthy.** This refers either to hospitable or to pious character, probably to both, since they are often united. Those who bore such a reputation might indeed be unworthy (ver. 13), but pious people easily find each other out. The next clause assumes that they had found the right place. — **There abide till ye depart.** In this fixed abode they were not to give unnecessary trouble (Luke x. 7). They were not social visitors but messengers of the gospel. The time of the ministry may be wasted by social exactions.

Ver. 12. **The house.** 'The house' they might enter, whether it was the house of one really worthy was to be tested. But whether worthy or not they were to **salute it.** Conformity to proper social customs, without official pride, with an immediate and friendly recognition of the expected hospitality, irrespective of the worthiness or unworthiness of the host.

Ver. 13. **And if the house be worthy,** *i. e.*, of your stay. The worthiness of the house is dependent on the worthiness of its head. In its nature, whatever exceptions there may be, the family is to be regarded as a spiritual unit. — **Let your peace come upon it.** The usual Eastern salutation meant: 'Peace be to you.' In the case of worthiness the Lord will ratify your salutation which includes a wish for the highest prosperity. Salutations are not necessarily unmeaning forms; nor should Christians make them such. — **Let your peace return to you.** 'Be content with having brought a blessing on yourselves by showing such a spirit and obeying my express command' (J. A. Alexander). It is implied in ver. 14 that they should have no further fellowship with such households. The 'angels unawares' would thus be driven away.

Ver. 14. **And whosoever shall not receive you,** as guests in the house. — **Nor hear your words,** as teachers in a town. If refused in one house, they need not leave the town at once, although after inquiring for one 'worthy,' such a refusal would probably precede a rejection in the place itself. — **Shake off the dust of your feet.** To be done immediately after decided rejection in a house or a city. The act was symbolical, expressing an end of all intercourse, and perhaps an end of responsibility. As His representatives, their act implied rejection and consequent judgment (comp. Mark vi. 11).

Ver. 15. The solemn formula, **Verily I say unto you,** introduces a prophetic denunciation of those who rejected them. — **The land of Sodom,** etc., the inhabitants of those guilty and doomed cities. The higher the spiritual offer rejected, the greater the sin. Applicable then only to the professing Jews with their light, now only to professing Christians, not to the heathen. As the rejection would be general, instructions follow which apply to the ministry of the Apostles during persecutions, introducing suitable warnings and comforts.

CHAPTERS X. 16–XI. 1.

Second Part of the Discourse to the Apostles, containing Instructions Suitable for their Later Ministry.

16 [a] BEHOLD, I send you forth as sheep in the midst of
wolves: be ye therefore [b] wise as serpents, and [c] harmless[1]
17 as doves. But beware of men: for they will deliver you up to
the[2] [d] councils, and they will scourge you [e] in their synagogues;
18 And[3] ye shall be brought before governors and kings for my
19 sake, [f] for a testimony against[4] them and the Gentiles. [g] But
when they deliver you up, [h] take no thought[5] how or what ye
shall speak: for [i] it shall be given you in that same[6] hour what
20 ye shall speak. [k] For it is not ye that speak, but the Spirit of
21 your Father which speaketh in you. [l] And the[2] brother shall
deliver up the[2] brother to death, and the[2] father the[2] child:

[a] Luke x. 3.
[b] Gen. iii. 1.
[c] Rom. xvi. 19; Phil. ii. 15; comp. 1 Cor. xiv. 20.
[d] See chap. v. 22.
[e] Chap. xxiii. 34; Acts xxii. 19; xxvi. 11; Luke xii. 11; comp. Mark xiii. 9.
[f] Chap. viii. 4.
[g] Comp. Mark xiii. 11–13; Luke xxii. 12–1.
[h] See chap. vi. 25.
[i] Ex. iv. 12; Jer. i. 7.
[k] Luke xii. 12; Acts iv. 8.
[l] Vers. 35, 36

[1] simple [2] *omit* the [3] And moreover
[4] to [5] be not anxious [6] *omit* same

and the [2] children shall rise up against *their* [7] parents, and cause
22 them to be put to death. [m] And ye shall be hated of all *men*
for my name's sake: [n] but he that endureth to the end shall [8] be
23 saved. But when they [o] persecute you in this city, [p] flee ye into
another [9]: for verily I say unto you, Ye shall not have gone
24 over [10] the cities of Israel, [q] till the Son of man be come. [r] The [11]
disciple is not above *his* master, nor the [11] servant above his
25 lord. It is enough for the disciple that he be as his master,
and the servant as his lord. [s] If they have called the master
of the house [t] Beelzebub,[12] how much more *shall they call* them
26 of his household? Fear them not therefore: [u] for there is noth-
ing covered, that shall not be revealed; and hid, that shall not
27 be known. What I tell you in darkness,[13] *that* speak ye in
light;[14] and what ye hear in the ear, *that* preach [15] ye upon the
28 housetops. And [v] fear not [16] them which kill the body, but are
not able to kill the soul: but rather [w] fear him which is able to
29 destroy both soul and body in hell. Are not two sparrows sold
for a farthing?[17] and one of them shall not fall on the ground
30 without your Father. But [x] the very hairs of your head are all
31 numbered. Fear ye not therefore, [y] ye are of more value than
32 many sparrows. Whosoever therefore [18] shall confess me before
33 men, [z] him will I confess also [19] before my Father which [20] is in
33 heaven. But [a] whosoever shall deny me before men, him will I
also deny before my Father which [20] is in heaven.
34 [b] Think not that I am come [21] to send peace on earth: I
35 came not to send peace, but a sword. For I am come [21] [c] to set
a man at variance against his father, and the [11] daughter against
her mother, and the [11] daughter in law against her mother in
36 law. [c] And a man's foes *shall be* they of his own household.
37 [d] He that loveth father or mother more than me is not worthy
of me: and he that loveth son or daughter more than me is not
38 worthy of me. And [e] he that taketh not his cross, and follow-
39 eth after me, is not worthy of me. [f] He that findeth his life
shall lose it: and he that loseth his life for my sake shall find
40 it. [g] He that receiveth you receiveth me; and [h] he that re-
41 ceiveth me receiveth him that sent me. [i] He that receiveth a
prophet in the name of a prophet shall receive a prophet's
reward; and he that receiveth a righteous man in the name of
42 a righteous man shall receive a righteous man's reward. And
[k] whosoever shall give to drink unto one of these little ones a

[m] Chap. xxiv. 9; John xv 18, 19.
[n] Chap. xxiv 13.
[o] Chap. xxiii. 34.
[p] Comp. chap. xii. 15; Acts viii. 1; ix. 25; xiv. 6.
[q] Chap. xvi. 28.
[r] Luke vi. 40; John xiii. 16; xv. 20.
[s] Chaps. ix. 34; xii. 24; Mark iii. 22; Luke xi. 15.
[t] 2 Kings i. 2
[u] Mark iv. 22; Luke viii. 17; comp. Luke xii. 2-9.
[v] Isa. viii. 12, 13; 1 Pet. iii. 14.
[w] Job xxxvii. 24.
[x] 1 Sam. xiv. 45; Luke xxi. 18; Acts xxvii. 34.
[y] Comp. chap xii. 12.
[z] Rev. iii. 5.
[a] 2 Tim. ii. 12; comp. Mark viii. 38; Luke ix. 26
[b] Comp. Luke xii. 51–53.
[c] Micah vii. 6; comp. ver 21.
[d] Luke xiv 26.
[e] Chap. xvi. 24; Mark viii. 34; Luke ix. 23; xiv. 27.
[f] Chap. xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.
[g] Luke x. 16; John xiii. 20.
[h] Mark ix. 37; Luke ix. 48; comp. John xii. 44, 45.
[i] 1 Kings xvii. 10; xviii. 4; 2 Kings iv. 8.
[k] Chap. xxv. 40; Mark ix. 41; Heb vi. 10.

[7] *omit* their
[8] the same shall
[9] the next, *or* the other
[10] through
[11] a
[12] *or* Beelzebul
[13] the darkness
[14] the light
[15] proclaim
[16] Be not afraid of
[17] penny
[18] Every one therefore who
[19] I also confess
[20] who
[21] came

cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

XI. 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

CONTENTS. Peculiar to Matthew, though some of the sayings occur in the other Gospels. As such trials and emergencies did not occur on this journey, some suppose this part of the discourse was uttered at a later period. But Matthew, himself an Apostle, would be most likely to give the whole discourse. The Twelve alone were prepared for so early a revelation about persecution; yet this section is more universally applicable than the vers. 5–15. No satisfactory analysis can be given; the whole is a series of alternate warnings and comforts. Trials await them in the world (vers. 16–18; no care about their defence (vers. 19–20); the intensity of persecution, with the promise to those who endure (vers. 21–22); then with a twofold reference, flight in persecution, with the accompanying promise (ver. 23); the disciples will only suffer as Christ has done before them (vers. 24, 25); holy boldness and candor enjoined, since we should not be afraid of men, but fear God, who is our protecting father (vers. 26–31); as we confess or deny, He confesses or denies us (vers. 32, 33). The opposition is further set forth by the declaration that not peace but a sword is the result of the gospel in the world; so that it divides even the family (vers. 34–36); but Christ demands a love beyond that for the family (ver. 37), that for life itself (vers. 38, 39); and yet despite this opposition His servants bring Him to those who receive them, and the reward of reception is a corresponding one (vers. 40–42).

Ver. 16. **Behold,** as usual, marking a new thought. — **I send you forth.** 'I' emphatic; I who know what awaits you, send you into these trials, but as my 'Apostles,' with my authority and promise and support. — **As sheep in the midst of wolves.** Contrary to the order of nature, the meek and defenceless are sent among the fierce and cruel, their natural enemies. The spiritual strength He had imparted prevented the discouragement likely to arise from this revelation of the thorough hostility of the world. Only His sheep can successfully encounter wolves. — **Be,** or 'become,' **ye therefore wise as serpents, and simple as doves.** Like serpents, cautious in avoiding danger; like doves, in simplicity of motive (rather than in harmlessness). Wisdom to avoid persecution without cowardice, simplicity to encounter it without compromise. The spirit of Christ alone can combine these apparently antagonistic qualities of serpents and doves.

Ver. 17. **But beware of men,** *i. e.*, 'wolves.' Men in general will be hostile and weak. To 'beware' they must be 'wise.' Not needless suspicion but prudent discernment. — **Councils.** The regular local courts, which tried for heresy. The sentence they pronounced was executed in the **synagogues.** Literally fulfilled in Apostolic times, yet in all ages church courts have been apt to persecute. Human nature is selfish and intolerant, and slow to learn the lesson of mercy and charity.

Ver. 18. **And moreover.** An additional thought. Besides trials before Jewish spiritual tribunals, they should **be brought before governors and kings,** before the civil tribunals as common criminals. All kinds of magistrates and rulers are meant. The civil power has often aided ecclesiastical persecutors. Romanists still justify this step. — **For a testimony to them and the Gentiles.** Probably an allusion to the 'witness-bearing' of martyrdom. This testimony was, of the truth, and made to the Jews ('them') and the Gentiles, yet it was also 'against' both, in so far as they rejected the truth. Persecution extended the testimony; the martyrdom extended the truth.

Ver. 19. **But.** Here the simplicity of the dove is to be exercised. — **Be not anxious,** *i. e.*, do not be unduly concerned; comp. chap. vi. 34. — **How or what,** neither about the *form* nor the *substance*. — **For it shall be given you.** A promise of special inspiration for particular emergencies, **in that hour;** hence not an encouragement to laziness regarding pulpit preparation. 'How' comes first; studied eloquence checks the natural utterances of the heart, which are always the best defence: 'when the orator wholly disappears, the True Orator will appear.' The promise is: **what ye shall speak** shall be given.

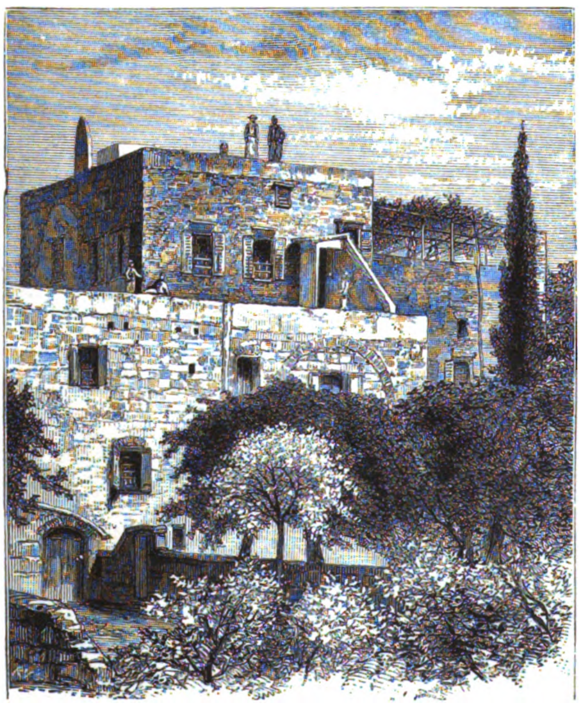
Ver. 20. **It is not ye,** etc. Inspiration for their defence is an indirect proof of the inspiration of the apostolic writings, since the purpose of both is 'testimony' (ver. 18), and writing was a permanent, and hence the most important, testimony. The inspiration affects both *what* is said and *how* it is said. The human form is influenced by the Divine substance revealed. — **Your Father.** Never 'our Father,' except in the Lord's Prayer, which He taught others to use. God is our Father in a different sense; Christ's sonship differs from ours, and He calls God simply 'Father' or 'My Father.'

Ver. 21. **And.** The heavenly 'Father' aids; the human relatives may persecute. — **Deliver up.** Become informers. The first prophecy of actual martyrdom. The idea of persecution in general is of course included. — **Shall rise up.** A strong word, implying first, rebellion against parental authority, and then, in this connection, a parricidal course of conduct.

Ver. 22. **And ye shall be hated by all.** 'All' other than believers, referred to in 'ye.' This hatred toward Christ will spread over the world like an infectious fever or pestilence. — **For my name's sake.** The Christianity of Christians, not their errors or personal faults, will call forth this hatred. The latter may be the pretext, yet the world has hated most those whom it was forced to respect and admire most. — **He that endureth,** or 'shall have endured,' *i. e.*, in his confession of Christ. — **To the end.** In the case of individual believers, to the end of life, but primarily with a literal reference to great epochs; in this case, to the destruction of Jerusalem. — **Shall be saved.** Literally fulfilled in the escape of the Christians from that doomed city, but with a wider applica-

tion, and higher fulfilment, in the everlasting salvation. Perseverance to the end, however bitter, is the evidence of genuine faith.

Ver. 23. **This city — the next.** General expressions, though in particular form. — **Flee ye.** Here the wisdom of the serpent was to be exercised. Flight in persecution, from selfish regard to personal safety and comfort, is cowardice and sin; but flight from conscientious conviction of duty to God and to the Church, is commanded by Christ, and sanctioned by the conduct of the Apostles and martyrs (as Polycarp and Cyprian). It often transfers to a wider field of usefulness. — **Ye shall not have gone,** etc. The Son of man shall overtake you while performing this duty. Before they finished their labors in Judea, the judgment impending over Jerusalem should come, and the old economy be entirely set aside. This prophecy has, however, a typical or symbolical reference (as chap. xxiv.). The literal fulfilment foreshadowed what is yet to take place. In general, there will always be a new sphere of labor for Christ's people when excluded from the old one; this succession of opportunities will not cease until the end comes; the missionary work of the Church shall continue till the second coming of Christ. — **Till the Son of man be come,** refers first of all to the destruction of Jerusalem, since the last verse pointed to that event. The more remote reference, however, is not excluded.



Housetop.

Ver. 24. The same general statement, with a different application, is found in Luke vi. 40; John xiii. 16. Here it means they cannot expect better treatment than He received, thus implying His sympathy. Notice the relation of Christ and His followers: 'teacher' and 'disciple'; 'Lord' and 'servant'; 'master of the house' and 'members of the household.'

Ver. 25. **If they have called**; as they had already done (see chap. ix. 34; comp. chap. xii. 24). — **Beelzebub,** more correctly 'Beelzebul.' The former ('lord of flies') was the name of a Philistine idol. 'Beelzebul' means either, (1) 'lord of dung,' the word being changed from Beelzebub to Beelzebul to admit of this contemptuous sense; or (2) 'lord of the habitation.' The latter corresponds better with the expression, 'master of the house.' Satan is referred to, but with a special reference to the indwelling of evil spirits in man; Satan being their lord. This view agrees with the allusions to a 'house' in connection with the casting out of devils, in chap. xii. 25, 29, 44, 45.

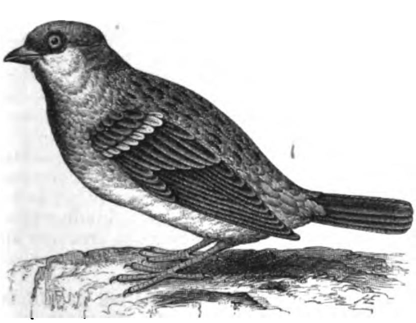
Ver. 26. **Fear them not therefore,** because of the relation to Christ, who will certainly triumph. Another reason follows: **for there is nothing covered that shall not be revealed.** A proverbial statement, occurring with a different application in Luke xii. 2; in a different connection, but with the same general application in Mark iv. 22; Luke viii. 18. This clause refers to God's dealing; the next, **and hid, that shall not be known,** to man's conduct in regard to what is revealed. The course of thought is: God designs to reveal His truth ('there is nothing covered,' etc.). You are the agents in doing so, be bold therefore, for however you or others may hide it, there is nothing 'hid that shall not be known.' The injunction: 'fear not' has then a double support; fear not, for it is your duty as my servants to proclaim the truth; fear not, for however men treat it, your Master will set things in the true light. A subordinate thought is: Beware of hypocrisy and holding back of the truth; which will be detected hereafter.

Ver. 27. **What I tell you in the darkness,** etc. A further incitement to boldness in preaching. Our Lord must first privately teach, so as to train His disciples; to them the duty of publishing the truth was committed. The verse probably alludes both to the extension of the gospel beyond the narrow limits of Palestine; and also to the future revelation by the Holy Spirit, **in the ear,** which was to be made known everywhere by the Apostles. — **Housetops.** From the flat roofs of the Eastern houses with a loud voice the greatest publicity could be obtained. The whole truth is to be publicly made known.

Ver. 28. **And be not afraid of them.** Boldness and candor in speaking God's truth awaken deadly opposition. Such opposers, though they can kill the body, **are not able to kill the soul.** The word translated 'soul' sometimes means 'life,' and is sometimes contrasted with 'spirit'; here where 'body' and 'soul' are contrasted and then joined as including the whole man, it must mean 'soul' as we ordinarily use that word, *i. e.*, the whole immaterial and immortal part of man. Hence:

the soul is not killed by the death of the body; it is the higher part of our nature; the eternal safety of the soul is infinitely more important than the present safety of the body. — **But rather fear him who is able,** etc. God, not Satan. We may 'be afraid of' the latter, but are to 'fear' the former. Satan does not destroy 'in hell' but before, so that men are punished there with him. — **To destroy both soul and body in hell.** God alone is the dispenser of life and death, temporal and eternal. Hence reverence and awe, not fear and terror, are required, as the change of terms implies. The change from 'kill' to 'destroy' is also significant. The latter implies not annihilation, but continued punishment, affecting both the material and the spiritual part of man ('both soul and body'). The place of such punishment is 'hell.' There is no other probable interpretation of the passage. Such holy 'fear' is not carnal fear, but sets us free from that.

Ver. 29 introduces, immediately after the command to 'fear' God, a tender description of His care, to call forth childlike trust. The two are joined by Christ, are joined through and in Christ alone. He reveals God's power and care in harmony; He also harmonizes the corresponding fear and trust of the believer, which are therefore indissoluble. — **Two sparrows,** or 'little birds.' —



Sparrow.

For a penny. Not the same word as in chap. v. 26 ('farthing'), but 'assarion' (worth about three farthings English, or a cent and a half American), the tenth part of a Roman drachm; here used to express an insignificant value, the birds being very plenty and destroyed in great numbers. — **Not one of them.** Too small to be offered for sale except in pairs, yet God marks the fall of one. — **Fall on the ground,** as 'birds do, when struck violently, or when frozen, wet, or starved.' Comp. Luke xii. 6: 'Not one of them is forgotten before God.'

Ver. 30. **The very hairs of your head.** The most special providence, and the most absolute preservation. No part of our life, of what characterizes or adorns it, shall be lost. God, to be God, must know the very hairs of our head. The word 'your' is emphatic, asserting a special care for Christ's disciples: 'Of you the hairs of the head are all numbered.' This refers to all who truly confess Christ (ver. 32).

Ver. 31. **Fear ye not therefore.** In ver. 25 the motive was drawn from the relation to Christ, here from the relation to God: **ye are of more value,** *i. e.*, in the sight of God, who is 'your Father' (ver. 29). 'The humblest of God's creatures have their value in His sight: how much more human beings. Especially Christians, but above all, the witnesses of Jesus.'

The scope of vers. 25–31 is: A right sense of our immortality consists in the feeling that we are perfectly safe in the keeping of our Father; let us then not fear men, but boldly and fully proclaim the truth we have from our Master who also suffered from men.

Ver. 32. **Every one,** without exception. — **Therefore** points to the previous argument for fearing and trusting God. — **Confess me,** lit., 'confess in me.' A peculiar mode of expression, meaning: 'shall make me the object of his acknowledgment among and before men.' The idea of being 'in Christ,' in vital union with Him, is also implied. Confession is the first act of faith; but confessing Christ must not be confounded with confessing a particular creed about Christ framed by men. — **Him will I also confess.** 'I' emphatic; Christ is the Supreme Judge, even in the presence of His heavenly Father, where He is the Advocate of His people (1 John ii. 1). The time is not indicated, but it will be publicly done.

Ver. 33 solemnly repeats the same thought, applying it to those who deny Him before men. Alford: 'The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in acts is denied. The Apostle who confessed Him even to death will be confessed.' We 'confess' Christ by every genuine and earnest testimony for Him; we deny Him by every unchristian deed.

Ver. 34. **Think not,** as you naturally might. — **To send** (lit., 'cast') **peace on the earth.** The immediate result (and purpose, too, since with God and Christ results are all purposes) was not peace, by external means. — **I came not to send peace, but a sword.** He was revealed 'that He might destroy the works of the devil' (1 John iii. 8); the inevitable result of His coming into a world lying under the wicked one, is strife. There is probably an allusion to His own sufferings and death, more fully brought out in ver. 38. He gave up His own life to the sword He sent. Yet the sword which Christ sends brings true peace, while the false peace, which men expect ('think not'), brings in eternal warfare. The 'peace on earth' of which the angels sang (Luke ii. 14) is not earthly peace, but God's peace among God's chosen ones.

Ver. 35. A quotation (or reminiscence) from Micah vii. 6, which contains the same general thought of wars and sorrows ushering in the kingdom of peace. The sword shall enter into the family. The conversion of individual members to Christ will cause variance. Domestic peace, the highest earthly peace, is thus disturbed by peace with God through Christ. It is supposed that the terms: **a man** (*i.e.*, 'a son' in this case), **a daughter, a daughter in law** (or 'bride'), refer to those converted, 'because the younger members and the female members of households were commonly the first to embrace the gospel,' and because Christ speaks of these as 'set' by Himself.

Ver. 36, from the same prophecy, is a more general statement of the same thought. — **A man's foes.** The idea here expressed is the reverse of that stated in ver. 21.

Ver. 37. **He that loveth,** etc. Not to love

these less, but Christ more. Connection: Love to Christ may divide family ties, but is superior to family affection; because it is a love and devotion due only to a Divine being. This claim to supreme love, if made by others, would be extreme madness or intolerable presumption; from the God-man it seems natural. — **Not worthy of me.** No one is worthy of Christ; but the love Christ gives creates the love Christ claims, and is the reward for all the trials and self-sacrifices here spoken of. Hence the saying is not harsh, though deemed 'hard.'

Ver. 38. **Taketh not his cross,** etc. We may supply in thought: as I shall carry my cross. The culprit bore his own cross to the place of crucifixion. The first allusion to the mode of the death, which must have startled the Apostles, even after what had been said.

Ver. 39. **He that findeth his life, shall lose** (or 'destroy') **it,** etc. 'Life' is here used in two senses; otherwise the paradoxical statement would have no meaning at all. (Comp. chap. xvi. 25, 26.) In both clauses it means, in the first instance, the outward, earthly life, with all its pleasures and comforts; and in the second ('it') the inward, spiritual life, beginning here in faith, and to be perfected in heaven. This is the climax, in setting forth Christ as the supreme object of our affection. It is not said, that we must lose the one life in order to gain the other; nor that each one is called to make the sacrifice literally. The meaning is: Christ must be loved more than life itself, or, 'he that gains or saves his earthly life, saving it by unfaithfulness, shall lose his heavenly life; but he that loses his temporal life by faithfulness, shall find eternal life.' The standard is not too high. He gave His life *for us*, and therefore asks us to give our lives *for Him;* He gives His life *to us*, so that we can give our lives both *to* and *for Him*.

Ver. 40. **He that receiveth you, receiveth me.** The concluding verses convey one appropriate thought, similar to that of vers. 24, 25: Christ's disciples are identified with Him. Notwithstanding all the opposition and sundering of family ties, just set forth, Christ's people carry true peace with them, bearing Him and His blessing to all who receive them. The reception is not merely a welcome of the disciples to the house, but of their message to the heart. The language is not entirely figurative. Those who welcome the men, are most apt to welcome the truth they bear, and thus the Master they represent. — **He that receiveth me, receiveth him that sent me,** *i. e.*, God. Receiving the servant of Christ is receiving God. Comp. John xvii. 21, 23, xx. 21. Applicable to all true Christians.

Ver. 41. **In the name of a prophet,** *i. e.*, 'because he is a prophet,' the original implying an inward impulse of love toward the object. The prophet may be unworthy, but the love and the regard arise from the relation to Christ implied in his office. — **A righteous man,** *i. e.*, a Christian, one righteous through and in Christ; the usual meaning among Christians when this Gospel was written. — **Shall receive a prophet's reward — a righteous man's reward.** The reward they receive (not the reward they can give) on the principle of identification through love.

Ver. 42. **One of these little ones.** Either the disciples, or children, who were present. The former is preferable. An allusion to their weakness in themselves as they went out on their mission. — **A cup of cold water only.** The smallest kindness. — **In the name of a disciple,** 'because he is a disciple,' out of love to Christ His master. — **Verily I say unto you.** A solemn declaration that for such an act, **he shall in no wise lose his reward.** Not as before, the reward a disciple receives, but a reward due to himself, measured, not by our estimate of the act, but by God's. In His sight it may be more worthy than the great benefactions which the world applauds. — Thus those who went out to persecution, to cast a sword into the world, to be hated of all, and holding loosely to their lives for Christ's sake, bestowed blessings by their very presence, and He who numbered the hairs of their head, treasured up every act and look of kindness given them for their Master's sake.

Chap. xi. 1. This verse probably belongs to this section, since it is entirely disconnected from ver. 2. — **He departed thence.** He continued His own labors as before, the Apostles being merely helpers. 'Thence,' *i. e.*, from the place where the discourse was delivered, probably in the neighborhood of Capernaum. — **In their cities.** This was probably the third circuit through Galilee, although some suppose it to be that referred to in Luke viii. 1–3.

CHAPTER XI. 2–19.

The Message from John the Baptist; our Lord's Answer, and the Subsequent Discourse.

2 [a]NOW when John had[1] heard [b]in the prison the works of
3 Christ, he sent two of his disciples.[2] And said unto him,
Art thou [c]he that should come,[3] or do we look for another?
4 Jesus[4] answered and said unto them, Go and shew John again[5]
5 those things which ye do hear and see: [d]The blind receive

[a] Luke vii 18–35.
[b] Chap. xiv. 3.
[c] John vi. 14; xi. 27; comp. Ps. cxviii. 26; chap. iii. 11.
[d] Is. xxix. 18; xxxv 5; xlii. 7; chap. xv. 30.

[1] *omit* had
[2] by his disciples
[3] cometh
[4] And Jesus
[5] tell John

their sight, and [e] the lame walk, the lepers are cleansed, and the
deaf hear,[6] the dead are raised up, and [f] the poor have the gos-
6 pel preached to them. And blessed is *he*, whosoever shall not
be [g] offended in me.
7 And as they departed, Jesus began to say unto the multi-
tudes concerning John, What went ye out [h] into the wilderness
8 to see?[7] [i] A reed shaken with the wind? But what went ye out
for[8] to see? A man clothed in soft raiment?[9] behold, they
9 that wear soft *clothing*[9] are in kings' houses. But what went
ye out for[8] to see? [k] A prophet?[10] yea, I say unto you, and
10 more[11] than a prophet. For[12] this is *he*, of whom it is written,
[l] Behold, I send my messenger before thy face, which[13] shall
11 prepare thy way before thee. Verily I say unto you, Among
them [m] that are born of women there hath not risen a greater
than John the Baptist: notwithstanding, he that is least[14] in
12 the kingdom of heaven is greater than he. And [n] from the days
of John the Baptist until now the kingdom of heaven suffereth
13 violence, and the violent take it by force. [n] For all the prophets
14 aud the law prophesied until John. And if ye will[15] receive *it*,
15 this is [o] Elias, which was for to come.[16] [p] He that hath ears to
hear, let him hear.
16 But [q] whereunto shall I liken this generation? It is like
unto children sitting in the markets,[17] and calling[18] unto their
17 fellows, And saying,[19] We have piped unto you, and ye have
not danced; we have mourned unto you, and ye have not la-
18 mented.[20] For John came [r] neither eating [s] nor drinking, and
19 they say, [t] He hath a devil.[21] The Son of man came eating and
drinking, and they say, Behold a man gluttonous,[22] and a wine-
bibber, [u] a friend of [v] publicans and [v] sinners. But wisdom is
justified of her children.[23]

[e] Is. xxxv. 6.
[f] Is. lxi. 1; Luke iv. 18.
[g] Is. viii. 14, 15; chaps. xiii. 21, 57; xxiv. 10; xxvi. 31; Mark vi. 3.
[h] Chap. iii. 1; Luke i. 80.
[i] Eph. iv. 14.
[k] Chaps. xiv. 5; xxi. 26; Luke i. 76.
[l] Mal. iii. 1; Mark i. 2.
[m] Job xiv. 1
[n] Luke xvi. 16.
[o] Mal. iv. 5; chap. xvii. 10–13; Mark ix. 11–13; Luke i. 17; comp. John i. 21.
[p] Chap. xiii. 9, 43; Mark iv. 9, 23; vii. 16; Luke viii. 8; xiv. 35; Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; xiii. 9.
[q] Mark iv. 30; Luke xiii. 18, 20.
[r] Chap. iii. 4.
[s] Luke i. 15.
[t] John vii. 20.
[u] Chap. ix. 11.
[v] Chaps. v. 46, 47; xviii. 17; xxi. 32; Mark ii. 15, 16; Luke v 30; xv. 1.

[6] and the [7] to behold, *or* gaze at [8] *omit* for
[9] raiment (*in italics*) [10] But wherefore went ye out? To see a prophet?
[11] much more [12] *omit* For [13] who
[14] *literally* lesser [15] are willing to [16] he is Elijah, that should come
[17] market-places [18] who call [19] And say
[20] We piped unto you, and ye did not dance; we wailed, and ye did not mourn [21] demon
[22] gluttonous man [23] And wisdom was justified by her works.

INTRODUCTORY NOTE. The sending out of the Twelve probably called into open manifestation the opposition of the Pharisees: hence Matthew groups the events indicating this hostility, without regard to chronological order. The Twelve were not sent forth until after the period covered by chaps. xi.–xiii. The account of the message from John precedes, because the course of conduct which aroused hostility in the Pharisees had awakened hesitation on the part of John (or at least of his disciples).

Ver. 2. **Now when John heard in the prison** (according to Josephus, the fortress of Machaerus, situated on the border of Perea near the desert; next to Jerusalem the strongest fortress of the Jews) **the works of Christ.** According to Luke (vii. 18), John's disciples had told him of such miracles as the raising of the widow's son in Nain. 'Christ,' or 'the Christ.' As Matthew uses this form nowhere else, it is likely that the disciples of John had thus spoken of our Lord, meaning: the one John announced as the Messiah.—**He sent by his disciples.** This is the correct reading. 'Two' is borrowed from Luke vii. 19.

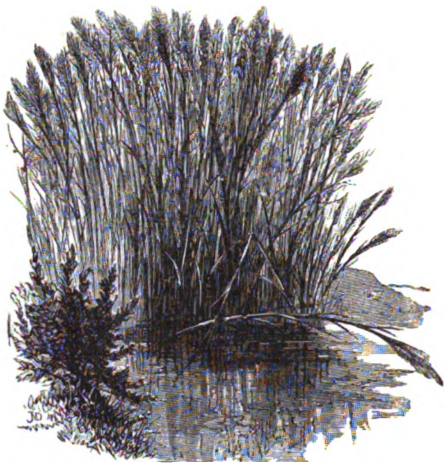
Ver. 3. **Art thou he that cometh,** *i. e.*, the Messiah, **or do we look for another.** Explanations: (1) John was temporarily in depression and doubt, respecting the slow and unostentatious mode of Christ's manifestation, and the true nature of his kingdom. (2) John's disciples (not himself) were in doubt, and he sent them to be instructed; the opinion of some of the Fathers. This saves John's orthodoxy at the expense of his morality. There is no more evidence of doubt in their case than in that of John. Besides the answer was addressed to John. (3) John was prompted by impatient zeal, and wished to call forth from Jesus a public declaration of His Messiahship. But this would have been even worse than doubt. (4) John wished to learn with certainty whether this worker of miracles was the one he had baptized. This is opposed by the phrase 'works of the Christ' (ver. 2). The first view is preferable. The Bible does not represent the saints as free from imperfection and doubt. Elijah, the prototype of John, had his season of despondency. John was at least disappointed, and may have sent this message, hoping for something to strengthen his own faith, hoping perhaps that he would be set free to see the coming of the kingdom of heaven, and that judgment would come upon the wicked ruler and court from whom he suffered; and yet doubting because these hopes had not been realized long before.

Ver. 4. **Go and tell John, etc.** Our Lord sends a message to John, but does not instruct his disciples.

Ver. 5. **The blind receive their sight,** or 'see again.' The word means this when applied to the blind. In other cases, 'to look up.'—**The dead are raised up.** The raising of the daughter of Jairus probably took place afterwards, but the miracle in Nain certainly preceded. — **The poor have the gospel preached to them.** The 'poor' in spirit are included. This is the climax. Spiritual deliverance was the greatest miracle. The answer (comp. Is. xxxv. 5; lxi. 1) means: 'I do great things in physical healing, but my greatest work is the spiritual healing I bring: do not then expect some wonderful temporal victory, but be content with the thought that I as Messiah am doing my appropriate and most glorious work.' The reference to the Old Testament prophecy would give John both testimony and instruction. Even our Lord answers doubt out of the Scriptures.

Ver. 6. **And blessed is he,** etc. This recalls Is. viii. 14.—**Offended,** *i. e.*, 'made to stumble.' This does not upbraid, but cautions, implying that Christ knew best what to do in His kingdom. Result of the message: we may well believe that John was not taken away as a martyr to righteousness without having his faith restored. His disciples, after his death and burial, 'came and told Jesus' (Matt. xiv. 12).

Ver. 7. **And as they departed.** In Luke vii. 24–35, we find an almost exact parallel to vers. 7–19. The comment follows at once, to uphold the character of John, which might have been undervalued in consequence of his message. But he is not praised in the presence of his disciples. — **The multitudes.** The great influence of John appears from the fact that our Lord thus appeals to a mixed crowd. — **What went ye out into the wilderness.** Comp. chap. iii. 1–5. — **To behold,** or 'gaze at.' As if at some curious spectacle. Popularity is very often due to curiosity, even in the case of an earnest and faithful preacher. — **A reed shaken by the wind?** Reeds are abundant on the lower banks of the Jordan. The meaning is not, simply, you did not go without a motive, but he whom you went to see was not a fickle, wavering character. Probably an **allusion** to John's doubt.



Syrian Reeds.

Ver. 8. **But what:** 'if it was not that, what was it,' etc.—**A man clothed in soft raiment?** An allusion to the coarseness of John's clothing (chap. iv. 3). — **Behold.** This is equivalent to, 'oh no, such are not found in the wilderness.'—**In kings' houses;** not in kings' prisons. An allusion to the courtiers about Herod Antipas. John was not a flatterer nor had he drawn back from his testimony to Jesus to escape from prison or from any selfish motive. Thus our Lord defends His forerunner from the suspicion of the multitude.

Ver. 9. **To see a prophet?** To this the crowd would answer 'yes' (comp. ch. xxi. 26). But our Lord adds, **Yea,** most certainly, **I say unto you,** I who can speak with authority on the subject, **and much more than a prophet.** John saw and pointed out Him whom the prophets only predicted, and he was himself the subject of prophecy.

Ver. 10. **It is written.** Malachi iii. 1. The last of the prophets had foretold of John. His office as forerunner of Christ made him greater than them all.—**Behold I send my messenger before thy face;** etc. The original prophecy is: 'Behold I send my messenger before *my* face,' etc. (The latter part of the verse contains a direct reference to the Messiah.) Here, and in Mark i. 2, Luke vii. 27, it is changed into a promise of God *to* Christ. Our Lord on His own authority (ver. 9: 'I say unto you'), applies the phrase, 'my messenger,' to John, and the word 'thy' to Himself, thus appropriating a pronoun referring to God. Comp. His discourse on a previous occasion (John v. 17–47), in which He refers to His relation to the Father, to John, and to the Old Testament prophets.

Ver. 11. **Verily I say unto you.** Only *One* could thus speak concerning the greatest 'born of women.'—**There hath not risen;** been raised into prominence by God. — **Born of women.** Among mankind in general. Christ was 'born of a woman' (Gal. iv. 4), but this differs from the phrase here used as 'Son of man' does from

'men.'—**A greater.** No one, patriarch or prophet, king or priest, was greater; for John was the forerunner of Christ. Relation to Christ is the true measure of greatness.—**But he that is least,** lit. 'less,' either less than John or less than others. The latter seems preferable, and is really equivalent to 'least.'—**In the kingdom of heaven,** *i. e.*, the new dispensation of grace which Christ introduces. Not 'in the preaching of the kingdom of heaven.' John on the threshold of the kingdom, was in position the greatest of all Old Testament prophets and saints, but the least Christian, being in the kingdom, is as to position (not personal merit) greater than he. Those *born* of the Spirit are greater than the greatest born of women. The relation to Christ is still more intimate, and that determines the relative greatness. John is regarded as still outside the kingdom into which he may have afterwards entered. If 'less' be understood as meaning 'less than John,' then the reference is to relative position, *i. e.*, one lower in position or dignity in the kingdom of heaven is greater than John, who occupied the highest place in the old dispensation. But this is indefinite. The Fathers referred 'He that is less' to Christ, but Christ is not in the kingdom (the kingdom is in Him), and such a comparison is scarcely admissible after the application of prophecy made in ver. 10.

Ver. 12. **And from the days of John the Baptist until now.** A period of not much more than a year, it is supposed.—**The kingdom of heaven suffereth violence,** or 'is assaulted by storm' (in a good sense, referring to the excitement and earnest endeavor awakened in the brief period since John appeared), **and the violent** (those making the effort) **take it by force** (actually succeed in entering in). Although John belonged to the old economy, the new ('the kingdom of heaven') was already on earth, and the first evidence of its coming was the preaching of John and the excited interest it had aroused. This is in praise of John, but designed especially to convey the idea that a new era had already dawned, which deserved the endeavor that had been aroused. Some, with less ground, suppose John and Christ to be referred to by 'the violent.' The verse states a historical fact, suggesting that earnest endeavor is necessary in order to enter the kingdom of heaven.

Ver. 13. **For.** A proof of the coming in of the new era.—**All the prophets and the law,** *i. e.*, the whole Old Testament.—**Prophesied.** Only 'prophesied.' 'The law' is also a prophecy, even its ceremonies point to Christ.—**Until John.** Including him as the last of the series, still belonging to the old dispensation, but closing its prophecy, when he ushered in the Messiah. The joining of John with the prophets is a further support of his high position.

Ver. 14. **And if ye are willing to receive it.** The Jews expected that Elijah would rise from the dead, hence many would not receive it. The popular notions on the whole subject of prophecy were incorrect; for in the day of fulfilment our Lord thus prefaces an explanation.—**He is Elijah,** etc. Mal. iv. 5, applied to John before his birth by the angel Gabriel (Luke i. 17). Not the entire fulfilment of the prophecy, for John himself (John i. 21) said he was not Elijah, and our Lord afterwards intimated that another coming of Elijah is to be expected (Matt. xvii. 11).

Ver. 15. **He that hath ears to hear,** etc. This usually follows an important statement, intimating that he who has the discernment to understand will find the deeper meaning. Here it suggests: Christ meant more than that John was Elijah, that he Himself was the Messiah. Then, as now, properly to understand the Scriptures was to know Christ. The comparison which follows intimates that few would 'receive' the truth respecting John, or have 'ears to hear' the glad news of the Messiah's presence.—If John wished our Lord to declare Himself, his wish was granted, but the revelation was, as always, only to those who really sought to know Christ.

Vers. 16–19 contain parallels and contrasts as in Hebrew poetry. In Luke the poetic form is even more marked.

Ver. 16. **This generation,** *i. e.*, the people then living in Judea.—**Children,** etc. These children are represented as idling in public places, **sitting in the market-places.**

Ver. 17. One set of children is represented as having invited another set to play, first in a mock wedding and then in a mock funeral, but the latter would not join them. Explanations: (1) The children calling, represent John and Jesus, but these two earnest preachers would not be likened to idling, petulant children, and in that case the 'mourning' ought to precede the 'piping.'—(2) Those who will not play represent the two preachers, but this is opposed to the word 'fellows' or 'companions' in ver. 16, as well as to the parallel passage in Luke (vii. 32), where the children are spoken of as 'calling to one another.' All the children were petulant. (3) The simplest view: The whole company of children represent the Jews, engaged in the childish pursuits of amusement and showing disagreement, discontent, and petulance. With these 'children' the children of wisdom are contrasted (Luke).

Ver. 18. **For.** An evidence of the petulant spirit (so ver. 19).—**John came neither eating nor drinking.** He came as a prophet, and living in a peculiar manner, 'neither eating bread nor drinking wine' (Luke vii. 33); 'his meat was locusts and wild honey' (chap. iii. 4).—**And they say, He hath a demon.** A demon of melancholy; hé is a fanatic.

Ver. 19. **The Son of man.** Peculiarly appropriate here, where our Lord speaks of Himself, as appearing in His exalted mission, **eating and drinking,** like all other men; going to places of festivity, such as the wedding at Cana, the feast at the house of Levi, identifying Himself with men in their ordinary life.—**Behold.** Those who cried out against austerity objected also to a teacher of righteousness, who showed himself thoroughly human in social life.—**A winebibber.** Our Lord used wine, as those about Him did. There was nothing singular in His social habits as the Son of man. But the generation which had denounced asceticism in John, at once magnified this into a crime.—**A friend of publicans and sinners.** Thoroughly worldly people seek to parry the claims of spiritual truth by assailing its teachers, in childish petulance, with such contradictory accusations, extending their criticisms to dress, food, expression of countenance, cut of the beard and parting of the hair. Much time has been wasted in trying to satisfy those 'sitting in the markets' and playing there. Those who hate the truth will hate its representatives and will never understand their principles, or be satisfied with their practice. To our own Master we stand or fall.—**And,** or, 'and yet,' in opposition to this

childish conduct, **Wisdom,** the wisdom of God, personified here as in the Book of Proverbs, **was justified**; not 'is,' nor 'will be.'—**By**, or 'from,' **her works.** The common reading here is borrowed from Luke vii. 35: 'by all her children.' The general sense is the same; here the reference is to the *actions* of these children of wisdom. The judgments of the world are childish, those of the children of wisdom are childlike, in humility and faith, and their 'works' correspond. The result in their case has justified the wisdom of God's method. Some, however, refer the clause to the Jews, either in solemn irony (claiming to have wisdom, their works should justify it), or implying that their contradictory judgments confuted each other and thus confirmed 'wisdom.'

CHAPTER XI. 20–30.

Denunciation of Judgment on the Cities of Galilee, followed by a striking Ascription of Praise and a tender Invitation.

20 THEN began he to upbraid the cities wherein most of his
21 mighty works were done, because they repented not: [a] Woe
unto thee, Chorazin! woe unto thee, [b] Bethsaida! for if the
mighty works, which were done in you, had been done in [c] Tyre
and Sidon, they would have repented long ago [d] in sackcloth
22 and ashes. But I say unto you, It shall be more tolerable for
23 Tyre and Sidon at [1] the day of judgment, than for you. And
thou, [e] Capernaum, [f] which art exalted unto heaven, shalt [g] be
brought down to hell: [2] for if the mighty works, which have
been done in thee, had been done in Sodom, it would have re-
24 mained until this day. [h] But I say unto you, That it shall be
more tolerable for the land of Sodom in the day of judgment,
than for thee.
25 [i] At that time [3] Jesus [k] answered and said, I thank thee, O
[l] Father, Lord of heaven and earth, because [m] thou hast hid [4]
these things from the wise and prudent, and hast [n] revealed [5]
26 them unto babes. Even so, [6] Father; for [7] so it seemed good [8]
27 in thy sight. [o] All things are [9] delivered unto me of my
Father: and no man knoweth the Son, but [10] the Father;
neither knoweth any man the Father, [p] save the Son, and *he* to
whomsoever the Son will [11] reveal *him.*
28 [q] Come unto me, all *ye* that labour and are [r] heavy laden, and I
29 will give you rest. Take my yoke upon you, and [s] learn of me;
for I am [t] meek and lowly in heart: and [u] ye shall find rest unto
30 your souls. For [v] my yoke *is* easy, and my burden is light.

[a] Luke x. 13–15.
[b] John i. 44.
[c] Chap. xv. 21; Mark iii. 8; Luke vi. 17.
[d] Jonah iii. 6.
[e] Chap. iv. 13; Luke iv. 23, 31.
[f] Comp. Gen. xi. 24; Is. xiv. 13.
[g] Is. xiv. 15 Ezek. xxvi. 20; xxxi. 14; xxxii. 18, 24.
[h] Chap. x. 15.
[i] Comp. Luke x. 21, 22.
[k] Chaps. xvii. 4; xxii. 1; Acts x. 46.
[l] Luke xxiii. 34; John xi. 41; xii. 27, 28.
[m] Job xxxvii. 24; 1 Cor. i. 19–27.
[n] Ps. viii. 2; chap. xxi. 16.
[o] Chap. xxviii. 18; John iii. 35; xiii. 3; xvii. 2; 1 Cor. xv. 27.
[p] John vii. 29; viii. 19; x. 15; xvii. 25.
[q] John vii. 37.
[r] Comp. Luke xi. 46.
[s] John xiii. 15; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii 6.
[t] Zech. ix. 9; 2 Cor. x. 1; Phil. ii. 7, 8.
[u] Jer. vi. 16.
[v] 1 John v. 3.

[1] in [2] Shalt thou be exalted unto heaven? thou shalt go down unto hell, *or* Hades. [3] season [4] that thou didst hide [5] and reveal [6] yea [7] *or* that [8] it was well-pleasing [9] were [10] save [11] willeth to

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CONTENTS. This section is a continuation of the preceding discourse. The comparison between the children of 'this generation' and 'wisdom' which is justified by her works, is, on the one hand, sharpened into a declaration of judgment against the unrepentant cities He had visited, and, on the other, expanded into a thanksgiving, a declaration of His own exalted position, and a tender invitation. The connection with what precedes is obvious, and also the relation of the two parts. The thoughts of vers. 21–24 were uttered again at the sending out of the Seventy (Luke x. 12–15).

— The authoritative tone of vers. 21–24, the declaration of what would have taken place, the positive statement of what will occur at the judgment, form a contrast to the tenderness of vers. 25–30. But both parts coincide with our Lord's character of holy love. The authority to invite involves the authority to denounce; the willingness to bless implies the curse of those who would not be blessed; the praise of the Father's good pleasure befits the Son who reveals Him.

Lessons: In the sight of Christ, one rejecting Him in the midst of light is worse than a heathen; offers of grace and threats of judgment are proportionate; faithful preaching makes the faithless hearer more guilty; pride hardens even more than impurity. The thought of persistent sin leads our Lord to His Father, yet in thanksgiving; 'So it was well-pleasing,' the comfort of God's adopted children, taught them by the Only Begotten; the authority of the Son the security for our rest in Him; the declaration of His ability to bless followed by a declaration of His willingness (see further on the verses).

Ver. 20. **Then began he.** Probably 'pointing to a pause or change of manner of our Lord.' — **To upbraid.** Often used of men in a bad sense, here, implying moral disapproval and righteous indignation. — **Wherein most of his mighty works were done.** Probably only the smallest part of our Lord's miracles are detailed by the Evangelists (comp. John xxi. 25). We have no account of any miracles in 'Chorazin' and 'Bethsaida' (ver. 21). — **Because they repented not.** The object of the miracles was to lead to repentance.

Ver. 21. The places of less importance come first. — **Chorazin.** Mentioned only here and Luke x. 13. Probably identical with the ruins of Kerazeh. — **Bethsaida.** A city of Galilee (John xii. 21); the home of Peter, of Andrew, and of Philip (John i. 44; xii. 21). Mark mentions the name twice (vi. 45; viii. 22). In one instance the reference to a place on the eastern shore is obvious. Views: (1) The ancient view: but one place, namely, on the western shore. This involved difficulty in explaining Mark vi. 45. (2) The usual modern view: two places, namely, 'Bethsaida of Galilee' on the western shore; 'Bethsaida Julias' on the eastern shore. (3) The latest and best view: One place situated at the northern end of the lake on both sides of the inlet, hence partly in Galilee, and yet on the site of Bethsaida Julias and the eastern shore of the lake. So Dr. Thomson. See notes on Mark vi. 45. — **Tyre and Sidon.** Ancient Gentile cities in existence at that time, The corruption of these places had been spoken of ages before by the prophets. — **They would have repented.** Our Lord claims knowledge of contingent spiritual events. — **Long ago.** Either, the cities would have changed their character in ages past, or the present inhabitants would have repented speedily. — **In sackcloth and ashes.** The symbol of mourning and repentance (comp. Jonah iii. 5–9, on the repentance of Nineveh). The costume of mourners resembled a sack with holes for the arms, and it was usual to strew ashes upon the head.

Ver. 22. **But I say unto you, It shall be more tolerable,** etc. An authoritative judgment as to the measure of human responsibility. The final decision **in the day of judgment** would be His also.

Ver. 23. **Capernaum, shalt thou be exalted unto heaven?** The correct reading is a question anticipating a negative answer: Nay, thou shalt go down, etc. The place, as the centre of our Lord's activity, enjoyed special privileges. In wealth Capernaum could not be compared with Sodom; its lofty situation is uncertain, hence a reference to this is doubtful. — **Shalt go down unto hell,** or **Hades,** the 'place of the dead,' not the place of future punishment. A figure of spiritual destitution and desolation, as 'heaven' represented privilege. Nothing positive about 'Hades' can be inferred from this verse, though it certainly hints at a disembodied state between death and the resurrection, which differs from 'hell,' where both 'soul and body' are punished (x. 28). Temporal judgments have been linked with the spiritual degradation here predicted; the very sites of these cities are disputed. — **Sodom** (compare its history in Genesis, chaps. xiii.–xix.) was the synonyme for wickedness. — **Remained until this day.** As it was the oldest city of importance in Palestine, the language is the more striking.

Ver. 24. A future judgment is referred to, since our Lord speaks of what *shall take place* with regard to Sodom, which had been so long destroyed. The inhabitants had not been annihilated.

Ver. 25. **At that season.** Probably immediately after the denunciation just recorded. — **Answered.** Not necessarily to an oral question, nor even to the thoughts of the listeners. The ascription of praise seems rather an answer to His Heavenly Father. — **I thank thee,** 'I fully confess, thankfully acknowledge the justice of thy doings.' — **O Father, Lord of heaven and earth.** Christ addresses God as His 'Father,' not as His 'Lord.' There are four instances of such public address of our Saviour to His Father; in each case resulting from deep emotion. Here the cause was the impenitence of 'His own' people. The term, 'Lord of heaven and earth,' is peculiarly appropriate, since He was about to mention another evidence of God's sovereignty. — **That thou didst hide these things,** *i. e.*, the character and saving work of Christ, but including the condemnation of the proud, the saving of the humble, and the righteousness and mercy of God as thereby displayed; for the revelation of all these things centres in the revelation of Christ to the believing heart. God hides such things only in just judgment, and the exercise of His justice is rather a leaving of the sinner to the natural result of his sin. — **The wise and prudent,** according to a worldly estimate; in this case, Pharisees and proud Jews. Those most learned and sagacious in all earthly things often cannot understand the simplest truths of Christianity. They are hid from them, by God indeed, but through their own pride. Merely intellectual culture usually leads to pride, which is the greatest hindrance in learning moral and religious truth. — **Reveal them.** These things are revealed in general to men in the Gospel, but also, through this, revealed to individuals. — **Unto babes.** Those despised by the world, because often ignorant of what it values, or considered 'babes,' because they believe like little children what their Heavenly Father reveals to them.

Ver. 26. **Yea, that it was well-pleasing in thy sight.** Praise for His 'good pleasure' which involves His wisdom, prudence, and goodness. When men deny these qualities or we cannot fully

perceive them, we may still praise His 'good-pleasure,' as our Master did.

Ver. 27. **All things**, whether of judgment or salvation, of hiding or revealing. — **Were delivered unto me by my Father.** 'All things were by the Father brought into connection with, and subordination to the economy instituted by Christ.' His power as King extends over both, the lost and saved. — **And no one knoweth the Son but the Father**, etc. This great mystery of Christ's power over all things rests upon the greatest of mysteries, the person of Christ, the Son, as related to the Father, a mystery thoroughly known (as the Greek word means) only to the two parties, the Father and the Son. — **And he to whomsoever the Son willeth to reveal it.** The Son is the Revealer of this mystery, and about it all revelation centres, not only written revelation, but the revelation made to our hearts. This verse, the genuineness of which is not disputed, contradicts the notion that the view of the Person of Christ presented in the fourth Gospel is different from that of the three others. To know God men need a revelation from this lowly Saviour. The same pride still refuses it. John the Baptist had said this of Christ (John iii. 35), and now Christ says it Himself in a discourse which began in a defence of the Baptist.

Ver. 28. **Come unto me.** Christ now shows first of all His *willingness* (comp. ver. 27) in this invitation. — **All ye that labour**, etc., 'all the laboring and the burdened.' A figurative description of men seeking to become holy by external acts of righteousness. The immediate reference is to the Jews struggling to obtain deliverance through the law, and oppressed by the yoke placed upon them by the Pharisaical interpretation of it. It is applicable to all men as subject to misery, actively and passively; but most directly to those conscious of sin, striving to make themselves better, or sinking under a sense of their guilt. — **And I will give you rest.** 'I' is emphatic; other teachers lay burdens on you, I am *able*, as well as willing, to end your useless labor and remove the crushing burden.

Ver. 29. **Take my yoke upon you.** The Jews called the law a '*yoke*.' Our Lord here refers to His rule, doctrine, and leadership. — **And learn of me.** Either, take pattern from me, or as the context suggests, become my disciples. — **For I am meek and lowly in heart**, not in appearance merely, as the scribes. Humility is the first requisite in learning of God. The 'meek and lowly' One can teach us this first lesson. The lowliness seems the greater from the language of ver. 27. — **And ye shall find rest unto your souls.** Rest of soul is the true aim; we must seek it, and seek it from Christ. 'Man is made for Christ, and his heart is without rest, until it rests in Him.'

Ver. 30. **For my yoke is easy** (wholesome) **and my burden is light.** The 'yoke' answers to those 'laboring;' the 'burden' to those 'heavy laden.' Christ does not promise freedom from labor and burdens, but promises that we shall be so changed as to find them 'wholesome' and light. Christ indeed demands a righteousness exceeding that of the Scribes and Pharisees, and teaches us that there is a depth of meaning in the law, which our consciences did not perceive; yet He says that His yoke, His requirements, are wholesome, and His burden, oftentimes a cross, is light! One who goes to Christ to find rest for his soul, obtains from Him peace of conscience and power to obey. We go to Him as a teacher meek and lowly in heart; the first lesson learned is, to humbly and penitently take from Him what we need. What He has done *for us* secures pardon, what He does *in us* gives power. The Teacher of the highest morality could only fulfil these promises by becoming an actual Saviour from sin; that He can and will save is the ground tone of the whole passage. Saved by Him, indeed, as Augustine says, the yoke is like the plumage of the bird, — an easy weight enabling it to soar heavenward.

CHAPTER XII. 1-21.

Two Sabbath-day Discussions; Our Lord retires in consequence of the Hostility of the Pharisees.

[a] AT that time Jesus went on the sabbath day through the
corn;[1] and his disciples were a hungered,[2] and [b] began to
2 pluck the ears of corn,[3] and to eat. But when the Pharisees
saw *it*, they said unto him, [c] Behold, thy disciples do that which
3 is not lawful to do upon the sabbath day.[4] But he said unto
them, Have ye not read [d] what David did, when he was a hun-
4 gered,[2] and [e] they that were with him; How he entered into the
house of God, and did eat [f] the shewbread, which was not lawful
for him to eat, neither for them which[5] were with him, [g] but only
5 for the priests?[6] Or have ye not read [h] in the law, how that on

[1] grain-fields [2] hungry [3] pluck ears of grain
[4] *omit* day [5] that [6] save for the priests alone?

[a] Mark ii. 23-28; Luke vi. 1-5.
[b] Deut. xxiii. 25.
[c] Comp. ver. 10; Luke xiii. 14; xiv. 3; John v. 10; vii. 23; ix. 16.
[d] 1 Sam. xxi. 6.
[e] Comp. 1 Sam. xxi. 1, 2.
[f] Exod. xxv. 30; Lev. xxiv. 5-8.
[g] Lev. xxiv. 9.
[h] Num. xxviii. 9, 10; Comp. 1 Chron. ix. 32; John vii. 22, 23.

the sabbath days[7] the priests in the temple profane the sabbath,
6 and are blameless? But I say unto you, [i] That in this place is — i Vers. 41, 42 comp. Hag
7 *one* greater than the temple.[8] But if ye had known [k] what *this* — ii. 9; Mal. iii. 1.
meaneth, [l] I will have mercy, and not sacrifice, ye would not — k Chap. ix. 13 l Hos. vi. 6.
8 have condemned the guiltless.[9] For the Son of man is Lord
even of the sabbath day.[10]
9 And when he was departed thence, he [m] went[11] into their syna- — m MARK iii. 1-6; LUKE
10 gogue: And, behold, there was a man which had *his* hand — vi. 6-11.
[n] withered.[12] And they asked him, saying, Is it lawful to heal on — n John v 3
11 the sabbath days?[7] that they might accuse him. And he said
unto them, What man shall there be among[13] you, that shall
have one sheep, and if it[14] fall into a pit on the sabbath day,
12 will he not lay hold on it, and lift *it* out?[15] [o] How much then — o Comp. chap.
is a man better then a sheep? Wherefore[16] it is lawful to do — x. 31.
13 well on the sabbath days. Then saith he to the man, Stretch
forth thine hand. And he stretched *it* forth; and it was re-
stored whole, like[17] as the other.
14 Then the Pharisees went out, and held a council[18] against him,
15 how they might destroy him. But when Jesus knew *it*, he
[p] withdrew himself[19] from thence: and [q] great multitudes[20] fol- — p Mark iii. 7; see chap. x.
16 lowed him, and he healed them all. And [r] charged them that — 23. q Chap. xix. 2
17 they should not make him known: That it might be fulfilled — r Mark i. 25; iii. 12; viii
18 which was spoken by Esaias[21] the prophet, saying, [s] Behold — 30; Luke iv. 41; ix. 21.
my servant, whom I have chosen;[22] my beloved, [t] in whom my — s ISA. xlii. 1-3. t See chap. iii.
soul is well pleased: [u] I will put my Spirit upon him, and he — 17. u Comp. Is.
19 shall shew[23] judgment to the Gentiles. He shall not strive, nor — lxi. 1; Luke iv. 18; John
20 cry; neither shall any man[24] hear his voice in the streets. A — iii. 34.
bruised reed shall he not break, and smoking flax shall he not
21 quench, till he send forth judgment unto victory. [v] And in his — v Comp. Is.
name shall the Gentiles trust.[25] — xlii. 4.

[7] day [8] that which is greater than the temple is here
[9] blameless [10] Lord of the Sabbath
[11] And he departed thence and went [12] having a withered hand
[13] of [14] this [15] raise it up
[16] so then [17] *omit* like [18] took counsel
[19] And Jesus knowing it withdrew [20] many
[21] Isaiah [22] chose [23] proclaim
[24] one [25] hope

CHRONOLOGY. Mark and Luke place the events of this section just before the *choice of the Twelve*, which occurred during our Lord's retirement. The season of the year may have been April, at which time the barley would be ripe. It has been inferred from Luke's account (vi. 1: 'second Sabbath after the first,') that the second Sabbath was in the second week after the passover; but this is not even probable (see Luke). The supposition that a Passover intervened at this time, rests mainly on that phrase, which is rejected by many modern critics. It seems quite certain that the Sermon on the Mount had not yet been delivered; also that the controversy in regard to the Sabbath had already begun (John v. 16) at Jerusalem. The connection of thought seems to have occasioned the order of Matthew. The easy yoke of Christ and the burden laid upon the people by the Pharisees are strikingly illustrated by the conduct of the latter; the sovereignty He claimed (chap. xi. 27) is exemplified by His words respecting the temple and the Sabbath.

THE SABBATH CONTROVERSY. The misunderstanding of our Lord's teachings in regard to

Sabbath observance arises mainly from overlooking the circumstances in which He spoke. (1) The observance of the Sabbath had been the great outward mark of distinction, while the Jews were in exile; the strict observance of it afterwards became an expression of national Jewish feeling. As spirituality decreased, formality increased; during our Lord's ministry the Fourth Commandment was made the basis of over refined distinctions and petty minutiæ. Here then was the stronghold both of Jewish exclusiveness and Pharisaical formalism. To this our Lord must be antagonistic. (2) The Sermon on the Mount was delivered *after* these Sabbath controversies. This is one reason for the omission of any reference to the Fourth Commandment in that discourse. (3) There is no evidence that the Fourth Commandment was abrogated, or that its requirements were curtailed. Our Lord's arguments are drawn either from Old Testament facts and principles, or from Jewish practice. He gave a spiritual character to the whole Decalogue, and His opposition was to the unspiritual observance of the Sabbath. To keep the Christian Sabbath as Christ would have us do it, also 'exceeds the righteousness of the Scribes and Pharisees.' (4) The two discussions, recorded by three Evangelists, point to the lawfulness and even duty of performing on the Sabbath, works of *necessity* (first Sabbath) and of *mercy* (second Sabbath). The accounts differ in a number of points: one Evangelist omitting an argument rendered prominent by another; but the principles laid down are essentially the same.

Ver. 1. **At that time,** or 'season.' Here used indefinitely. See Luke vi. 1, as to the date.—**Through the grain fields.** The grain was probably barley, which ripens in April in that region and is usually harvested in May.—**His disciples.** Not the 'Twelve' exclusively, probably including most of them.—**And began to pluck ears of grain.** Permitted by the Mosaic law (Deut. xxiii. 25). The word 'began' hints that they were interrupted by the objection of the Pharisees.

Ver. 2. **But when the Pharisees saw it.** They were lying in wait for something as a ground of opposition.—**They said unto him.** Luke represents the objection as made to the disciples, both were probably addressed.—**That which it is not lawful to do on the Sabbath.** It was lawful on other days, all admitted; but the Pharisees claimed it was not lawful on the Sabbath. Plucking grain on the Sabbath was construed by the Rabbins into a kind of harvesting. This departure from their formal legalism was magnified by the Pharisees into a breaking of God's law.

Ver. 3. **Have ye not read what David did.** All three Evangelists record this main argument against the Pharisees. The case of David (1 Sam. xxi. 1–6) was peculiarly in point. The Pharisees insisted that their mode of observing the Sabbath was needful, if a man would be a patriotic Jew and acceptable to God, but a model of Jewish piety had, according to the Scriptures, violated the law as they construed it.—**Hungry,** as His disciples had been.

Ver. 4. **The house of God.** The tabernacle at Nob.—**The shew-bread.** Twelve loaves were placed in rows upon a table in the holy place, as a symbol of the communion of God with men. They were renewed every seven days, on the Sabbath, the old loaves being eaten by the priests. David probably came on the day the old loaves were taken away, *i. e.*, on the Sabbath; which makes the case very appropriate. David did what was actually forbidden, yet hunger was a sufficient justification, much more might the constructive transgression of the disciples be justified by their hunger. Principle: Works of *necessity* have always been permitted on the Sabbath.

Ver. 5. **The priests in the temple profane the Sabbath and are blameless?** Peculiar to Matthew. On the Sabbath the priests must change the shewbread, and offer double offerings. That construction of the law which condemned His disciples, would condemn this as a profanation, yet the priests were blameless. Works of *necessity* on the Sabbath are not only permitted, but may become a *duty* (see ver. 6).

Ver. 6. **That which is greater,** not some one greater; the comparison with the temple occasions this form, although the reference is undoubtedly to Christ Himself. Argument: If the priests in the temple are authorized to profane the Sabbath (according to your view of what that means) in the performance of necessary duties, how much more can One who is the real temple of God on earth authorize His followers to do so; or, if the former are blameless, so are these who have grown hungry in following Him who is greater than the temple. This 'meek and lowly' Teacher asserts this on His own authority. Works of *necessity* become a *duty* on the Sabbath only when so declared by Christ, or as we follow Christ.

Ver. 7. **But if ye had known.** They ought to have known, professing to interpret the Old Testament.—**I will have mercy,** etc. Quoted before (chap. ix. 13), from Hosea vi. 6. Our Lord properly censures them, after defending his disciples. They did not recognize this greater temple (ver. 6), nor accept the service which God had approved; 'mercy and not sacrifice,' had they done so, they **would not have condemned the blameless** (the same word as in ver. 5).

Ver. 8. **For the Son of man is Lord of the Sabbath.** This crowning thought occurs in all three narratives. The emphasis rests on the word 'Lord.' The term 'Son of man' implies His Messiahship. The Jews admitted that the authority of the Messiah was greater than that of the law of the Sabbath, hence this declaration would serve to increase the hostility of the Pharisees. Still the more prominent idea is this: as Son of man, Head and Representative of renewed humanity, our Lord is Lord of the Sabbath. As such He has the right to change the position of the day, but the language points to a perpetuity of the institution. It implies further that a new air of liberty and love will be breathed into it, so that instead of being what it then was, a badge of narrow Jewish feeling and a field for endless hair-splitting about what was lawful and unlawful, it becomes a type and foretaste of heaven, a day when we get nearest our Lord, when we rise most with Him, when our truest humanity is furthered, because we are truly made like the 'Son of man.' See, further, on Mark ii. 27. Lange: 'Christ is Lord of the Sabbath, being Himself the personal sabbath: all that leads to Him and is done in Him, is Sabbath observance; all that leads from Him is Sabbath-breaking.'

Ver. 9. **And he departed thence.** The miracle which follows, took place on another Sabbath

(see Luke vi. 6), probably the next one.—**Went into their synagogue.** The synagogue of His opponents, probably in some important town in Galilee. Luke says He taught there, as seems to have been His habit.

Ver. 10. **A man having a withered hand.** It was not only paralyzed, but dried up. According to Luke, the right hand; the language used by Mark implies that this was the effect of accident or disease. There is no evidence that the man was aware that the Pharisees wished to make use of him to accuse Jesus.—**And they asked him,** The other accounts tell us only of their 'watching' Him, to accuse Him, and lead us to infer that our Lord, knowing their thoughts, took the first active step by calling upon the man to 'stand forth,' and that then this questioning took place.—**Is it lawful to heal,** etc. This question was put **that they might accuse him,** might find in His teaching and then in the act of mercy they expected would follow, the basis for a formal charge before the local tribunal of which they were themselves members (see ver. 14).

Ver. 11. Luke introduces the reply of this verse on another occasion. It was always appropriate under such circumstances.—**What man,** etc. Such an act of mercy to a beast was allowed and usual then; but the Rabbins afterwards (perhaps on account of this reply) forbade anything more than to 'lay planks' so that the animal could come out of itself.

Ver. 12. **How much, then, is a man better than a sheep?** Some take this as an explanation: 'Of how much more worth now is a man than a sheep!' But it is better to regard it as a question. Our Lord recognizes the superiority of man, as well as the superior claims of humanity.—**Wherefore it is lawful,** etc. (Comp. Mark and Luke.) Works of *mercy* on the Sabbath are lawful and right. Hypocrites care more for ceremonies than for their cattle, and more for their cattle than for suffering humanity.

Ver. 13. Mark tells us, that 'they held their peace,' and both he and Luke describe our Lord as looking round upon them (with anger and grief). The manner in which the healing took place gave no legal ground for a charge on account of His actions. He did not touch the man, or even command: be healed, but simply said: **Stretch forth thine hand.** The man had no power to do this, and as in the case of spiritual healing, the act of stretching forth was both the effect and the evidence of Divine power. The man's faith was manifest in his attempt to obey, and that too in the midst of such an assembly. His act was a defiance of them, and yet it was not a forbidden act, so that they could not accuse either the Healer or the healed.

Ver. 14. **Then the Pharisees took counsel against him.** 'Held a council' is almost too strong; it was scarcely a formal meeting of the local tribunal, although the consultation was attended by its members. Mark says that 'the Herodians' (or court party) joined in the plot. Some suppose that this was occasioned by the refusal of Jesus to see Herod (Luke ix. 9), but that probably occurred after this time. The hostility to John would make them ready to oppose our Lord, and open to the suggestion of the Pharisees, who were 'filled with madness' (Luke vi. 11).

Ver. 15. **Withdrew.** Not from fear, but to carry out His ministry without interruption from these plotters.—**Many.** 'Multitudes' is to be omitted. It is evident that our Lord did not wish to avoid the people.—**He healed them all,** *i. e.*, all who needed healing, possibly, including spiritual healing also. This verse seems to refer to a definite occasion, and not to be a general description of frequent withdrawals, extending over a considerable period. The very detailed account of Mark (iii. 7–12) opposes the latter view.

Ver. 16. **And charged them,** etc. Mark tells of the similar command given to 'evil spirits.' This more general prohibition was probably given to prevent a rupture between His carnal followers and the Pharisees, so early in His ministry.—**Make him known,** as the Messiah.

Ver. 17. **That it might be fulfilled,** etc. While Mark details the occurrences, Matthew only declares that the retirement of our Lord was a fulfilment of prophecy, however contrary to the popular notions about the Messiah.—**Isaiah the prophet.** (Chap. xlii. 1–4). A translation from the Hebrew, made by the Evangelist.

Ver. 18. **Behold my servant.** The Greek word means both 'son' and 'servant.' Christ as Messiah was obedient as a 'servant' and dear as a 'Son.' The latter thought comes into prominence in the next clause: **my beloved,** etc. Comp. the accounts of the baptism (chap. iii. 17) and the transfiguration (chap. xvii. 5). On the former occasion there was a direct fulfilment of the words: **I will put my Spirit upon him.—He shall proclaim judgment to the Gentiles**; announce the final judgment to the Gentiles, presenting Himself as the *Judge*. Many from Gentile regions were present at the time just spoken of (Mark iii. 8). Some understand the clause as a prediction that the gospel ('judgment') should be preached to the Gentiles. But this is not exact, and obscures the contrast in the prophecy. The Messiah is the Judge and yet meek.

Ver. 19. **He shall not strive, nor cry,** etc. Not a combatant nor a noisy declaimer in public places, but meek and retiring. (Those who refer 'judgment' to the gospel, take this verse as descriptive of the means by which it was to be extended.) There is also a contrast with 'victory' in ver. 20. He presents Himself as Judge and yet is meek; He is meek, does not strive, and yet shall be victor. The lessons are obvious.

Ver. 20. **A bruised reed,** etc. The reed is a hollow cylinder, so formed that its strength and usefulness are well-nigh lost, if it be bruised. It is also emblematic of feebleness, being easily bruised. The figure points to the state of the sinner as useless and weak, while the word 'bruised' suggests the idea of contrition. Our Lord will not reject feeble, marred but contrite, sinners.—**Smoking flax.** Threads of flax were used as wicks. The smoking resulted not from the exhaustion of the oil, but from the fault of the wick. Quenching it would be to throw it away altogether on account of its imperfection. Alford says of the two metaphors: 'A proverbial expression for, "He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner."' The former might also be referred to a contrite sinner, the latter to an imperfect believer. The Lord did not use harsh violent measures, but dealt tenderly and gently with all such—**Till he send forth judgment unto victory,** *i. e.*, till He cause His

judgment to end in victory, so that no further conflict will remain. 'Send forth' indicates great power. The gentle mode, characteristic of our Lord personally was to be characteristic of His dealings through His militant people up to the day of final decision, when the Judge shall end the conflict in final, absolute victory. The latter thought is lost, if 'judgment' is taken as meaning 'the gospel.'

Ver. 21. **And in his name shall Gentiles hope.** On the ground of what His name, as the Messiah, implies. Those to whom He presented Himself as Judge would learn to trust Him in consequence of the gentle, patient dealing just spoken of, and more fully brought out in the original prophecy. Matthew here omits part of a verse in Isaiah and paraphrases the part he retains, but without any important variation in sense.

CHAPTER XII. 22–50.

Blasphemous Accusation of the Pharisees; they afterwards seek a Sign; the nearest Relatives of Christ.

22 [a]THEN was brought unto him one possessed with a devil,[1] [a] LUKE xi. 14,
blind, and dumb: and he healed him, insomuch that the 15; comp. chap. ix. 32–34.
23 blind and dumb both spake[2] and saw. And all the people[3]
24 were amazed and said, Is not this[4] [b]the Son of David? [c]But [b] See chap. ix. 27.
when the Pharisees heard *it*, they said, This *fellow*[5] doth not [c] Mark iii. 22; see chap. x.
cast out devils,[6] but by[7] Beelzebub[8] the prince of the devils.[6] 25.
25 And Jesus [d]knew their thoughts, and [e]said[9] unto them, Every [d] See chap. ix. 4.
kingdom divided against itself is brought to desolation; and [e] MARK iii. 23–27; LUKE
26 every city or house divided against itself shall not stand: And xi. 17–22.
if Satan cast out Satan, he is divided against himself; how shall
27 then[10] his kingdom stand? And if I by[7] Beelzebub[8] cast out
devils,[6] by[7] whom do [f]your children cast *them* out? therefore [f] Comp. 2 Kings ii. 3.
28 they shall be your judges. But if I cast out devils[6] by the
Spirit of God, then the kingdom of God is come unto[11] you.
29 Or else,[12] [g]how can one enter into a strong man's house, and [g] Is. xlix. 24.
spoil his goods, except he first bind the strong man? and [h]then [h] Is. liii. 12.
30 he will spoil his house. [i]He that is not with me is against me; [i] Luke xi. 23; Comp. Mark
and he that gathereth not with me scattereth abroad.[13] ix. 40; Luke ix. 50.
31 [k]Wherefore[14] I say unto you, all manner of[15] sin and blas- [k] Comp. Mark iii. 28–30;
phemy shall be forgiven unto men: but [l]the blasphemy *against* Luke xii. 10. [l] Comp. 1
32 the *Holy* Ghost[16] shall not be forgiven unto men.[17] And John v. 16.
[m]whosoever speaketh a word against the Son of man, it shall [m] 1 Tim. i. 13
be forgiven him: but [l]whosoever speaketh against the Holy
Ghost, it shall not be forgiven him, neither in this world, nei-
33 ther in the *world* to come.[18] [n]Either make the tree good, and [n] See chap. vii. 16.
his fruit good; or else make the tree corrupt, and his[19] fruit

[1] *or* a demoniac
[2] that the dumb man spake
[3] multitudes
[4] Is this
[5] *man*
[6] demons
[7] *or* in
[8] *or* Beelzebul
[9] And knowing their thoughts he said
[10] then shall
[11] upon
[12] *omit* else
[13] *omit* abroad
[14] Therefore
[15] every
[16] against the Spirit
[17] *omit* unto men
[18] nor in that which is to come
[19] its

34 corrupt: for the tree is known by *his* fruit.[20] [o] O generation[21] [o] See chap. iii. 7.
of vipers, how can ye, being evil, speak good things? [p] for out of [p] Comp. Luke vi. 45.
35 the abundance of the heart the mouth speaketh. A[22] good
man out of the [23] good treasure of the heart[24] bringeth forth
good things: and an [22] evil man out of the [23] evil treasure bringeth
36 forth evil things. But[25] I say unto you, That every idle word
that men shall speak, they shall give account thereof in the day
37 of judgment. For [q] by thy words thou shalt be justified, and by [q] Comp. Jas iii. 2–12.
thy words thou shalt be condemned.
38 Then certain of the scribes and of the[26] Pharisees answered,[27] [r] Chap. xvi. 1; Mark viii.
39 saying, Master, [r] we would see a sign from thee. But he an- 11, 12; Luke xi. 16; John
swered and said unto them, [s] An evil and [t] adulterous genera- ii. 18; vi. 30; 1 Cor. i. 22.
tion seeketh after a sign; and there shall no sign be given to it, [s] LUKE xi. 29–32; Chap.
40 but the sign of the prophet Jonas:[28] For [u] as Jonas[29] was three xvi. 4. [t] Mark viii
days and three nights in the whale's belly;[30] so shall the Son 38; Jas. iv 4.
of man be three days and three nights in the heart of the earth. [u] Jonah i. 17.
41 [v] The men of Nineveh shall rise in judgment[31] with this gene- [v] Jonah i. 2.
ration, and [w] shall condemn it: because [x] they repented at the [w] Heb. xi. 7. [x] Jonah iii. 5.
preaching of Jonas;[29] and, behold, a [y] greater[32] than Jonas[29] *is* [y] Ver. 6.
42 here. [z] The queen of the south shall rise up in the judgment[31] [z] 1 Kings x. 1; 2 Chron. ix.
with this generation, and [w] shall condemn it: for she came from 1.
the uttermost parts[33] of the earth to hear the wisdom of Solomon;
43 and, behold, a greater[32] than Solomon *is* here. When [a] the un- [a] LUKE xi. 24–26.
clean spirit[34] is gone out of a[22] man, he walketh[35] through [b] dry [b] Ps. lxiii. 1; Jer. ii. 6.
44 places, seeking rest, and findeth none. Then he saith, I will
return into my house from whence I came out; and when he is
45 come, he findeth *it* empty, swept, and garnished. Then goeth
he, and taketh with himself seven other spirits more wicked
than himself, and they enter in and dwell there: and [c] the last [c] 2 Pet. ii. 20.
state of that man is worse than the first. Even so shall it be
also[36] unto this wicked generation.
46 While he yet talked[37] to the people,[3] behold, [d] *his* mother and [d] MARK iii.
his [e] brethren[38] stood without, desiring[39] to speak with[40] him. 31–35; LUKE viii. 19–21.
47 Then one said unto him, Behold, thy mother and thy brethren [e] Chap. xiii. 55; Mark vi.
48 stand without, desiring[39] to speak with[40] thee. But he an- 3; John vii. 3, 5, 10; Acts
swered and said unto him that told him, Who is my mother? i. 14; 1 Cor. ix. 5; Gal. i.
49 and who are my brethren? And he stretched forth his hand 19.
toward his disciples, and said, Behold my mother and my

[20] for by the fruit the tree is known [21] Ye brood
[22] the [23] his [24] *omit* of the heart
[25] And [26] *omit* of the [27] *insert* him
[28] Jonah the prophet [29] Jonah [30] the belly of the whale
[31] stand up in the judgment [32] more
[33] from the ends [34] But the unclean spirit when he (*or* it)
[35] passeth [36] Thus shall it be also [37] was yet speaking
[38] his mother and brethren [39] seeking
[40] to

50 brethren! For *f* whosoever shall *g* do the will of my Father which[41] is in heaven, the same[42] is my brother, and sister, and mother.

f Comp. John xv. 14; Heb. ii. 11. *g* Chap. vii. 21.

[41] who [42] he

INTRODUCTORY NOTE. These occurrences seem to have followed each other in immediate succession. Luke places the last one (vers. 46–50) after the parable of the sower, but Mark gives the same order as Matthew, ver. 46 is more definite as to time than Luke's account, and that occurrence was more likely to have been occasioned by the events here placed before it. The time was immediately after the events narrated in chap. xi.; the occurrences intervening between this and the retirement just recorded, being the *choice* of the Twelve; the Sermon on the Mount, the healing of the centurion's servant (chap. viii. 5–13), the message of John (chap. xi.); and some occurrences mentioned by Luke only (vii. 36–viii. 3). The position serves to indicate the growing and bolder hostility of the Pharisees, which was answered by the bold and startling words of our Lord, awakening the anxiety for His safety among His relatives, which led to the interruption and discussion of vers. 46–50. Our Lord's stay in Galilee after this was neither continuous nor successful, for except the mission of the Twelve, little occurred there save repeated rejection and retirement. Acceptance or rejection must follow such a presentation of Himself as Jesus here makes.

Ver. 22. **Then.** Indefinite, here meaning 'afterwards.'—**Was brought.** Such an one could not come alone.—**One possessed**, etc., or, 'a demoniac,' **blind and dumb.** A different case from that mentioned in chap. ix. 32–34. The physical effect of the possession was similar, but more unfortunate; the accusation of the Pharisees was similar, but more blasphemous.

Ver. 23. The effect of such a remarkable miracle on the people was astonishment, and they asked: **Is this the Son of David?** The original indicates an expectation or hope of a *negative* answer (see next verse); so that we must not attribute to the multitude any strong spiritual conviction.

Ver. 24. **But when the Pharisees heard it.** According to Luke, some who were present; according to Mark, 'the scribes which came down from Jerusalem,' probably sent to spy out his actions. A public declaration of war against our Lord on the part of the Pharisees, and an answer to the question of the people (ver. 23). The Pharisees admit the miracles, but explain them in another way as the work of Satan. Consistency required this explanation.—**This man.** 'This fellow' is too strong. 'This,' in the question of the people, was an expression of surprise; the word is here taken up and turned against Jesus.—**But by Beelzebub, the prince of demons.** The word 'devil,' is applied to but one person in the Scriptures, namely, Satan. On the word 'Beelzebub,' see chap. x. 25. The sense 'lord of dung,' implies coarse wit. The sense: lord of the habitation, referring to rule over the possessed, agrees well with the phrase here added: 'the prince of demons.' 'By,' literally 'in,' *i. e.*, in intimate fellowship.

Ver. 25. **And knowing their thoughts.** He perceived not only that they opposed, but their very thoughts. Their words had been addressed, not to Him, but in reply to the multitudes (ver. 23). The best authorities omit the word 'Jesus.'—**Every kingdom divided against itself.** The assertion of the Pharisees assumed that there was 'an organized kingdom of evil with a personal ruler.' Our Lord uses this assumption, as a terrible fact, which, however, proves the absurdity of the charge made against Himself. This organized kingdom of darkness, because it is only evil, is racked with discords and hatred, but against the kingdom of God (ver. 28) it is a unit. The point of the argument here is: not that discords are fatal, which is not always the case, but that an organization which acts against itself, its own distinctive aims, must destroy itself. Their accusation implied this.—The rest of the verse applies the same principle to the smaller organizations of a **city** and a **house.**

Ver. 26. **And if Satan cast out Satan.** The accusation reduced to an absurdity, namely, that a person is divided against himself. A man might be at war within, but even then the outward acts would not necessarily be in opposition. Satan is utterly wicked, hence good and evil do not strive within him, and his fighting against himself is not to be imagined. This verse implies: that the Pharisees had called our Lord 'Satan;' that Satan is a person; that he has a kingdom; while the whole argument assumes that this kingdom is in constant antagonism to the kingdom of God. This is brought out more fully afterwards.

Ver. 27. **By whom do your sons**, *i. e.*, disciples, **cast them out?** 'If casting out devils is an evidence of a league with Satan, then this holds good against your scholars who profess to do it also.'—**Therefore they shall be your judges.** They shall convict you of partiality. The argument is valid, whether the Jewish exorcists cured or only pretended to do so. It is probable they did exercise some influence; though to no great extent, else the wonder at Christ's power would not have been so great. Our Lord does not hint at any imposture; in every age there has been something analogous and inexplicable, *e. g.*, the Egyptian sorcerers. The existence of 'demoniacs' in those days, is proof that supernatural power, *of itself*, is no test of truth.

Ver. 28. **By the Spirit of God**, *i. e.*, in union with the Spirit of God. The contrast with 'Beelzebub' points to a 'Person,' not an influence. The alternative raised by the Pharisees is accepted, namely, such works of power are done either by God or Satan. Then having proved the absurdity of the latter explanation, our Lord declares that the agent is 'the Spirit of God.'—**Then the kingdom of God is come upon you.** 'The kingdom you profess to be waiting for, has come upon you suddenly, before you expected it, in spite of your opposition to me.' An assertion, that His power was not only Divine, but sufficient to prove Him the expected Messiah. This strong charge against them grows directly out of the falsity of theirs against Him.

Ver. 29. **Or.** The course of thought is, 'If I were not the Messiah, *stronger than Satan*, how could I thus spoil him?' — **Spoil his goods.** The strong man represents Satan; his 'house' the world where he has long reigned; 'his goods,' the possessed or the evil spirits possessing them. — **Spoil his house.** The word 'spoil' here is stronger than the one used in the last clause, indicating a complete victory over Satan in this world.

Ver. 30. **He that is not with me.** The opposition between the kingdom of Christ and the kingdom of Satan is absolute; it is impossible to be neutral. 'Neutrality' is often the worst 'hostility.' Since these two opposing kingdoms exist, all moral beings must belong to one or the other. Our Lord has proved that He is the stronger, that He is the Messiah, working miracles by the Spirit of God; the alternative is therefore presented in a new form: *Christ* or *Satan*. The Pharisees decided for Satan, and were consistent in their opposition. Sentimental admirers of Christ are simply inconsistent enemies.

Ver. 31. Our Lord, who knew the thoughts of His opposers, now explains the awful meaning of their enmity. — **Therefore I say unto you.** A revelation on the authority of Christ. — **Every sin and blasphemy.** Every sin up to and including blasphemy, with the exception afterwards mentioned. 'Blasphemy,' the worst form of sin: it is malicious evil-speaking against God. Even this may be forgiven if repented of. — **But the blasphemy against the Spirit.** The one exception. 'The Spirit,' of course, means the 'Spirit of God' (ver. 28). See next verse.

Ver. 32. **Whosoever speaketh a word,** *i. e.*, in passing, not as the result of a determined state of hostility, **against the Son of man,** against Christ in the form of a servant, through ignorance of His real glory, **it shall be forgiven him.** Even this great sin can be pardoned. — **But whosoever speaketh.** The form indicates determined speaking, in the presence of light. — **Against the Holy Ghost.** Not the Divine nature of Christ, but the third Person of the Trinity, as the Agent working in the hearts of men, without whom neither forgiveness nor holiness is possible. — **Neither in this world, nor in that which is to come.** 'World,' *i. e.*, æon or age; the present one before the final coming of Christ, the future one dating from that event, and lasting forever. The Jewish nation divided the two by the first coming of the Messiah. The meaning is: *shall* NEVER *be forgiven*. Views of this sin: 1. A *particular sin*, that of deliberately, persistently, and maliciously, in the presence of proper evidence, attributing the works of Christ (whether of physical healing or spiritual deliverance) to diabolical agency, instead of acknowledging the Holy Spirit as the Agent. (Comp. Mark iii. 36.) The accusation of the Pharisees, in this instance, *may* have been such a sin. It is very different from ordinary and usual opposition to God and Christ, and also from 'grieving' or 'resisting the Holy Ghost.' It cannot be a mere denial of the Divinity of Christ. Those who fear that they have committed the unpardonable sin, give good evidence that they have *not* done so. 2. A *state* of determined, wilful opposition, in the presence of light, to the power of the Holy Spirit, virtually a moral suicide, a killing of the conscience, so that the human spirit is absolutely insusceptible to the influences of the Holy Spirit. Vers. 33-35 favor this view, as also the correct reading in Mark iii. 29: 'guilty of eternal sin.' The outward manifestation of such a state will be 'the blasphemy of the Holy Ghost.' It is uncertain whether such a state is possible 'in this world,' and we should beware of imputing it to any, but the impossibility of forgiveness is quite evident. The inference from this view is, that all sin must either be repented of and forgiven, or culminate (here and hereafter) in the unpardoned and unpardonable state. 3. Many evangelical German expositors think that the clause contains a hint of forgiveness in another world, *i. e.*, that all sins will be forgiven, except those which terminate in this sin here or hereafter. This avoids a difficulty in regard to the future state of those to whom Christ has not been offered (infants, heathen, etc.), but neither this passage, nor the other difficult ones (1 Pet. iii. 19; iv. 6), gives sufficient ground for announcing it as taught in the word of God. It is at best only an *inference* based on a doubtful interpretation of the first clause of verse 31, and the last clause of verse 32. The Scriptures are wisely silent on the whole question.

Ver. 33. **Either make the tree good,** etc. — The law of God's creation is: good trees, good fruit; corrupt trees, evil fruit. Judge the tree by its fruit. My works are good, hence I am good; the blasphemous words of the Pharisees show their character. Some explain 'make' as meaning 'exhibit,' 'represent,' but the application is the same. — **For by the fruit the tree is known.** Comp. chap. vii. 20. The mention of this general principle here favors the view that vers. 31, 32 are to be applied to a *state*.

Ver. 34. **Ye brood of vipers.** Comp. chap. iii. 7. The meek and lowly Saviour utters these words. The Pharisees were referred to, as the corrupt tree (ver. 33), a poisonous plant; now as poisoning animals. There is probably an allusion to the 'seed of the serpent' (Gen. iii. 15), which is in constant antagonism to 'the seed of the woman.' — **How can ye,** etc.? A moral impossibility, **for out of the abundance,** etc. They had only spoken against Him; but this proves their evil character.

Ver. 35. The thought of ver. 33, in another figure; words are represented as fruits. — **The good treasure.** The words: 'of the heart,' though not in the text, suggest the correct explanation. The contents of our hearts are known to God alone and partially to ourselves, but our unrestrained utterances show what is laid up there.

Ver. 36. **And I say unto you.** An authoritative revelation, opposed to the common opinion of men, yet preëminently reasonable. — **Every idle word,** *i. e.*, morally useless. If 'the idle word' must be accounted for, much more the wicked ones spoken on this occasion.

Ver. 37. **For by thy words thou shalt be justified,** declared righteous, acquitted, not made righteous. The word never has the latter sense in the New Testament. The index of character will be the words, not hypocritical ones, although even these speedily reveal their true character, but those coming from the heart (vers. 34, 35). 'By' here points to the true source. — This general principle, far exceeding 'the righteousness of the scribes and Pharisees,' concludes this discourse. Its awful statements challenge every one: Are you with Christ or against Him; do your words, coming from the heart, confess or deny Him.

Ver. 38. **Then certain of the scribes and Pharisees.** 'Others' (Luke xi. 16); on the same occa-

sion, however. — **Master,** or 'Teacher.' In this instance the term was either a polite formality or used in ironical doubt (Luke: 'tempting him'). — **We would see a sign from thee.** Luke: 'from heaven.' They intimated that the miracles of healing were not sufficient evidence; might be attributed to magic or diabolical art. 'A sign from heaven' they would regard as conclusive proof. They either denied that His miracles were 'signs,' or that coming from Him, they could be signs 'from heaven.' Pharisaism admires marvels of power more than miracles of mercy.

Ver. 39. **An evil and adulterous generation.** These Pharisees represent the great part of the Jewish people, who looked for a temporal Deliverer, showing signs from heaven. Here, as in the Old Testament, 'adulterous' means unfaithful to God, idolatrous. Their craving after a sign was a token of the same spirit of apostacy which made them join with heathen idolaters in crucifying Jesus. — **Seeketh after,** craves, demands as essential. Comp. 1 Cor. i. 22. — **There shall no sign be given to it.** 'No sign,' to confirm their false views of the Messiah. — **The sign of Jonah the prophet.** One great sign would be given, typified in the history of Jonah, — the death and resurrection of Christ. The sign of Messiahship, like the Messiah Himself, was the reverse of their expectations: not a sign 'from heaven,' but from 'the heart of the earth.'

Ver. 40. **In the belly of the whale,** or 'great fish.' (Comp. Jonah i. 17, chap. ii.) Probably a white shark, which reaches an immense size in the Mediterranean. Our Lord vouches for the main fact. — **So shall the Son of man be three days and three nights.** In round numbers according to the Jewish mode of reckoning time. — **In the heart of the earth.** Either in 'hades' or in the 'grave.' The first sense accords better with the case of Jonah, although nothing can be inferred from this respecting the locality of the 'place of departed spirits.' Christ's sepulchre was not strictly in the heart of the earth. 'The sign of Jonah' may be traced at some length; the following words of our Lord suggest, that as Jonah emerged to preach repentance to the Gentiles, so He rose to send the gospel to all nations.

Ver. 41. **The men of Nineveh shall rise,** *i. e.*, as witnesses, by their example. — **In the judgment,** not 'in judgment.' — **With this generation,** *i. e.*, at the same time, not necessarily against them, although this would be the result.

Ver. 42. **The queen of the south.** The queen of Sheba (1 Kings x. 1), supposed to be Sabæa, in the southern part of Arabia. Josephus represents her as a queen of Ethiopia, and the Abyssinians claim her as the ancestress of their kings. — **From the ends of the earth.** A common Greek expression for a great distance. A stronger case than the last (ver. 41). The Ninevites repented under personal preaching; but the queen of Sheba was attracted from a great distance **to hear the wisdom of Solomon.** — **More than.** A superior Person, a more important message, and greater wisdom. Yet the Jews were not attracted, did not even give heed.

Ver. 43. The figure in vers. 43-45 refers primarily to the Jewish people, but is applicable also in the history of Christianity and to individuals (see on ver. 45). — **When.** The original indicates a supposed case. — **Gone out.** How, is altogether immaterial. — **Passeth through dry places,** *i. e.*, unwatered, desert regions, such as demons inhabited according to the popular notion. Our Lord's words, while in one sense an accommodation to this view, allude to the place whither the demons go, without stating where it is. The return into the man is against the view that the abode of the wicked is meant; but a state of greater dissatisfaction and unrest is plainly indicated.

Ver. 44. **My house,** *i. e.*, the demoniac. — **He findeth it.** Not in a state of moral purity, but **empty** of a good tenant; **swept** of all that would be forbidding to an evil spirit; **and garnished,** set in order, and adorned, but in a way inviting to the unclean spirit.

Ver. 45. **Then,** seeing this inviting residence. — **Seven other spirits,** etc. To be understood indefinitely, of a more complete and terrible possession; there being no resistance to their entrance. — **And the last state of that man is worse than the first.** Possibly a reference to some well-known case; but the whole is applied directly to the Jews: **Thus shall it be also unto this wicked generation.** Explanations: 1. The *specific* application to the Jews. The first possession, the early idolatrous tendency of the Jews; the going out, the result of the captivity in Babylon; the emptying, sweeping, and garnishing at their return (Pharisaism, a seeming reformation, but really an invitation to evil influences); the last state, the terrible and infatuated condition of the Jews after they had rejected Christ. 2. *General* application to the Jews. 'A process of deterioration, with occasional vicissitudes and fluctuations, but resulting in a state far worse than any that had gone before it' (J. A. Alexander). Both are true; the former is probably the primary reference. 3. Application to the history of Christianity. The Reformation, the casting out of the first evil spirit of idolatry, permitted by Rome, the house 'empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith' (Alford); the repossession, the final development of the man of sin. 4. An application to individuals; external reformation without permanent spiritual results, leading to a 'worse state.'

Ver. 46. **While he was yet speaking to the multitudes.** This definite expression fixes the occasion. — **His mother and brethren.** On the brethren of our Lord, see chap. xiii. 55. — **Stood,** 'or were standing,' **without.** Either outside the crowd or the house; it is not certain that He was in a house. They remained there unsuccessfully (Luke viii. 19), **seeking to speak with him.** A sufficient motive should be looked for. It was probably affectionate solicitude for His safety (see on Mark iii. 21), in consequence of the open rupture with the Pharisees; also for His health, since He had not time to eat (Mark iii. 20). It is uncertain whether His friends really thought He was beside Himself or only said so to screen Him (Mark iii. 21). They probably did not doubt Him, but mistook their duty, and adopted a worldly policy, which though natural and prompted by genuine affection deserved the rebuke here implied. In any case the faith of Mary His mother must have grown stronger before the crucifixion. Luke (xi. 27, 28) places immediately after the discourse just narrated, the exclamation of a woman, referring to His mother ('Blessed is the womb,' etc.), as if Mary's presence had occasioned it. The response

there recorded is similar in character to ver. 50 of this chapter.

Ver. 47. **Then one said unto him.** We need not suppose that this unnamed person wished to interrupt the discourse, still less that he would call attention to the humble relatives to prove that Jesus was not the Messiah.

Ver. 48. **Who is my mother? and who are my brethren?** Implying, not contempt nor carelessness, but that the family relation in His case was peculiar. He was more than man, or was not justified in thus speaking.

Ver. 49. **And he stretched forth his hand toward his disciples.** Mark iii. 33: 'He looked round about on them which sat about him,' hence 'disciples' in the wider sense. — **Behold my mother and my brethren,** *i. e.*, these are as nearly allied and as dear to me (see next verse).

Ver. 50. **For whosoever shall do the will of my Father who is in heaven.** Mere profession of discipleship does not entitle to such a position. Our Lord does not say how we are enabled to do the will of His heavenly Father, but makes such a result the criterion. — **He is my brother, and sister, and mother.** The term 'father' is excluded; His 'Father' is 'in heaven.' Our Lord loved His relatives, but all whom He teaches ('His disciples') and saves ('do the will of my Father'), whosoever they are, stand equally near Him. Christ loves His people with a love *human* as well as Divine; there can be no closer relationship to Him than that of real discipleship which manifests itself in this obedience to His Heavenly Father. Christ was 'the Son of man' as well as 'the Son of Mary,' identified with humanity in one sense, even more than with her. Those who have not seen Jesus on earth, are here assured of His presence and affection in a way that should be a constant stimulant to holiness. Brethren of Christ are brethren to each other. The dearest and best of friends and relatives, so often needlessly anxious about us, have no claims upon us superior to our duties to the gospel of the Kingdom.

CHAPTER XIII. 1-52.

The Seven Parables respecting the Kingdom of Heaven.

INTRODUCTORY NOTE. The Evangelist has just represented our Lord in opposition to the Pharisees. (A few events probably intervened; see Luke xi-xiii.) Thus His claims as the Messiah came out more fully. Instruction as to the nature of His kingdom naturally followed; but in view of the opposition already encountered, the best method was by parables (see below, on the *purpose* of the parables).

The parable has been variously defined. Alford: 'a serious narration within the limits of probability, of a course of action pointing to some moral or spiritual truth.' In the widest sense it includes all illustrations from analogy, but in the strict sense, it differs from a mere *simile* or *metaphor*, which is not a narration; from a *fable* (two fables occur in the Old Testament; Judg. iv. 8-15; 2 Kings xiv. 9; but both are given as purely human productions) which is not within the limits of probability, nor designed to teach spiritual truth; from a *myth* which is told as the truth, while the design of the parable is evident; from a *proverb*, which is briefer and which may not contain a figure; from an *allegory*, which is self-interpreting, the imaginary persons receiving names, performing actions which declare the meaning, so that allegory is less natural than parable. (On type, symbol, and allegory, as elements of the parable, see Lange, *Matthew*, pp. 234-235.) It is not necessary to suppose that our Lord's parables were always founded on fact, and generally composed of real incidents. We indeed resort to fiction in teaching moral truth, because unaware of facts adapted to convey the same lesson; while Christ's knowledge of course included such facts. It is, however, enough to say that Christ's parables (His figures also) are based on analogies which He alone had wisdom to discern, and authority to proclaim. His parables give no warrant for new ones; nor do they determine the propriety of our using fiction to spread or illustrate the truth.

The purpose of our Lord in teaching by parables was twofold (vers. 10-17): to *reveal* and to *conceal* the truth. To *reveal* to those who really sought the truth; to *conceal* from those who did not desire such knowledge; thus rewarding the former, and punishing the latter. The purpose of concealing is plainly stated by our Lord Himself, and may have been in mercy, since it prevented a greater perverting of the truth to their condemnation. The Pharisees were plotting to kill Him; His disciples required much more instruction before He could leave them; hence a method involving this twofold purpose was not only gracious and just, but prudent also. The Old Testament parable, spoken by Nathan (2 Sam. xii. 1-6), also concealed and revealed; it called forth from David an unprejudiced judgment on his own conduct, and then produced conviction of sin. This special purpose is also evident in a few of our Lord's parables, *e. g.*, that spoken in the house of Simon (Luke vii. 41, 42).

Parables may be pressed too far; the general truth is always the central one; others are usually involved, but only *as related to* it. Resemblances which we discover at every point, although founded on analogies which God has created, are not to be placed on a level with what our Lord distinctly teaches. The uninspired lessons *from* the parables exceed in number the inspired lessons *of* the parables. The former include *possible* meanings, the latter *necessary* ones. The former may be used to enforce truth revealed elsewhere, the latter are revelations of truth. Seeking the many lessons makes us rich in spiritual knowledge, grasping the necessary one makes us confident.

The *seven parables* of this chapter seem to have been spoken on one occasion, and they relate to one definite subject. The natural and easy transition in the order, the advance in thought cannot be accidental. They present the development of the kingdom of heaven in its conflict with the world, bringing out its lights and shadows. 'Ac-

cordingly, we cannot fail to trace in the parable of the sower a picture of the apostolic age; in the parable of the tares, the ancient Catholic Church springing up in the midst of heresies; in the parable of the mustard bush, resorted to by the birds of the air as if it were a tree, and loaded with their nests, a representation of the secular state-Church under Constantine the Great; in the leaven that is mixed among the three measures of meal, the pervading and transforming influence of Christianity in the mediæval Church, among the barbarous races of Europe; in the parable of the treasure in the field, the period of the Reformation; in the parable of the pearl, the contrast between Christianity and the acquisitions of modern secular culture; and in the last parable, a picture of the closing judgment.' Lange.

Other applications, however true, should never ignore the original one, out of which they grow. All, however, are always instructive and applicable. The history of the kingdom as a whole finds its counterpart in the experience of each of its subjects, and in every period of its development. They remain 'like apples of gold in pictures of silver,' the gospel to the poor, to children, and yet inexhaustible in meaning.

CHAPTER XIII. 1–23.

The Parable of the Sower, and its interpretation; Our Lord's sayings on His use of parables.

1 THE same day[1] went Jesus out of [a] the house, and [b] sat by
2 the sea side. And great multitudes were gathered together unto him, [c] so that he went into a ship,[2] and sat; and
3 the whole multitude stood on the shore. And he spake many
things unto them in parables, saying, Behold, a[3] sower went
4 forth to sow; And when[4] he sowed, some *seeds* fell by the way-
5 side, and the fowls[5] came and devoured them up[6]: Some[7] fell
upon stony[8] places, where they had not much earth: and forth-
with they sprung up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and because
7 they had no root, they withered away. And some[7] fell among
8 [d] thorns[9]; and the thorns sprung up[10] and choked them: But
other[7] fell into[11] good ground, and brought forth[12] fruit, some
9 [e] a hundredfold, some sixtyfold, some thirtyfold.[13] [f] Who[14] hath
ears to hear,[15] let him hear.
10 And the disciples came, and said unto him, Why speakest
11 thou unto them in parables? He answered and said unto
them, Because [g] it is given unto you to know the mysteries of
12 the kingdom of heaven, but to them it is not given. [h] For who-
soever hath, to him shall be given, and he shall have more[16]
abundance: but whosoever hath not, from him shall be taken
13 away even that[17] he hath. Therefore speak I to them in para-
bles: because they [i] seeing see[18] not; and hearing they hear
14 not, neither do they understand. And in them is fulfilled the
prophecy of Esaias,[19] which saith, [k] By hearing ye shall hear, and

[a] Ver. 36; chap. ix. 28
[b] MARK iv. 1–12; LUKE viii. 4–10.
[c] Comp. Luke v. 3.
[d] Jer. iv. 3.
[e] Ver. 23; Gen. xxvi 12.
[f] See chap. xi. 15.
[g] Chap. xix. 11.
[h] Chap. xxv 29; Mark iv. 25; Luke viii. 18; xix. 26; comp. John xv. 2
[i] Jer. v. 21; Ezek. xii. 2; comp. Isa. xlii. 19, 20.
[k] ISA. vi. 9, 10; John xii 40; Acts xxviii. 26, 27.

[1] On that day [2] boat [3] the [4] as
[5] birds [6] *omit* up [7] And others [8] the rocky
[9] upon the thorns [10] grew up [11] upon [12] yielded
[13] some a hundred, some sixty, some thirty. [14] He that
[15] *omit* to hear [16] *omit* more [17] that which
[18] seeing they see [19] Isaiah

shall not[20] understand; and seeing ye shall see, and shall not[20]
15 perceive: For this people's heart is waxed gross, and *their* ears
are dull of hearing, and their eyes they have closed; lest at any
time[21] they should see[22] with *their* eyes, and hear with *their*
ears, and should understand with *their* heart, and should be
16 converted,[23] and I should heal them. But [l]blessed *are* your
17 eyes, for they see: and your ears, for they hear. [m]For verily I
say unto you, That many prophets and righteous *men* have[24]
desired to see *those things* which ye see,[25] and have not seen[26]
them; and to hear *those things* which ye hear, and have not
18 heard[27] *them.* [n]Hear ye therefore the parable of the sower.
19 When any one heareth the word of [o]the kingdom, and under-
standeth *it* not, then cometh [p]the wicked[28] one, and catch-
eth[29] away that which was[30] sown in his heart. This is he
20 which received seed[31] by the way-side. But[32] he that received
the seed[21] into[33] stony places, the same is he[34] that heareth
21 the word, and anon[35] with joy receiveth it;[36] Yet hath he not
root in himself, but dureth[37] for a while: for[32] when tribulation
or persecution ariseth because of the word, by and by[35] [q]he is
22 offended. He also[38] that received seed[31] among the thorns is
he[31] that heareth the word; and the care of [r]this[39] world, and
the [s]deceitfulness of riches, choke the word, and he becometh
23 unfruitful. But[32] he that received seed[31] into[33] the good
ground is he[34] that heareth the word, and understandeth *it;*
which also[40] beareth fruit, and bringeth forth, some a hundred-
fold, some sixty, some thirty.[13]

l LUKE x. 23, 24; comp. chap. xvi. 17.
m Heb. xi. 13; 1 Pet. i. 10–12.
n MARK iv. 13–20; LUKE viii. 11–15.
o Ver. 38; chaps. iv. 23; viii. 12.
p Ver. 38; chaps. v. 37; vi. 13; John xvii. 15; Eph. vi. 16; 2 Thess. iii. 3; 1 John ii. 13, 14; iii. 12; v. 18, 19.
q See chap. xi. 6.
r 2 Tim. iv. 10.
s 1 Tim. vi. 9, 10, 17; comp. chap. xix. 23.

[20] shall in no wise [21] haply [22] perceive [23] turn again
[24] *omit* have [25] behold [26] did not see [27] did not hear
[28] evil [29] snatcheth [30] hath been [31] that was sown
[32] And [33] upon [34] this is he [35] forthwith
[36] receiveth it with joy; [37] endureth [38] And he
[39] the [40] who verily.

CONTENTS. The occasion (ver. 1); the scene (ver. 2); the first parable (vers. 3–9); the question of the disciples (ver. 10); the twofold answer; (1) why He taught in parables (vers. 11–17); (2) what He taught in this parable (vers. 18–23). The parable which begins the discourse refers primarily to the beginnings of Christianity. The generous sowing of the Apostolic age; though the hearers differ, the sowing always the same; with good seed, a full hand and a wide reach. — The four classes of hearers, the same in every age. The unfruitful hearers: the *first* class, careless, corrupt, utterly hardened; the *second*, enthusiastic but fickle, full of feeling not of faith; the *third*, earnest but legal, self-seeking, serious-minded worldlings — the worst of the three, though often awakening most hope. The first have the faults of childhood; the second, of youth; the third, of more mature years. The good ground; broken up, deeply stirred, cleared of thorns. The proportion of fruit varies, but the whole is fruitful. Historical application: 1. The Jews (who failed to receive the word); 2. The Greeks (shortlived in their devotion); 3. The Romans (choked by temporal power); 4. As we hope, the Teutonic races (thus far the most fruitful). 'The mysteries of the kingdom of heaven:' 1. Revealed by Christ, as they are revealed in Christ; 2. Revealed to faith, concealed from unbelief; 3. To one class God freely gives; to the other He denies, the responsibility is theirs; 4. Willingness to receive leads to abundance, unwillingness results in inability; 5. The new revelation fulfils the Old Testament (vers. 14, 15), yet far exceeds it in the privilege it bestows (vers. 16, 17). The longing of the O. T. saints, the privilege of Christians.

Ver. 1. **On that day.** Probably, but not certainly, the same day. The interval was brief in any case. Comp. however, Luke xi., xii.—**Out of the house.** If a particular house is meant, that in which 'his mother and brethren' sought Him

(chap. xii. 46).—**The sea-side,** the shore of the Lake of Galilee.

Ver. 2. **Great multitudes.** Comp. Mark iv. 1; Luke vii. 4.—**A boat.** Comp. the previous occasion (Mark iii. 9), when 'he spake to his disciples that a small boat should wait on him, because of the crowd, lest they should throng him.' The people **stood on the shore,** in order to hear Him. From the boat, the first four parables were spoken; the other three, to the disciples in the house.

Ver. 3. **Many things.** Out of the 'many,' Matthew selects these parables; for this selection we seek a reason (see note on the whole discourse).—**Behold,** calling attention to what follows, not to some object in sight, which would have distracted attention from the parable.—**The sower,** standing for the class; **went forth,** *i. e.*, as usual, pointing rather to a supposed case, than to something occurring before their eyes.

Ver. 4. **By the way-side.** The paths or roads pass close to the edge of the ploughed ground in unenclosed fields; or the reference may be to the path across the field on which the sower walked as he sowed. In any case the seed was exposed, and quickly picked up by the birds.

Ver. 5. **Upon the rocky places.** Not full of stones, but thin soil over rocks.—**Forthwith they sprung up, because,** etc. The greater heat of the shallow soil would cause a rapid growth upwards.

Ver. 6. **Scorched,** or 'burnt.' The heat of the sun, so necessary to vegetable life, did this; but the effect must be connected with the cause: **they had no root.** Plants need both sunshine and moisture; they get the first from their growth above ground, the second from their growth below ground; the root however being the principal channel of nourishment (comp. Luke: 'moisture'). Hence these **withered away.**



Thistle of Palestine

Ver. 7. **Upon the thorns,** *i. e.*, upon soil where there were roots of thorns, etc., not necessarily among thorn-bushes.—**And the thorns grew up and choked them.** The thorns were of ranker growth. Both ideas are implied in the phrase 'sprung up.'

Ver. 8. **Good ground.** The proportion of the harvest is large, but not unexampled. Palestine was once exceedingly fertile. The remarkable variety in the form of the parallel passages shows independence.

Ver. 9. **He that hath,** etc. Comp. chap. xi. 15. A peculiarly appropriate ending to a parable. It here refers to the understanding of the parable; the parable itself, as our Lord shows, signified the outward hearing. The former would in this case imply the latter.

Ver. 10. **The disciples,** more than the Twelve (Mark iv. 10). Evidently this method of instruction had not been used by our Lord to any great extent before this discourse. Mark and Luke omit the question.

Ver. 11. **Because it is** ('hath been and is') **given to you.** 'To you' is emphatic. A *gift* of God, is here said to be bestowed on one class of hearers (you), and not bestowed on another (them).—**To know.** Without this gift there could not be proper knowledge of the truth to be conveyed by the parable. The two classes are, as in this case, separated by their own choice. God's good pleasure, the ultimate ground, involves the free choice of the persons concerned.—**The mysteries.** A mystery is not necessarily something inscrutable in its nature, but it may be that which is unknown to man in his natural condition, before it is revealed to him by God. The mysteriousness arises mainly from the sinful state of man; yet God for wise purposes often withholds the revelation without which these things remain 'mysteries.' The great mystery is Christ Himself (1 Tim. iii. 16), making peace between God and man, between man and man (Jew and Gentile; Eph. iii. 4-11). This was not fully revealed to the Apostles until long after the death of Christ, although they already had clearer views than the mass of the people. Where this gospel mystery has been preached, sin alone hides it from men; however much may remain not fully revealed to us.—**Of the kingdom of heaven.** These parables relate to the kingdom of Christ as a whole.—**It is not given.** They hear the parables as parables, not as vehicles of spiritual truth.

Ver. 12. Mark and Luke put this verse after the exposition of the parable of the sower.—**For whosoever hath.** Applied more generally in chap. xxv. 29. A rule of God's dealings with men, holding good even in the lower forms of creation; here to be applied to knowledge of spiritual things. The phrase: **from him shall be taken away that which he hath,** points to a seeming or supposed knowledge. This twofold result is not arbitrary, but a necessary development, akin to what we perceive in every form of growth. To the disciples, with a desire for spiritual knowledge, an interpretation was *given*, and their knowledge grew through the outward and inward revelation; the people, without this desire, did not hear the interpretation, consequently they had less and less spiritual apprehension of the truth they possessed as Jews, since they got further away from Christ who alone fulfilled and explained that truth.

Ver. 13. **Therefore.** According to the principle just mentioned.—**Because seeing they see not,** etc. Here the reason is based on the character of the persons concerned; Mark and Luke emphasize the purpose, namely, that this state of ignorance should go on unchecked to work out its own results. The two thoughts can be distinguished, but not divided. The paradoxical form points to merely external perception without consequent mental or moral results.

Ver. 14. **In them,** lit., 'to them,' in the sense, 'in their care.' — **Is fulfilled.** A stronger word than that commonly used; a complete fulfilment, which may or may not have been preceded by a partial one. — **Isaiah** (vi. 9, 10). Quoted in John xii. 40; Acts xxviii. 26, 27; comp. Rom. xi. 8; referred to by Mark and Luke, but not formally quoted. — **By hearing,** etc. The sense of the original prophecy is given, but not its form. In Isaiah is a command; here a strong prediction, indicating that judgment is a result of what is done *by* man as well as what is done *to* man.

Ver. 15. **For this people's heart.** A more exact quotation, but changed into a prediction. — **Waxed gross,** become fat, carnal, losing its spiritual life. — **Their eyes they have closed;** a persistent course of action. **Lest haply.** What they would not do, was what they at length could not do. The result of their own doings fulfilled God's righteous judicial purpose, but the blame was theirs. The parables themselves betokened the existence of this state of things both as a result and as a punishment.

Ver. 16. **But blessed are your eyes.** 'Your' is emphatic; 'your eyes, blessed are they,' etc.

Ver. 17. **That many prophets,** etc. Over against the responsibility of the ignorant (vers. 13-15), prominence is given to the great and unmerited privilege of the disciples. They were permitted to see and know what had been denied even to inspired and good men who longed for such knowledge. — **Righteous men,** not merely according to the law, but who longed for something higher, with the anticipative faith here implied. — **Desired to see those things which ye behold** (a stronger word, meaning 'to gaze upon'), **and did not see them.** The privilege of the disciples exceeded not only the privilege but even the desire of these good men of former times. Hence all was of grace.

Ver. 18. **Hear ye therefore.** 'Hear, in your hearts, ye who are so highly favored, the true meaning of these parables.' Our Lord's explanation is to guide us in the interpretation of other parables. He does not say: it teaches this general principle, nor does He give a significance to all the objects and actions which may be linked with sowing in a grain-field.

Ver. 19. **The word of the kingdom.** This is the seed (comp. Mark iv. 14; Luke viii. 11); the sower being Christ (ver. 37), Himself and His ministers (1 Cor. iii. 6). The *spoken* word is made most prominent, as this was almost the only means used in the Apostolic age, to which this parable primarily refers. — **Understandeth it not.** Active, personal apprehension is involved. — **Then cometh the evil one** ('Satan,' Mark; 'the devil,' Luke) **and snatcheth away.** Almost during the act of hearing. This is done through 'birds,' passing thoughts and desires; the purpose being 'lest they should believe and be saved' (Luke viii. 12). The immediate cause is hardness of the soil. — **This is he that was sown by the way-side,** not, 'he which received seed.' The form used throughout points, not to the ground, but to the result of the sowing in the different cases as representing the different classes of hearers. Here there may also be a hint that the loss of the seed is the loss of real life, avoiding however the thought that Satan could really keep the word of God itself. This apparent mixing of metaphors should caution us against pressing the analogies too far.

Ver. 20. **Forthwith receiveth it with joy.** The effect is immediate and apparently good; but beneath the surface easily stirred, is a soil harder than the trodden path. Great joy without deep spiritual conviction or conflict.

Ver. 21. **Yet hath he not root in himself.** His apparent Christian life is rooted only in the temporary excitement about him. — **Endureth for a while.** The expression implies also: 'is the creature of circumstances.' — **Tribulation,** afflictions; **persecution,** a special form of affliction; all arising **because of the word,** and intended to strengthen, as the sunshine the plant; but the plant without root is withered. — **Forthwith** (as in the reception of the word) **he is offended,** or 'taketh offence and falleth.' Sentimental, superficial, changeful, one-sided professors of Christianity. The parable does not decide whether such have really been subjects of grace.

Ver. 22. The *third class* hold out longer, but are unfruitful, from a divided heart, in which evil triumphs; the thorns being hardier than the wheat. — **The care of the world,** not pure worldliness, which belongs to the first class, but anxieties about worldly things distracting persons of serious mind. — **The deceitfulness of riches.** Whether in the pursuit or possession of wealth. A false expectation or a false confidence in regard to wealth will **choke the word.** Mark adds: 'the lusts of other things,' other than those presented by the word. — **He becometh unfruitful.** Notwithstanding the previous (and perhaps long continued) promise of fruit.

Ver. 23. **The good ground.** This has been prepared. All is of divine grace, yet the verse plainly teaches that the persons referred to *actively* and *willingly* accept and understand the truth; the result being continued fruitfulness. The degrees vary, since characters and capacities and gifts vary. This class alone fulfils the purpose of the sower.

CHAPTER XIII. 24-43.

The Second, Third and Fourth Parables; with the Interpretation of the Second, in the House.

24 ANOTHER parable put he forth unto them,[1] saying, [a] The kingdom of heaven is likened unto a man which sowed
25 good seed in his field: But while men slept, his enemy came

[a] Comp. Mark iv. 26-29.

[1] set he before them

26 and sowed tares among[2] the wheat, and went his way.[3] But
when the blade was sprung[4] up, and brought forth fruit, then
27 appeared the tares also. So[5] the servants of the householder
came and said unto him, Sir, didst not thou sow good seed in
28 thy field? from[6] whence then hath it tares? He said unto
them, An enemy hath done[7] this. The servants said[8] unto him,
29 Wilt thou then that we go and gather them up? But he said,[9]
Nay; lest[10] while ye gather up the tares, ye root up also the
30 wheat with them. Let both grow together until the harvest:
and in the time of[11] harvest I will say to the reapers, Gather ye
together[12] first the tares, and bind them in bundles to burn
them: [b] but gather the wheat into my barn.
31 Another parable put he forth unto them,[1] saying, [c] The king-
dom of heaven is like to [d] a grain of mustard seed, which a man
32 took, and sowed in his field: Which indeed is the least of[13]
all seeds: but when it is grown, it is the greatest among herbs,[14]
and becometh a tree, so that [e] the birds of the air[15] come and
lodge in the branches thereof.
33 Another parable spake he unto them; [f] The kingdom of
heaven is like unto leaven, which a woman took, and hid in
[g] three measures of meal, till the whole was[16] leavened.
34 [h] All these things spake Jesus unto the multitude in para-
35 bles[17]; and without a parable spake he not[18] unto them: That
it might be fulfilled which was spoken by the prophet, saying,
[i] I will open my mouth in parables; [k] I will utter things which
have been kept secret[19] [l] from the foundation of the world.[20]
36 Then Jesus sent the multitude away, and went into [m] the
house: and his disciples came unto him, saying, [n] Declare[21]
37 unto us [n] the parable of the tares of the field. He[22] answered
and said unto them,[23] He that soweth the good seed is the Son
38 of man; The[24] field is the world; the[24] good seed[25] are [o] the
children[26] of the kingdom; but the[24] tares are [p] the children[26] of
39 [p] the wicked[27] one; The[24] enemy that sowed them is the devil;
[q] the[24] harvest is [r] the end of the world: and the reapers are
40 the[28] angels. As therefore the tares [s] are gathered[29] and burned
41 in the fire; so shall it be in [r] the end of this[30] world. [t] The Son
of man shall send forth his angels, and they shall gather out of
his kingdom [u] all things that offend,[31] and them which[32] do

[b] Chap. iii. 12.
[c] MARK iv. 30-32; LUKE xiii. 18, 19.
[d] Chap. xvii. 20; Luke xvii. 6.
[e] Comp. Ps. civ. 12.
[f] Luke xiii. 20, 21.
[g] Gen. xviii. 6.
[h] Mark iv. 33, 34.
[i] PSA. lxxviii. 2.
[k] Comp. Rom. xvi. 25, 26; 1 Cor. ii. 7.
[l] Chap. xxv. 34; Luke xi. 50; Heb. iv. 3; ix. 26: Rev. xiii. 8; xvii. 8; comp. John xvii. 24; Eph. i. 4; 1 Pet. i. 20.
[m] Ver. 1.
[n] Vers. 24-30; comp. chap. xv. 15.
[o] Chap. viii. 12.
[p] John viii. 44; Acts xiii. 10; see ver. 19.
[q] Joel iii. 13; Rev. xiv. 15.
[r] Vers. 40, 49; chaps. xxiv. 3; xxviii. 20; comp. Dan. xii. 13; Heb. ix. 26.
[s] John xv. 6.
[t] Chap. xxiv. 31.
[u] Chaps. xvi 23; xviii. 7.

[2] tares, also amidst [3] went away [4] blade sprung [5] And
[6] *omit* from [7] did [8] say [9] saith
[10] lest haply [11] *insert* the [12] gather up [13] less than
[14] greater than the [15] heaven [16] it was all
[17] in parables unto the multitudes [18] nothing [19] things hidden
[20] of the world *in italics, since the best authorities omit the phrase.*
[21] explain [22] And he [23] *omit* unto them [24] And the
[25] *insert* these [26] sons [27] evil [28] *omit* the
[29] *insert* up [30] the [31] all stumbling blocks [32] that

42 iniquity ; *v* And shall cast them into a[30] furnace of fire : there *v* Ver. 50; see chap. viii.
43 shall be wailing[33] and gnashing of teeth. Then shall *w* the 12. *w* Prov. iv. 18
righteous shine forth as the sun in the kingdom of their Father. Dan. xii. 3. *x* See ver. 9.
x Who[34] hath ears to hear,[35] let him hear.

[33] the weeping [34] He that [35] *omit* to hear

CONTENTS. — The three other parables spoken in public (vers. 24–33), with the interpretation of the parable of the tares in private (vers. 36–43). The Evangelist inserts, as is his habit, a prophecy fulfilled by this method of instructing the multitudes (vers. 34, 35). — The parable of the tares follows that of the sower; the development of evil is soon apparent; it was foretold to prevent discouragement. The third and fourth, setting forth the expansive and permeating power of the kingdom of heaven, were an assurance that the tares would not dispossess the wheat. — The historical application of the parable of the tares, is to the early days of Christianity, when evil tendencies, not yet rooted up, manifested themselves. It has an application for every succeeding age; not however as a whole to individuals. Its various parts enjoin: zeal in extending the gospel over the world, vigilance against Satan, patience in the midst of recognized evil, hope of final triumph for Christ's cause; the final scene is impressive. The Son of man who here speaks will send forth the reapers at the end of the world. — The parables of the mustard-seed and of the leaven, form a pair: both pointing to the growth of Christianity from small beginnings; the *former* presenting its *extensive* power, in consequence of its inherent capacity for development; *the latter* its *intensive* power, all the more pervasive because noiseless. The historical application of the one is to the rapid extension of Christianity in the early centuries; of the other, to its gradual and hidden effects on humanity, especially among barbarous nations in the Dark Ages. The individual application of the former is not prominent; it encourages by showing that the beginnings of grace in the heart are small, and warms by asserting its rapid extension. The parable of the leaven points directly to the mystery of regeneration transforming the soul. — For other lessons see comments.

Ver. 24. **Set he before them.** With the double purpose already spoken of; the word being often used in reference to food. — **The kingdom of heaven.** The subject in all seven parables. Christ's reign in the new economy of salvation. — **Is likened**, or 'made like.' Not 'is like,' as in the succeeding parables. The speedy establishment of the kingdom is implied; hence this parable is referrèd to the first stage of Christianity. — **Good seed,** *i. e.*, of a good kind and good of its kind. — **His field.** The 'world' (ver. 38) is 'His' though 'the devil' works in it.

Ver. 25. **But while men slept,** *i. e.*, 'at night,' the opportune time for such an act of malice. No censure of the servants is expressed; though their natural weakness may be implied. — **His enemy came and sowed tares also amidst the wheat.** 'Tares,' 'darnel' or bastard wheat, looking like wheat, but with a fruit which is injurious in its effects. An act of malice not unexampled. —. **Went away.** The hostile sowing required no further care; in the beginnings of evil Satan conceals himself.

Ver. 26. **Then appeared the tares also.** After a time, and at a time of promise in the wheat the evil result of the malicious sowing is apparent.


Tares or Zowan.

Vers. 27, 28. Simple life-like dialogue requiring little explanation. The servants in perplexity resort to the master, who checks their impatient zeal.

Ver. 29. **Lest haply while ye gather up,** etc. The answer of a wise husbandman. The servants might distinguish the two, but their roots were intertwined. Impatient zeal for purity in the Church has often rooted up the wheat.

Ver. 31. A *third parable*, also from agricultural experience. — **A grain of mustard-seed.** The plant grows wild, but was often found in the gardens of the Jews. In the fertile soil of Palestine it reached the height of several feet. 'A grain of mustard seed' was the proverbial expression for the smallest thing conceivable (comp. chap. xvii. 20). — **Took.** Probably a hint that the small seed must be taken up carefully or it would be lost.

Ver. 32. **Less than all seeds,** *i. e.*, those sown by the Jews. — **Greater than the herbs.** The literal meaning leaves it uncertain whether the plant referred to was itself an herb. The main point is the rapid growth from a diminutive seed. — **The birds of the heaven** represent the external adherents of the kingdom, nations nominally Christian; oftentimes 'outward church form,' since the kingdom itself is not the Church organization. — **Lodge in the branches thereof.** Seeking shelter and remaining there. The permanent external adhesion is thus indicated.

Ver. 33. **Leaven.** In those days a piece of the leavened loaf was put amongst the new dough to cause fermentation. This illustrates the power of pervading and assimilating foreign substances. The figure is generally applied to evil influences, but here probably to gracious ones, see below. — **A woman.** There may be no significance in this part of the figure, though some find in it a reference to the Church. — **Took and hid.** Two important points: 'took,' from without; 'and hid,' *i. e.*, put it where it seemed lost in the larger mass. — **Three measures of meal,** probably the usual amount taken for one baking, an ephah (comp. Gen. xviii. 6; Judges vi. 19; 1 Sam. i. 24). A large mass is to be pervaded and assimilated by the small piece of leaven. 'Three' is not necessarily significant, though referred by some to 'body, soul, and spirit,' by others to the

three sons of Noah; the first not applicable historically, the second far-fetched. — **Till it was all leavened.** The length of time not indicated; the transformation of the whole mass is the one fact stated. This influence triumphs. 'Leaven' therefore does not represent *evil* here, as is usually the case. The parables indeed affirm a development of evil side by side with that of the kingdom, but the kingdom itself 'is like leaven.' Leaven is used in a good sense (Lev. xxiii. 17); in household economy it has a wholesome influence. The parable indicates that the influence is internal and noiseless, not dependent upon external organization so much as upon quiet personal agency and example, since the leaven transforms the dough lying next, until it is 'all leavened.' The last clause is not to be interpreted absolutely, since an evil development is set forth in the second and seventh parables, and hinted at in the third.

Ver. 34. **And without a parable spake he nothing unto them.** On that occasion; probably true also of the *subject* of discourse, the kingdom of heaven.

Ver. 35. **That,** *i. e.*, 'in order that.' — **The prophet.** From Ps. lxxviii. 2, the author of which was Asaph, 'the seer' (2 Chron. xxix. 30), or prophet. The Psalm is historical, but the events it mentions have a reference to Christ (comp. 1 Cor. x. 6, 11, where the same events are spoken of).

Ver. 36. **Into the house.** Probably His usual residence. The purpose was to explain the parables more fully and to add others for the benefit of **His disciples** that were about Him, with the Twelve; Mark iv. 10. — **The parable of the tares** would be less likely to be understood by the multitudes.

Ver. 37. **The Son of man.** Christ Himself. Our Lord uses the present tense, but this does not forbid an application to later events, in which Christ is represented by those who preach Him.

Ver. 38. **The field is the world.** 'His field' (ver. 24), hence some would limit this to the Church. But in that case the parable would not differ from the last of the series. The phrase can only mean the Church, as the Church is seeking to occupy the whole world. The gospel is good seed to be scattered everywhere; the intertwining of the roots suggests that the tares are *in* the Church also, as indeed ver. 41 plainly implies. — **The sons of the kingdom — the sons of the evil one.** The reference is to persons, who represent and embody the two opposing influences and developments. In the world, and in the Church both as an organized body and as engaged in its missionary enterprises, there exist side by side two such classes; those made heirs of Christ's kingdom by Divine sowing and those who are of the seed of the serpent.

Ver. 39. **The devil** is here represented as the author of evil in the world (and in the Church as affected by the world). — **The harvest,** up to which time the tares are to be left, **is the end of the world.** The phrase may be rendered: 'the consummation of the age.' According to Jewish notions the coming of the Messiah was to be the end of the present age. Our Lord and His Apostles refer the Jewish phrase to the *second* coming of the Messiah. Our Lord does not interpret more fully the conversation of the servants and the householder (vers. 27–29). Where He has been silent, controversy has been loudest. The application to the question of discipline has been hotly discussed from the fourth century until now. The parable assumes that earnest Christians will be zealous to remove impurities and offences (from the Church and the world as well) by forcible means. Without positively forbidding this which may at times be absolutely necessary, the whole drift of the parable enjoins caution and charity. Brute force, persecution, whether civil (rooting out of the world) or ecclesiastical (rooting out of the Church) finds little warrant here, and has generally resulted in actually tearing up the wheat. As regards discipline; when necessary, it is to be exercised with a prudential not a punitive purpose. The case is much simplified, when the Church is free, and not compelled by alliance with the State to allow wheat and tares to intertwine yet more closely.

Ver. 40. The destruction of the wicked is first declared; it is to take place **at the end of the world,** *i. e.*, of the present order of things.

Ver. 41. **The Son of man.** Christ Himself is Lord of angels and Ruler in this kingdom. — **Out of His kingdom.** The angels sent forth by Christ will accomplish what men could not do, ought not to attempt to do, namely, remove all evil from the Church and from the world, which will stand only so long as the purpose of the kingdom requires it. — **All stumbling-blocks,** lit., 'scandals.' As punishment is spoken of, this must refer to persons, those who cause others to fall. — **And them that do iniquity.** This class includes the former and yet more. How long this gathering out will continue is not stated.

Ver. 42. **And shall cast them,** etc. As the tares were burned, this may be figurative, but it undoubtedly refers to intolerable suffering, resulting not simply from the circumstances of the evil-doers in a future state but from their character. — **There shall be the weeping.** Comp. chap. viii. 12. These awful words must mean something positive and punitive.

Ver. 43. **Then shall the righteous shine forth.** The gospel tells how men become 'righteous.' As such they have a glory, a light which is here obscured, but shall then burst forth, as Christ's glory shall appear. — **In the kingdom of their Father.** The righteous being God's adopted sons, He is 'their Father.' This kingdom of final glory seems to be distinguished from the mediatorial kingdom of Christ spoken of throughout the chapter; comp. 1 Cor. xv. 24. — **He that hath ears,** etc. This conclusion befits the importance of the parable. The prophecy respecting the destiny of all men deserves the attention of all men. Yet even on this point many have no ears to hear.

CHAPTER XIII. 44-52.

The Three Parables spoken to the Disciples in the House; the Conclusion of the Discourse.

44 AGAIN,[1] the kingdom of heaven [a] is like unto treasure hid
in a field;[2] the[3] which when a man hath found, he hideth,[4]
and for joy thereof[5] [b] goeth and selleth all that he hath, and
buyeth that field.
45 Again, the kingdom of heaven is like unto a merchantman,[6]
46 seeking goodly pearls: Who, when he had found[7] [c] one pearl of
great price, [b] went[8] and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a net, that was
48 cast into the sea and gathered of [d] every kind: Which, when it
was full,[9] they drew to[10] shore, and sat[11] down, and[12] gathered
49 the good into vessels, but cast the bad[13] away. So shall it be
at[14] [e] the end of the world: the angels shall come forth, and
50 [f] sever the wicked from among the just, [g] And shall cast them
into the furnace of fire: there shall be wailing[15] and gnash-
ing of teeth.
51 Jesus saith unto them,[16] Have ye understood all these things?
52 They say unto him, Yea, Lord.[17] Then said he[18] unto them,
Therefore every [h] scribe *which is* [i] instructed unto[19] the king-
dom of heaven, is like unto a man *that is* a householder, which[20]
bringeth forth out of his treasure [k] *things* new and old.

a Prov. ii. 4
b Ver. 46; comp. Prov xxiii. 23.
c Job xxviii 18.
d Chap. xxii 10.
e See ver. 39
f Chap. xxv. 32; comp. ver. 41.
g See ver. 42
h Chap. xxiii. 34.
i Chap. xxviii. 19.
k Cant. vii. 13

[1] *omit* Again [2] a treasure hidden in the field [3] *omit* the
[4] which a man found and hid [5] in his joy he
[6] a man that is a merchant [7] and having found [8] he went
[9] filled [10] up on the [11] sitting [12] they
[13] the bad they cast [14] in [15] weeping
[16] *omit* Jesus saith unto them [17] *omit* Lord
[18] And he said [19] who hath been made a disciple for [20] who

CONTENTS. These three parables relate mainly to human effort in the development of the kingdom of heaven. The last one corresponds to the second, while the fifth and sixth form a pair; the transition of thought being easy and natural in every case. — *The Hidden Treasure* (ver. 44), finding without seeking; *The Pearl of great price* (vers. 45, 46), seeking and finding; in both cases, proper effort to appropriate the valuable possession; *The Net cast into the Sea* (vers. 47-50), the Church and her efforts, the mixed result and the final separation. Application in the form of a comparison (vers. 51, 52).

Ver. 44. **A treasure hidden in the field.** It is possible, but not probable, that our Lord refers to some case of 'treasure trove,' which had lately occurred. — **In his joy.** Natural to those who find unexpectedly. The legality or morality of the transaction does not enter into the discussion; the man who had made this discovery used all the means in his power to possess himself of the treasure. This suggests the general application and lesson. Notice: He obtained the 'treasure,' worth more than he could pay, and also 'the field,' which he could buy. In this result the parable differs from the next. Many, therefore, refer 'the field' to the external Church, in which a man may, as it were, stumble on the treasure of true religion; he naturally possesses himself also of the means of grace, the external forms of the Church. — We may aptly apply it historically to the days of the Reformation, when true religion was sought and obtained at the cost of everything; the discovery of the treasure was apparently accidental, and great joy attended it. The field was doctrinal theology. In this, the treasure had been hidden, but the reformers obtained this also as a possession.

Ver. 45. **Merchant seeking goodly pearls.**

One who is making it his business to seek what is valuable, what is true and right.

Ver. 46. **One pearl of great price.** Christ Himself, not religion; when this pearl becomes ours, we have true religion. The seeker finds and obtains the pearl in its purity. No mention is made of joy in this case, since this is more characteristic of those who make the discovery without seeking. This parable has a *historical* application to the present age of investigation and discovery. True science seeks goodly pearls, and leads to the discovery of the one pearl of great price. The pride of science is hostile to all truth, hence sometimes the 'merchant' is too well contented with the 'goodly pearls' already found, to look for the one pearl of great price. The two parables refer to two different classes of persons; yet both make a discovery, both strive to make the treasure their own at every cost. The seeker is perhaps the superior character, and obtains the superior treasure. We may hope for a purer Christianity as the result of intense and earnest investigation; yet the whole discourse shows that side by side with this we must expect an intense and earnest search in the interest of Satan's kingdom.

Ver. 47. **A net, that was cast into the sea.** A drag-net or seine is meant. Appropriate for an audience largely made up of fishermen. The parable resembles that of the tares; that, however, represented the two developments of good and evil, side by side in the world (and in the church); this one is applicable rather to the missionary *effort* of the Church. 'The sea' is a Scriptural figure for 'the nations' (Rev. xvii. 15; Is. viii. 7; Ps. lxv. 7). — **Gathered of every kind.** This predicted result of Christian effort is sufficiently evident at all times.

Ver. 48. **When it was filled.** A caution against too hasty attempts at separating before the Church has finished her work. If fishermen stop to sort while drawing in their net, they catch little, good or bad. — **They drew up on the shore,** *i. e.*, the limit of the sea, the end of nations and of time. The next verse shows that the work of discriminating is not committed to men, however successful or zealous in the work of gathering of every kind. — **The good — the bad,** *i. e.*, fishes, though other animals usually get into the net. There are but two classes, one the children of God, and the other those whose destiny is described in vers. 49, 50.

Ver. 49. **Sever the wicked from among the just.** Comp. ver. 41. The phrase 'sitting down,' in ver. 48, and other minor points in the two parables, suggest that this may occupy a period of some length. In the parable of the tares, however, the final separating process accounts for the command: 'Let both grow together till the harvest;' here it is the main point. That parable emphasized the existence with evil side by side with good; this, the separation and destruction of the evil.

Ver. 50. Repeats word for word the awful language of ver. 42, giving great solemnity to the close of the discourse in parables. — The *historical* application is obviously to the closing period and scene of the Church militant.

Ver. 51. **Have ye understood?** A test of their progress in the art of interpretation. They answered rightly, but the next verse suggests that they did not yet fully understand.

Ver. 52. **Every scribe.** Official expounder of the Scriptures, applicable now to the Christian ministry. — **Hath been made a disciple,** of Jesus, the Teacher as well as King. — **For the kingdom of heaven.** Not simply for his own benefit but for the advantage of this kingdom. — **Householder,** whose duty it is to provide for those of the household. — **Bringeth forth out of his treasure.** The 'treasure' is a constantly increasing knowledge of God's word, in the Bible, in nature, in experience. This he must use to instruct others; he must not selfishly conceal it, nor so set it forth that few can understand it. — **Things new and old.** Explanations: (1.) the law and the gospel; (2.) things hitherto unknown and those already known; (3.) the old truths in new lights, new truths brought into proper accord with the old ones. This is preferable. He who forgets the old, will get hold of novelties, but bring few new things out of his treasure; he who forgets the new, will find that his old methods have become antiquated even to himself, and others will discover it even sooner. Christ's methods of instruction give point to these words, for the old familiar occupations are here used to illustrate the truths of the new kingdom, and yet the thoughts and even words of the Old Testament appear again and again throughout.

Chapter XIII. 53–58.

Christ rejected at Nazareth.

53 AND it came to pass, *that*[1] when Jesus had finished these
54 parables, he departed thence. And [a] when he was come[2] — [a] Mark vi. 1–6.
into [b] his own country, [c] he taught them in their synagogue, inso- — [b] Comp. Luke iv. 23.
much that [d] they were astonished, and said, Whence hath this *man* — [c] See chap. iv. 23.
55 this wisdom, and *these* mighty works? [e] Is not this the carpen- — [d] See chap vii. 28.
ter's son? is not his mother called Mary? and [f] his brethren, — [e] Comp. Luke iv. 22; John vi. 42.
56 James, and Joses,[3] and Simon, and Judas? And his sisters, are — [f] See chap. xii. 46.

[1] *omit* that [2] And coming [3] Joseph

they not all with us? Whence then hath this *man* all these
57 things? And [g] they were offended in him. But Jesus said
unto them, [h] A prophet is not without honour, save in his own
58 country, and in his own house. And he did not many mighty
works there[4] [i] because of their unbelief.

[g] See chap. xi. 6.
[h] Luke iv. 24; John iv. 44: comp. Jer. xi. 21; xii. 6.
[i] Chap. xvii. 20.

[4] there many mighty works

CHRONOLOGY, and relation to the account in Luke iv. 14-30. Views: (1.) Two distinct visits. That in Luke at the beginning of the Galilean ministry, and occasioning the removal to Capernaum (Matt. iv. 17). This one much later, after the discourse in parables (chap. xiii.), the visit to Gadara and the subsequent miracles (chaps. viii. 18-ix. 34). (2.) Different accounts of the same visit, which took place at the earlier period; (3.) which took place at the later period. We prefer (1), for the following reasons: He would probably visit His early home a second time; a second rejection would be the result of a second visit. It seems unlikely that the visit, if there was but one, took place at the later period, yet Mark, who is chronologically most exact, agrees with Matthew in placing it about this time. Matthew and Mark would scarcely omit to mention the attempt at violence detailed by Luke, while the unbelief of the Nazarenes would express itself in much the same way, and the answer of our Lord convey the same thought. The points of agreement and of difference are thus most satisfactorily accounted for.

Ver. 53. **He departed thence.** The departure was to Gadara (comp. chap. viii. 18; Mark vi. 35 ff.); a number of events intervening between this and the second visit to Nazareth.

Ver. 54. **Into his own country.** Nazareth as the home of His parents and the place 'where he had been brought up' (Luke iv. 16).—**Whence hath this man.** As if to say: This is our townsman, what better schooling did he have than we; what his family is, we all know, etc.

Ver. 55. **The carpenter's son.** The word rendered 'carpenter' is sometimes applied to artisans in general, but it means strictly a worker in wood. The question, though not contemptuous, implies: He is one of us, no better than we are, etc. — They knew His family, and mention the name of His mother and brothers, speaking also of His sisters, who possibly still resided in Nazareth. On the brothers of our Lord, see the close of the section.

Ver. 57. **And they were offended in him,** made to stumble. They were led into error and sin with regard to Him. — **A prophet is not without honor,** etc. The rejection is accounted for by a proverbial expression, verified by human experience. 'Familiarity breeds contempt,' 'Distance lends enchantment to the view,' are still more general expressions of the same principle.

Ver. 58. **And he did not there many mighty works because of their unbelief.** This unbelief was inconsistent and criminal, for they acknowledged His wisdom and power (ver. 54). Jesus does not force His love or blessings on us, and His miracles were not mere displays of Almighty Power. Where there was no faith, no moral condition to justify such displays, there our Lord 'could do no mighty works' (Mark vi. 5). Want of faith is always the great hindrance.

THE BROTHERS OF OUR LORD. Mention is made fourteen or fifteen times in the New Testament of the brothers of our Lord, named in ver. 55. In an ordinary history, this could only mean that they were the younger children of Joseph and Mary, or possibly the children of Joseph by a former marriage. The well-known terms, 'cousin' and 'kinsman,' would have been used had the relationship been a different one. Notwithstanding this, *three* views have been held: (1.) That they were the children of Joseph and Mary; the theory of Tertullian, Helvidius, and many of the best modern Protestant commentators. (2.) That they were the children of Joseph by a former marriage; the theory of Epiphanius, and the ancient Greek Church. (3.) That they were the children of Mary, the wife of Alphæus (Clopas), the sister of our Lord's mother, and hence his cousins. This was the theory of Jerome, adopted by the Roman Catholic Church, and by the older (and some modern) Protestant commentators. Lange modifies this view, by supposing that Alphæus was the brother of Joseph, and that in consequence of his early death the children were adopted by Joseph.

1. The first view is the most natural one. Objections: (*a.*) It denies the perpetual virginity of Mary. But this is nowhere asserted, while Matt. i. 25 and Luke ii. 7, suggest the contrary. (*b.*) Gal. i. 19, seems to intimate that James, our Lord's brother, was an Apostle, while this view involves the non-identity of this James with James the son of Alphæus, who undoubtedly was an Apostle. But the passage in Galatians has, from the earliest times, been interpreted as not implying the Apostleship of our Lord's brother. The identity of names in the list of Apostles and in that of our Lord's brothers is of itself, no proof of identity of persons; the name of James especially being very common among the Jews. Further, at a point in the history *after* the choice of the Twelve (John vii. 5), His brethren did not believe on Him; they are distinguished from the 'Apostles' in Acts i. 14; 1 Cor. ix. 5, and by implication in Matt. xii. 46-50. (*c.*) Our Lord on the cross commended His mother to the care of John, which is regarded as strange, if she had other sons. But the spiritual nearness of John, and the probable kinship (see below, and notes on John xix. 25) will account for this.

2. The view that they were the sons of Joseph by a former marriage is not open to any great objection, though supported by no positive evidence. It too, fails to identify 'James the son of Alphæus' and 'James the Lord's brother.'

3. The cousin-theory is beset with difficulties. (*a.*) It assumes that two sisters had the same name (Mary). (*b.*) It does not account for 'Simon' and 'Judas' who were our Lord's brothers. In-

deed, the better supported reading ('Joseph,' ver. 55) destroys the identity of name with Mark xv. 40 ('Joses'). (*c.*) It is probable that 'Salome' and not 'Mary' (John xix. 25) was the sister of our Lord's mother. The view of Lange is free from some of these difficulties, but assumes what is extremely improbable, namely, that at least half a dozen children were adopted into the family of a poor carpenter. Besides it is a pure hypothesis.

The view that Mary had other children furnishes an argument in favor of the historical character of the Gospels. Had the story of the miraculous conception been a fiction, the Evangelists, to give consistency to the tale, would have denied that our Lord had any brothers, instead of speaking of them without reserve. For a full presentation of all the views, see Lange's Comm., *Matthew*, pp. 255-260.

CHAPTER XIV. 1-13.

The Impression produced on Herod by Reports of our Lord's Works.

1 [a] AT that time[1] [b] Herod the tetrarch heard of the fame[2]
2 of Jesus, And said unto his servants, This is John the
Baptist; he is risen from the dead; and therefore [c] mighty
works do shew forth themselves[3] in him.
3 For [d] Herod had laid hold on John, and bound him, and [e] put
him in prison for Herodias' sake,[4] [f] his brother Philip's wife.
4 For John said unto him, [g] It is not lawful for thee to have her.
5 And when he would have put him to death, he feared the
6 multitude, because they counted[5] him as [h] a prophet. But
when Herod's birthday was kept, the daughter of Herodias
7 danced before them,[6] and pleased Herod. Whereupon he
promised with an oath to give her whatsoever she would[7]
8 ask. And she, [i] being before instructed of[8] her mother,
9 said,[9] Give me here John Baptist's head in a charger.[10] And
the king was sorry:[11] nevertheless for the oath's sake,[12] and
them which sat with him at meat,[13] he commanded *it* to be
10 given *her*.[14] And he sent, and beheaded John in the prison.
11 And his head was brought in a charger,[15] and given to the
12 damsel: and she brought *it* to her mother. And his disciples
came, and took up the body,[16] and buried it, and[17] went and
told Jesus.
13 When[18] Jesus heard *of it*,[19] [k] he departed[20] thence by ship[21]
into a desert place apart: and when the people had heard[22]
thereof, they followed him on foot[23] out of[24] the cities.

[a] MARK vi. 14-33; LUKE ix. 7-11.
[b] Luke iii. 1, 19; Acts xiii. 1.
[c] 1 Cor. xii. 6, 11; Gal. ii. 8; iii. 5; Eph. i. 11, 20; ii. 2; Phil. ii 13.
[d] Luke iii. 19, 20.
[e] Chap. xi. 2; John iii. 24.
[f] Luke iii. 1
[g] Lev. xviii 16; xx. 21
[h] See chap. xi. 9; comp. chap. xxi. 46.
[i] Acts xix. 33.
[k] John vi. 1-4.

[1] season [2] heard the report concerning [3] do these powers work
[4] for the sake of Herodias [5] held [6] in the midst
[7] should [8] set on by [9] saith
[10] upon a platter the head of John the Baptist. [11] grieved
[12] but because of his oaths [13] *omit* at meat [14] *omit* her
[15] upon a platter [16] corpse [17] him; and they
[18] Now when [19] heard *it* [20] withdrew from
[21] in a boat [22] multitudes heard [23] by land, *or* on foot [24] from

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CHRONOLOGY. The chapter opens with an indefinite mark of time ('at that season,' ver. 1); but Luke ix. 10 shows that it was upon the return of the Twelve. Hence chaps. ix. 35-38, x., find their place between chaps. xiii. and xiv. The order of this chapter is chronological. The feeding of the five thousand, narrated by all four Evangelists, forms a definite point of comparison.

CONTENTS. The section gives a fearful picture of the Herodian family, in their lust, ambition, and cruelty. No scene in history presents in a single group more of the vices characteristic of corrupt courts: arbitrary imprisonment, dread of the multitude, adultery and incest, illegal divorce, feasting and intoxication, voluptuous and immodest dancing, lavish promises and foolish oaths to the dancer, weak fear of court flatterers, and the murder of a faithful reprover; the picture completed by the superstition of the murderer, who sees in the power of the Messiah only a token that his victim has reappeared. The impression produced on the mind of Herod leads to the withdrawal mentioned in ver. 13.

Ver. 1. **At that season.** Quite indefinite (see above). — **Herod the tetrarch.** Herod Antipas (a son of Herod the Great) now ruler in Galilee; a light-minded, prodigal, and luxurious prince, superstitious and cunning (Mark viii. 15; Luke xiii. 32). He was at Jerusalem when our Lord suffered, and showed utter heartlessness on that occasion. He died in Spain, a defeated and banished man (see on ver. 3). 'Tetrarch;' strictly speaking, the ruler of the fourth part of a country, but here used less exactly. — **Heard the report concerning Jesus.** Probably at Machærus (where John had been imprisoned), which was remote from the scene of our Lord's ministry. He first heard of Him now, through the more extended labors of the Twelve.

Ver. 2. **This is John the Baptist.** Comp. Luke ix. 7–9. This does not imply a belief in the transmigration of souls, nor prove that Herod was a Sadducee (although some infer this from Mark viii. 15); it is the perplexed and terrified utterance of a guilty conscience. — **Therefore,** etc. John had wrought no miracle (chap. x. 41), but Herod supposed that the rising from the dead had resulted in higher powers. — **Powers,** or 'mighty works,' as in chap. xiii. 54, 58. Herod's desire to see our Lord was at best a patronizing condescension to the gospel.

Ver. 3. **For Herod had laid hold on John,** etc. This imprisonment took place not long after our Lord began His ministry (comp. chap. iv. 12; Mark i. 14; John iii. 24). — **For the sake of Herodias, his brother Philip's wife.** Herodias, the daughter of Aristobulus (the half-brother of Herod Antipas), the wife of Herod Philip (not to be confounded with Philip the Tetrarch, Luke iii. 1), who was disinherited by his father, Herod the Great, and lived as a private citizen. Herod Antipas was first married to a daughter of Aretas, king of Arabia (mentioned 2 Cor. xi. 32). Becoming enamored of Herodias, his niece and sister-in-law, he married her secretly, while her husband was still living, repudiating his own legal wife. Aretas made war against him in consequence, and having defeated him was prevented by the Romans from dethroning him (A. D. 37). At the instigation of Herodias he went to Rome to compete for the kingly power bestowed on Agrippa, but was banished by the Emperor Caligula to Cyprus.

Ver. 4. **For John said;** not once but habitually, as the original hints. John was a bold preacher of righteousness and repentance, not 'a reed shaken by the wind' (chap. xi. 7). His fidelity led to his imprisonment. — **It is not lawful.** The act of Herod was a crime against his brother, against his wife, and in itself incestuous, since Herodias was his niece (comp. Lev. xviii. 16; xx. 21).

Ver. 5. **And when he would have put him to death.** At the instigation of Herodias (Mark vi. 19, 20). — **He feared the multitude,** etc. The character of John also restrained him; but the political motive was needed to overbear the influence of Herodias.

Ver. 6. **Herod's birth-day.** Probably the anniversary of his accession to power. The nobility of Galilee were at the feast (Mark vi. 21). The dancing seems to have taken place late in the entertainment, when all were more or less intoxicated. — **The daughter of Herodias.** 'Salome,' the daughter of Herod Philip. She married her uncle Philip the Tetrarch, and after his death her cousin Aristobulus. Comp. Mark vi. 22. — **Danced in the midst.** She had been sent by her mother to gain an opportunity for killing John (Mark vi. 21). The dance was a pantomime probably of a voluptuous character, and was performed 'in the midst,' with the intoxicated party forming a circle about her. Such conduct was deemed immodest by Jews, Greeks, and Romans; in this case there was added a criminal purpose, and a sin against her own forsaken father. Public dancing (and often private dancing) calls forth evil passions, even if not designed to do so.

Ver. 7. The promise and oath of Herod show his gratification, which Herodias had anticipated. Mark adds: 'unto the half of my kingdom.'

Ver. 8. **Being set on by her mother.** Instigated rather than instructed. She went out and consulted her mother, but the mother's purpose had already been formed, and her answer (Mark vi. 24) shows great vindictiveness and determination, as does the demand, not for the death, but for the head of the Baptist. — **Upon a platter.** A large dish. This seems to have been added by Salome herself, 'as a hideous jest, implying an intention to devour it' (J. A. Alexander).

Ver. 9. **And the king was grieved.** 'Grieved' rather than 'sorry.' Disturbed rather than penitent. The emotion was in keeping with his character and feelings toward John, but was of no avail; compliance with the murderous request was the more criminal because he was 'grieved.' Herod is called 'the king' by Mark also, although he did not really possess the title. — **But because of his oaths.** The oath was foolish, and was sinfully kept. Better break our word than God's Word. Herod was scrupulous on this point, and yet an adulterer and murderer. — **And them that sat with him.** His courtiers were probably hostile to John. In any case the fear of men, so powerful for evil, influenced him.

Ver. 10. **And he sent,** etc. If the feast took place in Machærus, the head was brought in before the feast closed. Some however infer from Mark's account that the messengers went some distance, and hence that the feast was given in a royal palace at Livias (not far from Machærus), while others think the nobility of Galilee would more probably be invited to Tiberias, the usual residence of Herod. But the words 'give me here' (ver. 8), indicate that the prison was not far off.

Ver. 11. **She brought it to her mother.** 'A Jezebel was not wanting in the history of the second Elijah.' The vindictive adulteress was served by the immodest dancer; the sixth and seventh commandment stand next each other.

Ver. 12. **Took up the corpse, and buried him,** is a literal rendering. — **And they went,** — probably

John's disciples. — **And told Jesus.** They would naturally go to Him, if properly affected by the interview recorded in chap. xi. Others kept aloof and formed a new sect.

Ver. 13. **Now when Jesus heard it.** This was not the only cause of the retirement (see Mark vi. 31). The Twelve had returned and the multitudes gave Him and them no rest. Besides this gathering of multitudes would make Herod more suspicious. — **Into a desert place apart.** Not a 'desert' in the modern sense, but a thinly inhabited district; in Gaulonitis near Bethsaida Julias, on the *eastern* shore of the lake of Tiberias (see Luke ix. 10; John vi. 1), in the dominions of Philip the Tetrarch. Our Lord would avoid Herod as well as seek rest for His disciples. — **They followed him.** Comp. Mark vi. 33. The popularity of our Lord continued. — **By land.** This is the usual meaning of the Greek phrase, which is literally rendered: 'on foot.'

CHAPTER XIV. 14-21.

The Feeding of the Five Thousand.

14 [a] AND Jesus[1] went[2] forth, and saw a great multitude, and
[b] was moved with compassion toward[3] them, and he[4]
15 healed their sick. And when it was evening,[5] his[6] disciples
came to him, saying, This is a desert place,[7] and the time is
now[8] past; send the multitude[9] away, that they may go into
16 the villages, and buy themselves victuals.[10] But Jesus said
unto them, They need not depart;[11] [c] give ye them to eat.
17 And they say unto him, We have here but [d] five loaves, and two
18 fishes. He said, Bring them hither to me.[12] And he com-
19 manded[13] the multitude[9] to sit down[14] on the grass, and[15] took
the five loaves, and the two fishes, and [e] looking up to heaven,
[f] he blessed, and brake, and gave the loaves[16] to *his* disciples,
20 and the disciples to the multitude.[9] And they did all eat, and
were filled: and they took up of the fragments that remained[17]
21 twelve [g] baskets full. And they that had eaten[18] were about
five thousand men, beside women and children.

[a] MARK vi. 34-44; Luke ix. 12-17; John vi. 5-13; comp. chap. xv. 32-38.
[b] Comp. chap. ix. 36.
[c] Comp. 2 Kings iv. 42-44.
[d] Chap. xvi 9.
[e] Mark vii. 34; John xvii. 1.
[f] 1 Sam. ix. 13; chap. xxvi. 26; Mark viii. 7; Luke xxiv. 30; comp. chap. xv. 36.
[g] See chap. xv. 9.

[1] he [2] came [3] he had compassion on
[4] *omit* he [5] evening was come [6] the
[7] The place is desert [8] already [9] multitudes
[10] food [11] They have no need to go [12] me them hither
[13] bidding [14] recline
[15] he [16] and breaking the loaves, he gave them
[17] that which remained of the broken pieces [18] did eat

CONTENTS. The feeding of the Five Thousand is the only miracle mentioned by all four Evangelists, and the first occurrence fully narrated by them all. It also furnishes a definite chronological point for a harmony of the Gospels. It is in many respects the most incomprehensible of all the miracles. Various suggestions have been made as to the mode of increase, as involving a higher order of nature; an acceleration of the natural process; a removal of the ban of barrenness resting on our earthly bread, showing the positive fulness which it contains when Christ's blessing descends upon it. It is safest to accept a supernatural increase without seeking to know the method, and then to seek and accept the spiritual lessons it teaches. The attempts to explain it as a natural event have been utter failures. The four Evangelists could not write as they have done, of a 'myth,' a 'parable,' or a 'symbol.' Either this was a miracle, or the Evangelists have wilfully falsified. The great lesson is: Christ the Bread of the world; its type is the manna in the wilderness. Christ's people partake of Him to the nourishment of their souls. As in the miracle, the means may be visible, but the mode unknown; of the fact we may be assured, and may assure others. — Notice the contrast between the feast of the 'estates of Galilee' at Herod's court, and this feast of the poor and sick multitudes in the wilderness. Our Lord gave freely in the wilderness: healed, taught, and fed all. — 'The Bible, so little in bulk, like the five barley loaves and the two fishes, what thousands upon thousands has

it fed, and will it feed, in every age, in every land of Christendom, to the world's end!'

Ver. 14. **Had compassion on them.** All had followed Him so far and were in a state of spiritual destitution; many of them were sick. His compassion manifested itself in healing **their sick**, and in giving them instruction (Mark vi. 34). The approach of the Passover season (John vi. 4), accounts for the greatness of the multitude; many of them were probably on their way to Jerusalem.

Ver. 15. **Evening.** The *first* evening, *i. e.*, from three to six P. M. (ninth to twelfth hour of the day); ver. 23 refers to the *second* evening, which began at six P. M. (the first watch of the night). — **The time,** lit., 'hour,' **is already past.** Either the time of day is late, or the time for the evening meal is past. The disciples probably interrupted His discourse with this suggestion. Our Lord had continued His work of teaching and healing, until He had an opportunity to show how He could supply other wants. Those who wait on Him shall be fed! John tells us He 'knew what he would do,' inserting a question our Lord put to Philip (who was probably the spokesman) to try him. (See John vi. 5-7.)

Ver. 16. **Give ye them to eat.** Obedience seemed impossible, but they did obey through Christ's power providing the means for them. Duty is measured by Christ's command, not by our resources.

Ver. 17. **We have here.** Andrew said this; a lad who was present had this small store of food (John vi. 8, 9). The disciples, though full of perplexity and doubt, tried to *obey*, and sought food for the multitude. The loaves and fishes thus obtained, of which they said 'What are they among so many,' were given by them to the people. — **Five loaves** ('barley loaves') **and two fishes** ('small fishes,' probably salt ones). Plain common food.

Ver. 18. **Bring me them hither.** The store, so scanty, is first given to Christ; thus it becomes valuable and sufficient.

Ver. 19. **To recline on the grass.** 'Now there was much grass on the place,' John vi. 10. At that season it would be luxuriant, forming an easy and convenient resting-place. They reclined in groups of hundreds and fifties (Mark vi. 40; Luke ix. 14); thus confusion was avoided and the distribution made easy. Such an arrangement precluded deception. There was no disorderly running after 'the loaves and fishes'; Christ's blessings were received through those He commanded to impart them. — **Looking up to heaven, he blessed; and breaking the loaves, he gave them.** The description recalls the Last Supper, of which this miracle is a premonition. The word 'bless' in the Bible means God's favoring us, our asking favors of Him and our thanksgiving for such favors; the three senses are always more or less connected. The form of the Greek disconnects the 'loaves' from the word 'bless.' The blessing was therefore mainly a thanksgiving (comp. John: 'when he had given thanks'), not simply a blessing of the loaves. Thus the eucharistic reference becomes prominent. — **The loaves to his disciples.** The disciples possibly received the broken loaves and fishes *as they were*, the miraculous increase taking place *as they distributed them*. This points out the duty of the Twelve, and of the ministry in general; but the accounts of the three other Evangelists indicate a continuous giving on the part of our Lord.

Ver. 20. **And were filled.** Philip had said that 200 pennyworth of bread would only give each a little, but now all had received enough. — **Of the broken pieces.** The pieces they distributed, **pieces**, not the refuse. — **Twelve baskets full.** 'Baskets' such as travellers carried with them. They may have belonged to the disciples, who collected the broken pieces. What was gathered exceeded what was first given out. Christ was no waster; He enjoined (John vi. 12) carefulness and economy at the close of His most abundant bestowment. These fragments were probably for the use of the Twelve, since such miraculous increase was not the rule, but the exception. This circumstance mentioned by all four Evangelists was designed to impress the miracle upon the disciples (comp. chap. xvi. 9).

Ver. 21. **Five thousand men.** All the Evangelists mention the number of men. Matthew alone adds: **besides women and children.** The latter classes were probably not numerous, and would be fed apart from the men. On the effect of the miracle, see John vi. 14, 15.

CHAPTER XIV. 22-36.

Jesus walking on the Sea and healing in the Land of Gennesaret.

22 [a] AND straightway Jesus[1] constrained his[2] disciples to get [a] Mark vi. 45-52; John vi. 15-21.
into a ship,[3] and to go before him unto the other side,
23 while[4] he sent the multitudes away. And when[5] he had sent
the multitudes away, [b] he went up into a[2] mountain apart to [b] Luke vi. 12; ix. 28.
pray: and when the[6] evening was come, he was there alone.
24 But the ship[3] was now[7] in the midst of the sea, tossed with[8]
25 waves: for the wind was contrary. And [c] in the fourth watch [c] Comp. Mark xiii. 35

[1] he [2] the [3] boat [4] till
[5] after [6] *omit* the [7] already [8] distressed by the

of the night Jesus[1] went[9] unto them, walking on[10] the sea.
26 And when the disciples saw him walking on the sea, [d]they were
troubled, saying, It is a spirit;[11] and they cried out for fear.
27 But straightway Jesus spake unto them, saying, Be of good
28 cheer; it is I; [e]be not afraid. And Peter answered him and
said, Lord, if it be thou, bid me come unto thee on the water.[12]
29 And he said, Come. And when Peter was come down out of
30 the ship, he[13] walked on the water,[12] to go to[14] Jesus. But
when he saw the wind boisterous,[15] he was afraid; and begin-
31 ning to sink, he cried, saying, Lord, save me. And imme-
diately[16] Jesus stretched forth *his* hand, and caught[17] him, and
said[18] unto him, [f]O thou of little faith, wherefore didst thou
32 doubt? And when they were come[19] into the ship,[8] the wind
33 ceased. Then[20] they that were in the ship[8] came and[21] [g]wor-
shipped him, saying, Of a truth thou art [h]the Son of God.
34 [i]And when they were gone[22] over, they came into[23] the land
35 of[24] [k]Gennesaret. And when the men of that place had[25]
knowledge of him, they sent out into all that country round
36 about, and brought unto him [l]all that were diseased;[26] And
besought him that they might only touch [m]the hem[27] of his
garment: and [n]as many as touched were made perfectly[28]
whole.

[d] Comp. Luke xxiv. 37.
[e] Chap. xvii. 7.
[f] See chap. vi 30.
[g] See chap. viii. 2.
[h] Ps. ii. 7; chaps. iv. 3, 6; viii. 29; xxvi. 63; Mark i. 1; Luke i. 35; John i. 34, 49; ix. 35; x. 36; xx. 31; Acts ix. 20; Rom. i. 4; 2 Cor. i. 19; 1 John iv. 15; v. 9.
[i] Mark vi. 53–56; comp. John vi. 24, 25.
[k] Comp. Luke v. 1.
[l] Chap. iv. 24.
[m] See chap. ix. 20.
[n] Mark iii. 10; Luke vi. 19.

[9] came [10] upon [11] an apparition [12] upon the waters
[13] going down from the boat, Peter [14] come
[15] *omit* boisterous [16] straightway [17] took hold of
[18] saith [19] gone up [20] And [21] *omit* came and
[22] passed [23] to [24] unto [25] got
[26] sick [27] border [28] *omit* perfectly

CONNECTION. Immediately after the miraculous feeding, the people wished to proclaim Jesus a king and were ready to take violent steps for that purpose (John vi. 14, 15). The disciples were probably ready to join the people in an enterprise, which would fulfil their remaining carnal expectations regarding the Messiahship of their Master. Hence our Lord dismissed them, sending them where they would feel their need of His presence. Mark and John narrate this occurrence, but the attempt of Peter (vers. 29–31) is mentioned only by Matthew.

Ver. 22. **Constrained the disciples.** See above. —**To go before him to the other side.** Mark: 'to Bethsaida;' John: 'toward Capernaum.' Some understand by Bethsaida, the city of Andrew and Philip, supposed to be on the western side of the lake; Capernaum being the ultimate point to be reached; it was in 'the land of Gennesaret' (ver. 34). But in that case they would have inquired how He could join them, since there was then no other boat there (John vi. 22), and the circuit by land was a long one. It is not certain that there was a western Bethsaida (see on chap. xi. 21). We therefore infer that He sent them to *eastern* Bethsaida, which was not far off (Luke ix. 10), directing them to await Him there, so that they would cross together to the opposite shore, which they actually did, after the miracle. This accords best with all the details as given by the three Evangelists. —**Till he sent the multitudes away.** They were in an excited condition; hence great prudence, perhaps an exercise of some constraining power was necessary.

Ver. 23. **He went up into the mountain apart to pray.** The attempt to make Him a king was a temptation to be met by prayer. —**Evening.** Here the second evening. Comp. ver. 15. —**He was there alone.** Alone with His Father. Prayer succeeded and preceded His labors for men.

Ver. 24. **But the boat was already in the midst of the sea.** When Jesus came to them, they were 'about twenty-five or thirty furlongs' from shore (John vi. 19), *i. e.*, about the middle of the lake. —**Distressed,** or 'vexed,' **by the waves.** The storm had arisen after they started (John vi. 18). —**For the wind was contrary.** It is most probable that they put out into the lake, and steering for (eastern) Bethsaida, were driven out into the middle of the lake by an easterly wind. Their 'toiling in rowing' (Mark vi. 48) seems far more natural, if they were trying to meet the Lord at the appointed place. Had they been steering for the western shore (as some suppose), they might have turned back and gone to Him with a contrary (west) wind.

Ver. 25. **In the fourth watch of the night.** Between three and six o'clock in the morning. Their danger had lasted nearly all night. Deliverance is often long delayed, but while the Master prayed, the disciples could not be lost. — **He came unto them.** Mark adds: 'and would have passed by them,' *i. e.*, to try them. — **Walking upon the sea.** The main point here is His coming over the sea to join the disciples. The narrative implies an exercise of supernatural power.

Ver. 26. **It is an apparition.** An unreal appearance of a real person. The word is not that usually rendered, 'spirit.' — **They cried out for fear.** Matthew is an honest witness to tell of this superstitious fear. As he here discriminates between 'an apparition' and a real bodily appearance of our Lord, he cannot mean the former when he writes of the resurrection of Christ.

Ver. 27. **It is I.** An assurance, through a living voice, of His bodily presence. — **Be not afraid.** The presence of Christ always brings with it this cheering injunction.

Ver. 28. **And Peter answered.** The silence of the other Evangelists is remarkable, but casts no doubt upon the truthfulness of Matthew's account. The occurrence is strikingly in accordance with Peter's impulsive character, 'almost a rehearsal' of the subsequent denial. — **If it be thou.** Not the language of doubt. Peter's fault lay in the words: **bid me,** etc., which betray a desire to outdare the other disciples; comp. the boast: 'Though all should be offended,' etc. (chap. xxvi. 33).

Ver. 29. **And he said, come.** More of a permission than a command, as the result proved. — **He walked upon the waters.** Not necessarily very far; and yet so long as he thus walked, it was through supernatural aid from Christ. The power was obtained and conditioned by *faith* in Christ's power. So in our spiritual walk above the waves of this world.

Ver. 30. **But when he saw the wind.** 'Boisterous,' or 'strong,' is omitted by the best authorities. He was going against the wind. This favors the theory of their course, advanced in the notes on ver. 24. The other view would imply that Jesus had walked past them and turned towards them. — So long as Peter looked to Jesus only, he had by faith the power of Jesus to rise above the waters, but when he looked at the waves, beginning to doubt, he began to sink. Peter could swim (John xxi. 7); yet in his terror he seems to have lost even his natural attainments. To be near Christ in person avails nothing, unless we are near Him by faith. Peter sinks without Christ; clinging to his successors instead of Christ, must be in vain. — **Lord, save me.** Comp. Ps. cvii. 27, 28. His faith, too weak to enable him to *walk* to Christ, was strong enough to *call* to Christ.

Ver. 31. **O thou of little faith, wherefore didst thou doubt?** Chrysostom: we need not fear the tempest, but only the weakness of our faith. Hence Christ does not calm the storm, but takes Peter by the hand. Trench: 'Peter is here the image of all the faithful of all ages, in the seasons of their weakness and their fear.'

Ver. 32. **And when they were gone up into the boat.** John (vi. 21) speaks of the boat being immediately 'at the land whither they went.' This was on the western side of the lake, and we may either suppose that the wind during the night had driven them near that shore, or accept another miracle.

Ver. 33. **They that were in the boat.** Probably mariners and others exclusive of the disciples. The effect produced upon the latter is declared in strong terms, Mark vi. 51, 52. — **The Son of God,** lit., son of God. Probably only a recognition of His Messiahship, but the miracle would exalt their notions respecting the Messiah. For the first time *men* owned our Lord as the Son of God. John the Baptist had done so by Divine commission (John i. 34; iii. 35, 36).

Ver. 34. **And when they were passed over.** This points to ordinary, not miraculous sailing. — **To the land unto Gennesaret.** 'Gennesaret' was a fertile district, with a mild climate, on the western shore of the lake (also called the Lake of Gennesaret). It is nearly four miles long and half as broad. Modern name: El-Ghuweir.

Ver. 35. **The men of that place.** Not Capernaum, but a more retired spot. The people who had been fed, came to that city 'seeking Jesus' (John vi. 24): it is implied that they found Him somewhere else. Mark's account suggests that our Lord passed through other places on His way to Capernaum. — **Got knowledge of him.** When morning came they would recognize Him, as our Lord was personally well known in Galilee.

Ver. 36. **Only touch the border of his garment.** A woman had been thus healed in the presence of a crowd (chap. ix. 20–22), so that these people were not superstitious, but had strong faith. As our Lord was only passing through, a greater number could be healed in this way. Christ's miracles were always performed so as to show a connection between Himself and the person cured, even though it were so slight a one as this touch. — This is the fourth general description of our Lord's ministry; in each case (iv. 24; ix. 35; xi. 1, and here) after a series of events grouped together without reference to accurate chronological order.

CHAPTER XV. 1–20.

The Discourse, in Public and to the Disciples, about eating with unwashed Hands.

1 [a] THEN came[1] to Jesus scribes and Pharisees, which were [a] MARK vii 1–23.
2 of Jerusalem,[2] saying, [b] Why do thy disciples transgress [b] Gal. i. 14; Col. ii. 8.
the tradition of [c] the elders? [d] for they wash not their hands [c] Heb. xi. 2. [d] Luke xi. 38

[1] come [2] from Jerusalem Pharisees and Scribes

3 when they eat bread. But he answered and said unto them,
Why do ye also transgress the commandment of God by[3] your
4 tradition? For God commanded, saying,[4] [e] Honour thy father [e] Exod. xx.
and[5] mother: and, He that curseth[6] father or mother, let him 12; Deut. v. 16.
5 die the death.[7] But ye say, [f] Whosoever shall say to *his* father [f] Exod. xxi.
or *his* mother, *It is* a gift,[8] by whatsoever[9] thou mightest be 17; Lev. xx. 9.
6 profited by me; And[10] [g] honour not[11] his father or his mother,[12] [g] 1 Tim. v. 3.
he shall be free.[13] Thus have ye [h] made the commandment of [h] Gal. iii 17.
7 God of none effect by[14] your tradition. *Ye* hypocrites, well did
8 Esaias[15] prophesy of you, saying, [i] This people draweth nigh [i] Isa. xxix. 13.
unto me with their mouth, and[16] honoureth me with *their* lips;
9 but their heart is far from me. But in vain they do worship
me, teaching *for* [k] doctrines the commandments[17] of men. [k] Col. ii. 22
10 And he called[18] the multitude, and said unto them, Hear,
11 and understand: [l] Not that which goeth[19] into the mouth [l] Comp. Acts
defileth a[20] man: but that which cometh[21] out of the mouth, x. 14, 15.
12 this defileth a[20] man. Then came his[20] disciples, and said
unto him, Knowest thou that the Pharisees were offended, after
13 they heard this saying?[22] But he answered and said, Every
plant, which my heavenly Father hath not planted,[23] [m] shall be [m] Jude 12.
14 rooted up. Let them alone: [n] they be blind leaders of the [n] Chap. xxiii.
blind.[24] And [o] if the blind lead[25] the blind, both shall fall into 16, 24; comp. Isa. lvi. 10.
15 the ditch.[26] Then[27] answered Peter and said unto him, [o] Luke vi. 39.
16 [p] Declare unto us this[20] parable. And Jesus[28] said, [q] Are ye [p] Comp. chap. xiii. 36.
17 also yet[29] without understanding? Do not ye yet understand,[30] [q] Chap. xvi.
that whatsoever entereth in at[31] the mouth goeth[32] into the
18 belly, and is cast out into the draught? But [r] those[20] things [r] Chap. xii.
which proceed out of the mouth come forth from[33] the heart; 34; James iii. 6.
19 and they defile the man. For out of the heart proceed[34] [s] evil [s] James ii. 4;
thoughts, murders, adulteries, fornications, thefts, false wit- comp. Ps. lvi. 5.
20 ness,[35] blasphemies: These are *the things* which defile a[20]
man: but [t] to eat with unwashen hands defileth not a[20] man. [t] Mark vii. 2, 5.

[3] for the sake of [4] God said [5] *insert* thy
[6] revileth, *or* speaketh evil of [7] surely die
[8] a gift *to God* [9] all that wherewith [10] *omit* And
[11] he shall not honour [12] *omit* or his mother [13] *omit* he shall be free
[14] And ye have made void the word of God for the sake of [15] Isaiah
[16] *the best authorities omit* draweth nigh unto me with their mouth, and
[17] teaching *as their* teachings precepts [18] *insert* to him
[19] entereth [20] the [21] proceedeth
[22] when they heard the saying took offence? [23] planted not
[24] they are blind guides; *the best authorities omit* of the blind
[25] guide [26] the pit [27] And
[28] he [29] Even yet are ye also [30] Perceive ye not
[31] everything which goeth into [32] passeth
[33] out of [34] come forth [35] false witnessings

Only Matthew and Mark narrate the events recorded in this chapter. The discourse at Capernaum (John vi. 22–71), respecting the manna from heaven, followed the feeding of the five thousand. The Passover, which was nigh at hand (John vi. 4), was not attended by our Lord

(John vii. 1). This chapter begins the story of the last year of our Lord's ministry, which covers half the Gospel (chaps. xiv.-xxviii.). The history of 'the year of conflict' begins with an account of a covert attack on our Lord. The Pharisees from Jerusalem (Mark iii. 22) began their open opposition some time before (chap. xii. 24 ff.). Then they expressed a blasphemously hostile opinion respecting the miracles of our Lord; now they remonstrate against the conduct of His disciples. The opposition now, though apparently less bitter, was really more dangerous. The interview with the Pharisees (vers. 1-9) shows that it is characteristic of sticklers for the external customs and ceremonies of religion (Pharisees in all ages) to be intolerant about little and belittling questions, to be inconsistent, unrighteous (even according to their own standard), and hypocritical. This ever recurring mistake of making religion consist in 'meat and drink,' is further rebuked in the saying to the multitude (vers. 10, 11), while the offence taken by the Pharisees (ver. 12) forms the basis of a declaration that Pharisaism is not of God's planting and is to be destroyed, defeating itself (vers. 13, 14). The exposition of the 'parable' shows the nature of real defilement. Moral purity or impurity is from the heart, not from the food, still less from the observance or neglect of the ceremonial 'washing' of the hands before eating bread. On this point the Lord's words (ver. 16) are still applicable: 'Even yet are ye also without understanding.'

Ver. 1. **From Jerusalem Pharisees and scribes.** Not 'scribes and Pharisees,' but representatives of the party of the Pharisees, including 'scribes.' Possibly a formal deputation from the Sanhedrin ('from Jerusalem'). They came apparently with a definite and hostile purpose (comp. Mark vii. 1), probably to aid the Galilean Pharisees, or, as is less likely, in consequence of the conduct of the disciples of our Lord at the recent Passover feast in Jerusalem. (See ver. 2.)

Ver. 2. **Why do thy disciples transgress?** They had seen them thus 'transgress,' either at Jerusalem (Lange), or, as is more probable, in Galilee (comp. Mark vii. 2). In reality a cautious and artful attack upon Christ Himself. — **The tradition of the elders.** Certain rules handed down by word of mouth from Moses and the fathers of the nation (comp. Gal. i. 14). 'Elders' refers to the authors, not the upholders, of these traditional customs. 'The Jews attached greater value to tradition than even to the written law, appealing in support of it to Deut. iv. 14; xvii. 10. More especially did they pay respect to the traditionary injunction of washing the hands before meals, to which it was thought Lev. xv. 11 referred' (Meyer). — **For they wash not their hands when they eat bread.** Comp. the explanation in Mark vii. 3, 4. The washing referred to was not an act of cleanliness, but a ceremonial washing, performed with scrupulous care. 'Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands' (Alford). The Pharisees assumed the authority of this tradition. Our Lord opposes, not the custom, but the principle they assumed. Notice the belittling influence of legalism.

Ver. 3. **Why do ye also transgress?** The neglect is acknowledged, but the tradition attacked. — **For the sake of your tradition,** *i. e.*, you break God's law, in order that you may keep your (human) tradition. Comp. Mark vii. 9. The direct command of God was set aside for tradition by those who claimed to be the strictest observers of the written law of God.

Ver. 4. **For God said** (comp. Mark vii. 10), in the law of Moses. Our Lord assumes that God spoke through this law. The precepts cited are apt, since the Pharisees upheld tradition as delivered by the 'fathers.' — **He that revileth,** etc. Exod. xxi. 17. Our Lord quotes, not the promise in the Decalogue, but the penalty given elsewhere. 'Revileth,' lit., 'speaketh evil of,' comp. Mark ix. 39, which shows that 'curseth' is too strong a term. — **Surely die.** In the original Hebrew: 'dying he shall die;' in the original Greek of this passage: 'let him end with death,' both equivalent to: 'he shall surely die;' this penalty is to be inflicted upon him.

Ver. 5. **But ye say.** God said one thing, 'ye say' another, and though you quote tradition, it has only your own authority. — **It is a gift to God, all that,** etc. 'That from which thou mightest have been benefited by me, is an offering to God.' The Rabbins taught that by saying 'corban' of his possessions (Mark vii. 11), a man was absolved from the duty of caring for his parents, yet the brief expression was not considered sufficient to bind the party to devote his property to religious uses.

Ver. 6. **He shall not honor his father.** The best authorities omit, 'and.' 'Ye say; whosoever shall say, etc., he shall not honor his father.' The Pharisees directly deny the validity of the fifth commandment. There are two other views, both of them requiring the insertion of 'and.' One, that of the common version: 'Whosoever shall say, etc., and (in consequence) honor not, *he shall be free.*' The other makes the last clause the judgment of our Lord: 'Ye say, whosoever shall say, etc., *he is not bound, etc.*, and (I say that in consequence) he shall not honor his father.' The parallel passage in Mark favors the last view; both views avoid the difficulty of putting so direct a denial in the mouth of the Pharisees; but the true reading and grammatical usage compel the adoption of the first view. — The words 'or his mother' are also to be omitted. — **And ye have made void.** Not merely transgressed, but rejected, **the word of God.** Some ancient authorities read 'law,' others 'commandment,' but 'word' is better sustained, and is more forcible.' What God *says* is of itself a command, never to be rejected. — **For the sake of your tradition** (see ver. 3). Modern Pharisaism does the same. Church tradition leads to dogmas which deny God's direct commands. Its upholders persecute not only for infractions of their interpretations of God's laws, but for disregard of precepts of their own making. Or at least, they constantly break Christ's law of love, through zeal for external things about which Christ gave no express command.

Ver. 7. **Ye hypocrites.** This word had not quite so strong a sense then as now. It includes those self-deceived. — **Well did Isaiah prophesy of you.** (Is. xxix. 13.) 'Well,' *i. e.*, aptly. Our Lord assumes that the prophecy properly referred to the Jewish people then, while He does not imply that this was its exclusive or even original application.

Ver. 8. **This people,** etc. The briefer form is

now the established reading. Early copyists inserted the full form. — **Their heart is far from me.** In the Hebrew: 'Their heart they have removed far from me.' Applicable first to the contemporaries of Isaiah, but descriptive of the unbelieving Jews in all ages, and, as our Lord declares, peculiarly 'apt' at that time.

Ver. 9. **In vain.** This phrase (only implied in the original passage in Isaiah) refers to the *emptiness* of such worship. It is both *groundless* (without true principle) and *fruitless* (without proper results). The Hebrew means literally: 'their fearing of me has become a precept of men, a thing taught.' A rebuke of religion, resting only on human authority, but as applied to the Pharisees in this case, showing that such religion becomes *positively false*, contrary to God's commandments. — Alford: 'The portion of Isaiah from which this citation is made (chaps. xxiv.–xxxv.) sets forth, in alternate threatenings and promises, the punishment of the mere nominal Israel, and the salvation of the true Israel of God. And, as so often in the prophetic word, its threats and promises are for all times of the Church; — the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men.'

Ver. 10. **Then he called to him the multitude.** Without answering the question about 'washing of hands,' He turns to the people, as if to say, these hypocrites, though the zealous expounders of the law, cannot understand its real sense.

Ver. 11. **Entereth.** In this verse, and vers. 17–19, a number of verbs of motion are used, the exact force of which we seek to preserve in the corrections of the common version. — **Defileth the man,** *i. e.*, makes him common, impure or profane. The Mosaic law, by a variety of regulations, kept up the distinction between pure and impure, to teach the importance of *moral* purity. This purpose had been lost sight of, and the external regulation not only made the main matter, but extended and exalted, so that ceremonial impurity was considered worse than moral impurity. Our Lord opposes only this perversion of the Mosaic law. Lange: 'What is here said concerning the going into and coming out of the mouth, applies to the whole series of Levitical and moral injunctions concerning purity. The statement was, in the first place, indeed intended as a justification of His disciples on the charge brought against them by the Pharisees. But the inference was obvious, that all these injunctions required to be fulfilled in a higher sense (although this did not imply that the Lord denied their validity as Levitical ordinances). As a matter of course, when the symbol would be completely fulfilled, its outward representation must fall to the ground.' Pharisees in all ages have exalted the mere sign and symbol above the reality. Some people make their whole religion consist in not allowing certain meats and drinks to enter 'into the mouth.'

Ver. 12. **Then came the disciples.** After He went into the house (Mark vii. 17). — **The Pharisees when they heard the saying, took offence.** Probably the saying in ver. 11, which seemed to be in opposition to the Levitical law. They were ready to take offence from the effect of the previous discourse (vers. 3–9). The disciples, hearing their disparaging and hostile remarks in the crowd, warn their Master, as their opponents were important personages.

Ver. 13. **Every plant.** This refers to the *teaching* and *traditions* of the Pharisees, although the persons became identified with their false doctrine. — **Which my heavenly father planted not.** The Pharisees claimed Divine authority for their teaching; our Lord declares by implication that it was wholly human and as such should **be rooted up,** taken away and destroyed, to make room for a plant of His planting, the purer doctrine of the kingdom. It was a declaration of a purpose to oppose the Pharisees. To us it is a promise, with a terrible side indeed, but bidding us take courage when we see false and corrupt religion flourishing; it 'shall be rooted up.'

Ver. 14. **Let them alone.** His disciples are not to begin an attack upon the Pharisees. Error, if let alone, defeats and destroys itself. Let it work out its self-destructive results! — **They are blind guides.** They profess to be teachers, but have themselves no spiritual sight. If then **the blind guide the blind,** those who follow such are of course blind also. — **Both shall fall into the pit,** which lies in their path; from the nature of the case a pit of destruction. Here the effect on the persons is spoken of. Discussions and controversies are to be instituted by Christians with the sole purpose of saving men, the defeat of false doctrine being left to its own self-destructive tendency. — As Luke (vi. 39) in his report of the Sermon on the Mount, gives the same figure in a different connection, we may infer that it became proverbial in our Lord's teachings. The general principle is obvious, but it admitted of various applications. Here it is used to enforce a lesson of patience; in Luke it is connected with instruction about harsh judgments.

Ver. 15. **Peter.** He again acts as the spokesman, hence 'unto us.' — **Declare,** *i. e.*, 'expound.' — **The parable.** That of ver. 11 (comp. Mark vii. 17). The declaration in ver. 11, was a 'hard saying' to those who were born Jews, and hence Peter might have called it a 'parable,' especially as our Lord had so often taught the deeper truths in that form. Or the disciples, with their Jewish education, might have thought: this saying to which the Pharisees so much object is not to be taken literally, it must be a parable. The censure of the next verse favors this explanation.

Ver. 16. **Even yet.** After all the instruction received. — **Are ye also.** As well as the multitude (ver. 10). — **Without understanding,** literally 'unintelligent.'

Ver. 17. **Perceive ye not?** The truth affirmed was one easy to be perceived by the spiritually minded. — **Into the draught,** *i. e.*, 'drain, sink, or privy.' The thought of the verse (especially when further explained by the words in Mark vii. 19: 'because it entereth not into his heart,') is that food affects the body not the heart, that the moral and spiritual state of man is not dependent on the food or drink he uses, much less on certain ceremonial observances in regard to these things. This verse indirectly opposes modern materialism.

Ver. 18. Expresses in another form the same thought, indicating plainly that the heart is unaffected by what goes into the mouth, while what comes out of the mouth indicates what is in the heart.

Ver. 19. **For out of the heart proceed evil thoughts,** *i. e.*, reasonings, purposes, not mere



From a photograph taken by F. FRITH.

COAST OF TYRE.

notions. The criminality of acts proceeds from the purpose; for these acts man is responsible. The plural form indicates that these sins are common and notorious. Mark adds a number of others.

Ver. 20. **These are the things which defile the man.** Ceremonial impurity is insignificant compared with moral impurity. Yet Christians now are as slow to learn this as the disciples were.

CHAPTER XV. 21-39.

The Visit to the Borders of Tyre and Sidon: the Woman of Canaan; the Return to the Sea of Galilee; the Feeding of the Four Thousand.

21 [a]THEN[1] Jesus went[2] thence, and departed[3] into the coasts[4] [a] MARK vii. 24-30.
22 of [b]Tyre and Sidon. And, behold, [c]a woman of Canaan[5] [b] See chap. xi. 21.
came out of the same coasts,[6] and cried unto him,[7] saying, [c] Comp. Mark vii. 26.
[d]Have mercy on me, O Lord, *thou* Son of David; my daughter [d] See chap. ix. 27.
23 is grievously [e]vexed[8] with a devil.[9] But he answered her not a [e] See chap. iv. 24.
word. And his disciples came and besought him, saying, [f]Send [f] Luke ii. 29
24 her away;[10] for she crieth after us. But he answered and said,
[g]I am[11] not sent but unto the lost sheep of the house of Israel. [g] Chap. x. 5, 6.
25 Then came she[12] and [h]worshipped him, saying, Lord, help me. [h] See chap. viii. 2.
26 But[13] he answered and said, It is not meet to take the chil-
27 dren's bread, and to cast *it* to dogs.[14] And she said, Truth,[15]
Lord: yet[16] the dogs eat of [i]the crumbs which fall from their [i] Luke xvi. 21.
28 masters' table. Then Jesus answered and said unto her, O
woman, [k]great *is* thy faith: [k]be it[17] unto thee even as thou wilt. [k] See chap. ix. 2.
[l]And her daughter was made whole[18] from that very[19] hour. [l] Chap. ix. 22.
29 [m]And Jesus departed from[20] thence, and came [n]nigh unto[21] [m] Comp. Mark vii. 31-37.
the sea of Galilee; and[22] went up into a[23] mountain, and sat [n] Chap. iv. 18.
30 down[24] there. And great multitudes came unto him[25] having [o] See chap. xi. 5.
with them *those that were* [o]lame,[26] [o]blind, [o]dumb, [p]maimed, [p] Chap. xviii. 8; Mark ix 43.
and many others, and[27] cast them down at Jesus'[28] feet; and
31 he healed them: Insomuch that the multitude wondered, when
they saw [o]the dumb to speak,[29] [p]the maimed to be[30] whole, [o]the
lame to walk,[31] and [o]the blind to see:[32] and [q]they glorified [q] See chap. ix. 8.
[r]the God of Israel. [r] Is. xxix. 23 Luke i. 68; Acts xiii. 17
32 [s]Then[1] Jesus called his disciples *unto him*,[33] and said, I have [s] MARK viii. 1-10; comp chap xiv. 14-21
compassion on the multitude, because they continue with me

[1] And
[2] went out
[3] withdrew
[4] parts
[5] a Canaanitish woman
[6] from those borders
[7] *omit* unto him
[8] possessed
[9] demon
[10] Dismiss her, *or*, let her depart
[11] was
[12] But she came
[13] And
[14] and cast it to the dogs
[15] Yea
[16] for even
[17] *insert* done
[18] was healed
[19] *omit* very
[20] *omit* from
[21] beside
[22] and he
[23] the
[24] *omit* down
[25] there came unto him great multitudes
[26] the lame
[27] *insert* they
[28] his
[29] speaking
[30] *omit* to be
[31] and the lame walking
[32] seeing
[33] unto him his disciples

now three days,[34] and have nothing to eat: and I will not[35]
33 send them away fasting, lest[36] they faint in the way. And his[28]
disciples say unto him, Whence should we have so much bread[37]
34 in the wilderness,[38] as to fill so great a multitude? And Jesus
saith unto them, How many loaves have ye? And they said,
35 [t] Seven, and a few little fishes. And he commanded[39] the mul-
36 titude to sit down[40] on the ground.[41] And[42] he took the seven
loaves and the fishes, and [u] gave thanks, and brake *them*,[43] and
gave to his[28] disciples, and the disciples to the multitude.
37 And they did all eat, and were filled: and they took up of the
38 broken *meat* that was left[44] seven baskets full. And they that
did eat were four thousand men, beside women and children.
39 And he sent away the multitude, and took ship,[45] and came
into the coasts of [v] Magdala.[46]

[t] See chap xvi. 10.
[u] Chap. xxvi 27; Luke xxii. 17, 19; John vi. 11, 23; Acts xxvii. 35; Rom. xiv. 6; 1 Cor. x. 30; xi. 24; comp. chap. xiv. 19.
[v] Josh. xix. 38: comp. Mark viii. 10.

[34] now three days they continue with me
[35] am unwilling to
[36] lest haply
[37] many loaves
[38] a desert place
[39] giving commandment to
[40] recline
[41] (,) *instead of* (.)
[42] *omit* And
[43] having given thanks, he brake,
[44] that which remained of the broken pieces
[45] entered into the boat
[46] borders of Magadan (*according to the best authorities*).

CONTENTS. The order is chronological (comp. Mark vii. 24–viii. 10; especially the miracle peculiar to that Gospel). This visit of our Lord to Gentile regions followed an attack from the Pharisees. (Comp. the course of Paul; Acts xiii. 46.) The interview with the heathen woman is striking and prophetic. The Jews reject the blessing; the Gentiles seek it with longing desire. The heathen world had been prepared for Him who was 'a light to lighten the Gentiles.' The incident was timely. It prepared the Apostles for their universal mission, and also for the prophecy (chap. xvi. 21) of His death at Jerusalem. They must see the faith of the Gentiles, before they could learn the faithlessness of the Jews.—On the second miracle of feeding the multitudes, comp. the account of the first (chap. xiv. 15–21). Four Evangelists tell of the first; two of the second. The six accounts emphasize one thought: Christ the Bread of Life, sufficient for all.

Ver. 21. **And Jesus withdrew.** Partly in consequence of the hostility of the Pharisees; partly to seek retirement (Mark vii. 24); He designed also, to signify, through the incident which was to follow, the future admission of the Gentiles into His kingdom.—**Into the parts.** Mark vii. 24: 'borders.' He may not have passed much beyond the frontier.—**Tyre and Sidon.** Phœnicia, here named from its chief cities, was north of upper Galilee, and inhabited by Gentiles. The Jewish world was closing against our Lord; the Gentile world was not yet open. He sought seclusion near the border line, but 'He could not be hid' (Mark vii. 24). The heathen mother found Him: she was a type of the longing, suffering Gentile world.

Ver. 22. **A Canaanitish woman.** Her race, not her country, is thus noted. Mark, 'a Greek,' *i. e.*, a heathen by religion, 'a Syro-Phœnician by nation.' The Phœnicians were the descendants of the remnant of the old Canaanites.—**Came out.** Probably from a distance.—**Son of David.** She knew and probably shared in the Messianic hopes of the Jews. At least she had heard of our Lord, and believed that He could help her. Her request: **Have mercy on me,** exhibits her faith, far more than the title she used,—**Grievously possessed with a demon,** lit., 'badly demonized.' Such possessions were therefore not confined to the Jews.

Ver. 23. **But he answered her not a word.** (Vers. 23–25, peculiar to Matthew.) By this unwonted silence our Lord would try her faith; and prove it to His disciples. They were Jews, and must learn to intercede for a heathen woman, before they could carry the gospel to the Gentiles.—**Dismiss her.** They did not mean: refuse her request (see ver. 24).—**For she crieth after us.** Arousing public attention which they knew the Lord would avoid. Their language was not selfish, but a recognition of the woman's importunate earnestness, perhaps of her faith.

Ver. 24. **I was not sent,** etc. His personal mission was only to the Jews, as their previous mission had been (chap. x. 5, 6). The exceptions all pointed to the future spiritual significance of the phrase: **house of Israel.** This answer might suggest to the disciples: 'Is not such a one really a daughter of the spiritual Israel, though a woman of Canaan.' It was not a refusal, but a postponement, to educate her faith and train the disciples for their world-wide mission.

Ver. 25. **But she came.** Perhaps into the house (Mark vii. 24), but more probably to where He waited for her in the way. Her faith was more manifest, as the Lord gave her opportunity.—**Lord.** Reverential address.—**Help me.** A

touch of nature in the mother's prayer! Maternal love remains even in heathenism; often leading to Christ.

Ver. 26. **It is not meet.** The reply is not harsh, nor is it a refusal (Mark: 'Let the children first be fed'). It calls forth the woman's faith, and convinces the disciples that it is 'proper' to bless this heathen woman. — **To take** (lit., 'to take away') **the children's bread.** All present understood this as referring to the blessings provided for the Jews.— **To the dogs,** lit., 'little dogs.' A reference to the large savage dogs so common in the East, would be very contemptuous; household dogs are meant; a sense the woman skilfully used.

Ver. 27. **Yea, Lord.** She accepts the Lord's word and makes an argument of it. — **For even,** not 'yet,' **the dogs.** Not as one of the children; but as a humble dependent, she asks only what falls to such: **the crumbs.** Possibly a reference to the pieces of bread on which, according to the ancient usage, the hands were wiped; but the usual sense is more natural. 'She was, as it were, under the edge of the table, close on the confines of Israel's feast.' (Alford.) — The woman had been *earnest* in gaining a hearing at all. Her answer shows a quickness of mind, approaching wit, humility also, joined with true wisdom; in her persevering faith she saw the mind of Christ even in the seemingly repulsive figure.

Ver. 28. **Great is thy faith.** The greatest faith had been shown by Gentiles (comp. chap. viii. 10); and of this woman's characteristics, 'faith' was not only the crown, but the source. — **And her daughter was healed from that hour.** Mark (vii. 30) describes her return home. As in the case of the Gentile centurion, the cure was performed at a distance. The intermediate link in both cases was strong faith combined with affection for the person healed. A hint is thus given in regard to intercessory prayer.

Ver. 29. **Departed thence.** (Mark viii. 31 is fuller.) He probably made a circuit, passing southeastward, through the northern part of the Decapolis at the foot of the Lebanon range, reaching the mountainous (and solitary) district on the eastern shore of the **Sea of Galilee.** — **And sat there.** To obtain here the rest He had sought in 'the parts of Tyre and Sidon.'

Ver. 30. **Great multitudes.** Even in this retired place He was not allowed to rest long. The crowds came **having with them,** *i. e.*, bringing with them, a great variety of afflicted ones. — **Dumb.** Mark mentions one case in particular (vii. 32-35). — **Maimed.** The first mention of this class, *i. e.*, those wounded or diseased in hand or foot; our word 'maimed' implies a loss of the member. — **Cast them down.** This may refer to the rudeness of these mountaineers, or to their haste, or to their confidence; probably the three explanations are to be combined.

Ver. 31. **Wondered.** Comp. Mark vii. 37. The people had probably heard of, but never witnessed, His power. — **The dumb speaking,** etc. This is the form of the original. — **They glorified the God of Israel.** They were not heathen, but Jews. Yet living on the borders, they seem to have been affected by heathen nations, and half recognized other gods.

Vers. 32-38. This miracle is not identical with that described in chap. xiv. 15-21. The circumstances vary in every possible respect: the number fed, the amount of provision present, the fragments gathered, even the kind of baskets used, a different word being found here, and also in the question of our Lord about the two miracles (chap. xvi. 9, 10; Mark viii. 19, 20).

Ver. 32. **And Jesus called unto him his disciples.** Our Lord Himself takes the first step (comp. chap. xiv. 15). This case was more urgent; the crowd was not composed of those on the way to the Passover, and had been three days with Him. — **Three days.** The third day was passing; so they were hungry and destitute of provisions, but not yet in actual distress.— **Faint in the way,** *i. e.*, because exhausted from the want of food on their way home in that mountainous region. The Lord's compassion was called out by their physical want, which, however, resulted from their desire to be near Him.

Ver. 33. **Whence should we have so many loaves.** The question may seem strange after the miraculous feeding of the five thousand. But it was not so strange as their subsequent reasoning about the leaven of the Pharisees and Sadducees (chap. xvi. 6-12). Our own forgetfulness and unbelief should make us wonder less at the 'little faith' of the disciples. In the previous case the disciples emphasized the amount of bread needed ('two hundred pennyworth'); in this, the fact that they are in **a desert place.** — **Fill.** The long fast called for plentiful provision. Comp. Mark viii. 4, where the same word is translated 'satisfy' in the common version

Ver. 34. **How many loaves have ye?** In the other case a lad had the provisions; here the disciples themselves. The loaves were *seven* in this case, *five* in the other, the number of little fishes is not specified.

Ver. 35. **And giving commandment.** The correct reading joins this verse closely with ver. 36. In the other case the disciples arranged the multitude (Luke ix. 14; John vi. 10). — **On the ground,** not 'on the grass' (chap. xiv. 19); they were 'in a wilderness' (ver. 33), a desolate region, in this case.

Vers. 36, 37. The mode of distribution (and the miracle itself) was precisely the same. — **That which remained of the broken pieces, seven baskets full.** In the other case 'twelve.' The word rendered 'baskets' is a different one (probably larger ones are meant), and the same difference is observed in chap. xvi. 9, 10.

Ver. 38. **Four thousand,** instead of 'five thousand.' In this case the material miracle seems not to have been so great, as respects the number fed and the fragments remaining. All these variations, which show no gradation between the miracles, and betray no special design, prove that the Evangelists give true accounts of two distinct miracles.

Ver. 39. **Into the boat.** Probably one awaiting Him. — **Into the borders of Magadan,** according to the best authorities. ('Magdalan' is also found.) Mark: 'Into the parts of Dalmanutha.' This was probably a village not far from Magadan. Our Lord, pursued by the hostility of the Jews and seeking retirement, landed at an obscure locality between the two places. The site of Magdala (Magadan), now called *Madschel* ('Migdol,' Josh. xix. 38), is north of Tiberias and directly east of Cana, on the *western* shore of the lake, since the next voyage (chap. xvi. 5; Mark viii. 13) was across the lake to the eastern side.

Chapter XVI. 1–12.

The Jews seek a Sign, and our Lord warns His Disciples against their Doctrine.

1 [a]THE Pharisees also with the Sadducees[1] came, and tempt- [a] Mark viii.
ing[2] [b]desired[3] him that he would shew[4] them a sign 11–21. [b] See chap. xii. 38.
2 from heaven. He[5] answered and said unto them, [c]When it is [c] Comp. Luke xii. 54, 55.
evening, ye say, *It will be*[6] fair weather: for the sky[7] is red.
3 And in the morning, *It will be*[6] foul weather to-day: for the
sky[7] is red and lowering. O *ye* hypocrites,[8] [d]ye can[9] discern [d] Luke xii. 56.
the face of the sky;[7] but can ye not[10] *discern* the signs of the
4 times?[11] [e]A wicked[12] and adulterous generation seeketh after [e] Chap. xii. 39.
a sign; and there shall no sign be given unto it, but the sign
of the prophet Jonas.[13] And he left them, and departed.
5 And when his disciples were come to the other side, they
6 had forgotten[14] to take bread. Then[15] Jesus said unto them,
Take heed and [f]beware of [g]the leaven of the Pharisees and of [f] Ver. 11; Luke xii. 1.
7 the[16] Sadducees. And they reasoned among themselves, saying, [g] 1 Cor. v. 6, 7; Gal. v. 9.
8 *It is* because we have taken[17] no bread. *Which* when Jesus
perceived, he[18] said unto them,[19] [h]O ye of little faith, why [h] See chap. vi. 30.
reason ye[20] among yourselves, because ye have brought no [i] Chap. xv. 16.
9 bread? [i]Do ye not yet understand,[21] neither remember [k]the [k] Chap. xiv. 17–21.
five loaves of the five thousand, and how many [l]baskets ye took [l] Chap. xiv. 20; Mark vi. 43; viii.
10 up? Neither [m]the seven loaves of the four thousand, and how 19; Luke ix. 17; John vi.
11 many [n]baskets ye took up? How is it that ye do not under- 13. [m] Chap. xv.
stand[21] that I spake *it*[22] not to you concerning bread,[23] that ye 34–38. [n] Chap. xv.
should beware[24] of the leaven of the Pharisees and of the[16] 37; Mark viii. 8, 20;
12 Sadducees?[25] Then understood they how[26] that he bade *them* Acts ix. 25.
not beware of the leaven of bread, but of the doctrine[27] of the
Pharisees and of the[16] Sadducees.

[1] And the Pharisees and Sadducees [2] *or* trying [3] asked
[4] to shew [5] But he [6] *omit* It will be
[7] heaven [8] *the best authorities omit* O ye hypocrites
[9] ye know how to [10] ye can not [11] (.) *instead of* (?)
[12] An evil [13] of Jonah
[14] And the disciples coming to the other side forgot
[15] And [16] *omit* of the [17] took
[18] And Jesus knowing it, said [19] *omit* unto them
[20] do ye reason [21] perceive [22] *omit* it
[23] (?) *instead of* (,) [24] But beware [25] (.) *instead of* (?)
[26] *omit* how [27] teaching

Contents. In consequence of the opposition of Pharisees and scribes from Jerusalem (chap. xv. 1, 21), our Lord had withdrawn to heathen and unfrequented regions. On His return, He lands at a retired locality in Galilee; the Pharisees seek Him, on this occasion in company with the Sadducees, tempting Him again. He then withdraws to the eastern side of the sea (ver. 5), not far from Bethsaida (Mark viii. 22). The connection of events shows the reason for these repeated voyages, which seem purposeless to many readers. Galilee being almost completely closed to Him, it was time for the decided confessions (vers. 13–20) and revelation (vers. 21–

28) which follow. On the way the unbelief and ignorance of the Twelve were manifested (vers. 7 ff.); instruction was given them which would separate them more decidedly from the Jews (vers. 6, 12). It is one of the Twelve that tells of their weakness at this important crisis. — Our Lord visited Galilee but once more, and then to take leave of it (comp. chaps. xvii. 22; xix. 1).

Ver. 1. **And Sadducees.** First mention of them, in antagonism to Christ. Opposed to each other, these two parties united against our Lord; opposition to the truth overbears other antagonisms. Extremes of error consistently meet in opposing our Lord's people and cause. — **Tempting**, or 'trying' Him, putting Him to the proof. But He never responded to doubt and disbelief; only to faith. To accede to their wish, would foster their carnal hopes. — **A sign from heaven.** Comp. chap. xii. 38. It was the common belief that visible signs from heaven would attend the Advent of the Messiah. Their request implied that the many mighty works He had already wrought were not of heavenly origin. 'The Jews require a sign' (1 Cor. i. 22); formalism and self-righteousness tend to superstition.

Ver. 2. **When it is evening, ye say, Fair weather**, etc. In answer to their demand for a 'sign from heaven,' our Lord cites two weather 'signs,' such as all men look for, 'in the face of the heaven.' These signs (cited, not given by our Lord) hold good in other regions. The design was to rebuke their carnal and sensuous expectations (see ver. 3).

Ver. 3. Symbolical meaning (not to be pressed): 'The red at even of the Old Testament betokened fair weather at hand. Similarly, the red sky at the commencement of the New Testament, indicated the storm about to descend upon Israel. But they were incapable of understanding either one or other of these signs.' (Lange's Comm.) — **Ye can not.** Not a question, but an assertion. — **The signs of the times**, *i. e.*, the fulfilment of prophecy; the miracles performed before them, showing that the Messiah had come. The Jews, with the promise of the Messiah, ought to have been as quick in discerning the signs of His coming, as those of the weather. Proverbially so keen to discern the signs of the times as affecting trade, etc., they have always shown lack of spiritual discernment. But all men are naturally slow in discovering the spiritual significance of passing events.

Ver. 4. Comp. chap. xii. 39 (exactly the same words). The audience may have been in part the same, hence no explanation is added here. — **And he left them and departed.** Abruptly it would seem. As events proved, He now gave them up to their blindness, but with pain at their unbelief. See on Mark viii. 12: 'And he sighed deeply in his spirit.'

Ver. 5. **And the disciples coming to the other side.** To the eastern shore. It is improbable that this conversation took place during the voyage (see below). — **Forgot to take bread.** Provisions were not indispensable for so short a voyage. The original suggests that the neglect occurred after they landed. They had but one loaf in the boat (Mark viii. 14), and started on a land journey to Cesarea Philippi (ver. 13), through a region comparatively desolate, without making provision for it. The visit to Bethsaida on the way (Mark viii. 22), at a time when our Lord was avoiding public notice, may have been for the purpose of obtaining a supply.

Ver. 6. **The leaven of the Pharisees and Sadducees.** 'Leaven;' figure for a permeating spiritual influence, generally an evil one (comp. however chap. xiii. 33). Their want of bread made the illustration apt. They were now withdrawing, both bodily and spiritually, from the Jews; hence there is probably a reference to Exod. xii. 15-17; comp. 1 Cor. v. 7. The two opposing sects are here connected (comp. ver. 1); Mark, however (viii. 15), substitutes 'the leaven of Herod.' The Sadducees had already joined the Pharisees in opposing Christ, and Herod may have been in some alliance with them. Politicians often coquet with religious parties.

Ver. 7. **And they reasoned among themselves.** In their own hearts and then with each other; not in dispute, but in earnest conversation. — **It is because we took no bread.** An unspiritual but not altogether unreasonable thought. As Jews they would naturally think about not eating bread with these sects; but this would imply separation from the whole nation, and separate provision for their wants, which they had forgotten. General anxiety about worldly things would follow.

Ver. 8. **And Jesus knowing it said.** This avoids the incorrect notion, that He took some time to discover it. — **O ye of little faith.** Words applied to them before (chap. viii. 26; xiv. 31) on occasions of great weakness. After such miracles their cares were unbelieving.

Ver. 9. **Do ye not yet perceive.** Mark (viii. 17, 18) is more full. Besides want of faith, they had shown great want of perception.

Ver. 10. **Baskets.** A different word in the original from that used in ver. 9, but the same one we find in the account of the miracle (chap. xv. 37). This difference incidentally confirms the truthfulness of the account.

Ver. 11. **How is it that ye do not perceive**, etc. The recent instruction (chap. xv. 19, 20) that eating did not defile a man, should have prevented the surmise about not eating bread with the Pharisees and Sadducees; the miracles should have shown them that lack of earthly bread was not referred to. Mark stops at this point in the narrative.

Ver. 12. **But beware.** This is the correct reading. — **The teaching of the Pharisees and Sadducees.** Comp. Luke xii. 1. The leaven of the Pharisees is 'hypocrisy.' But the Sadducees, the 'liberal Jews' of that age, went to the other extreme. The reference is, therefore, not to what they taught in common, but to the mode and spirit of their teaching. In both cases *hypocrisy;* in the Pharisees hypocritical formalism, in the Sadducees hypocritical liberalism. These two apparently antagonistic tendencies have been practically united ever since in opposing Christ. Without Him strict morality ('Pharisees') and free inquiry ('Sadducees') inevitably become hypocritical. Comp. on Mark viii. 15. — The emphasis here laid on false 'teaching' is suggestive. Principles, tendencies, 'teachings,' are most permeating, and if evil, most dangerous. To those who after all the lessons of history, and of experience, fail to see this, we may apply the words of our Lord: 'How is it that ye do not perceive?'

CHAPTER XVI. 13–28.

The Discourse of our Lord with His Disciples, in which He calls forth Peter's Confession and predicts His own Passion and the Sufferings of His Followers.

13 [a]WHEN[1] Jesus came into the coasts[2] of Cesarea Philippi,
he asked his disciples, saying, Whom[3] do men say that
14 I, the Son of man, am?[4] And they said, Some *say that thou*
art [b]John[5] the Baptist; some, [c]Elias;[6] and others, Jeremias,[7]
15 or one of the prophets. He saith unto them, But whom[8] say
16 ye that I am? And Simon Peter answered and said, Thou
17 art [d]the Christ, [e]the Son of [f]the living God. And Jesus answered and said unto him, [g]Blessed art thou, [h]Simon Bar-jona:
for [i]flesh and blood [k]hath not revealed *it*[8] unto thee, but my
18 Father which[8] is in heaven. And I say also[9] unto thee,
that thou art Peter, and [l]upon this rock I will build my
church; and [m]the gates of hell[10] shall not prevail against it.
19 And I will give unto thee [n]the keys of the kingdom of
heaven: and [o]whatsoever thou shalt bind on earth shall be
bound in heaven; and whatsoever thou shalt loose on earth
20 shall be loosed in heaven. [p]Then charged he his disciples
that they should tell no man that he was Jesus [d]the[11] Christ.
21 From that time forth[12] [q]began Jesus to shew unto his disciples, how[13] that [r]he must go unto Jerusalem, and [s]suffer many
things of the elders and chief priests and scribes, and be killed,
22 and be raised again [t]the third day.[14] Then[15] Peter took him,
and began to rebuke him, saying, Be it far from thee, Lord: this
23 shall not[16] be unto thee. But he turned, and said unto Peter,
Get thee behind me, Satan: thou art [u]an offence[17] unto me:
for thou [v]savourest[18] not the things that be of[19] God, but those
24 that be of[19] men. Then said Jesus unto his disciples, If any
man[20] will[21] come after me, let him deny himself, and [w]take
25 up his cross, and [x]follow me. For [y]whosoever will[21] save his
life shall lose it: and whosoever will[22] lose his life for my sake
26 shall find it. For what is a man[23] profited, if he shall gain the
whole world, and lose his own soul?[24] or what [z]shall a man
27 give in exchange for his soul?[25] For [a]the Son of man shall

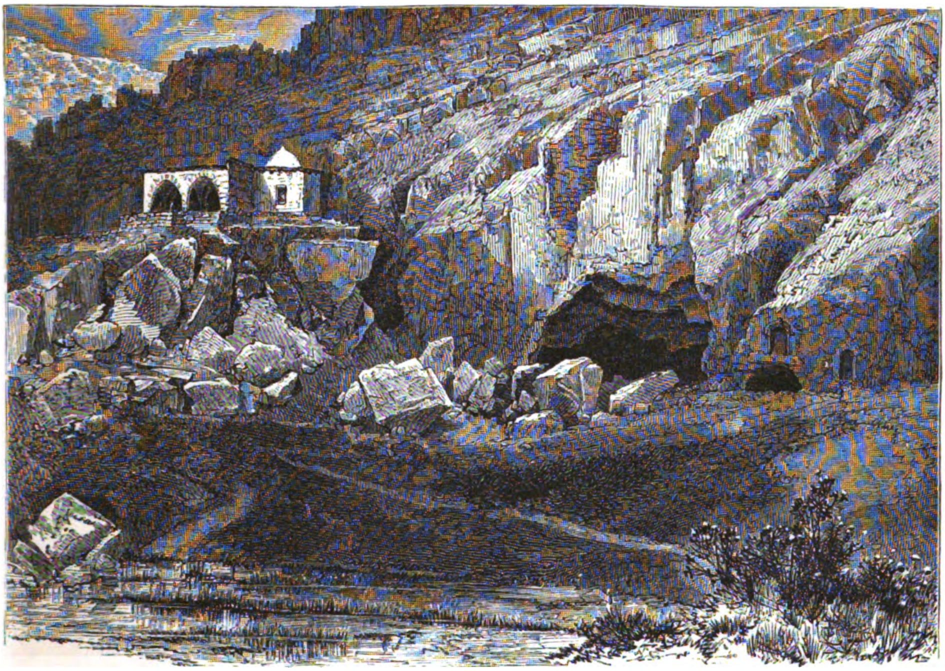
[a] Mark viii. 27–29; Luke ix. 18–20.
[b] Chap. xiv. 2; Mark vi. 14; Luke ix. 7.
[c] Mark vi. 15; Luke ix. 8; comp. chap xvii. 10; John i. 21.
[d] Ver. 20; John xi. 27.
[e] Comp. chap. xiv. 33.
[f] Ps. xlii. 2; chap. xxvi. 63; Acts xiv. 15; 1 Thess. i. 9; Heb. ix. 14.
[g] Comp. chap. xiii. 16.
[h] John i. 42; xxi. 15–17.
[i] 1 Cor. xv. 50; Gal. i. 16; Eph. vi. 12; Heb. ii. 14.
[k] 1 Cor. ii. 10
[l] Eph. ii. 20.
[m] Is. xxxviii. 10.
[n] Is. xxii. 22; Rev. i. 18; iii. 7.
[o] Comp. chap. xviii. 18; John xx. 23.
[p] Mark viii. 30; Luke ix. 21.
[q] Mark viii. 31–ix. 1; Luke ix. 22–27.
[r] Chap. xx. 18.
[s] Chap. xvii. 12, 22, 23.
[t] Chaps. xx. 19; xxvii. 63.
[u] See chap. xiii. 41.
[v] Rom. viii. 5; Phil. iii. 19.
[w] See chap. x. 38.
[x] John viii. 12; xii. 26.
[y] See chap. x. 39.
[z] Comp. Ps. xlix. 7, 8.
[a] Dan. vii. 13; chaps. xix. 28; xxiv. 30; xxvi. 64; Acts i. 11, 1 Thess. i. 10; Rev. i. 7.
[b] Dan. vii. 10; Zech. xiv. 5; chap. xxv. 31; 1 Thess iv. 16; 2 Thess. i. 7

[1] Now when [2] parts [3] who
[4] *according to the best authorities* that the son of man is?
[5] some *say*, John [6] Elijah [7] Jeremiah
[8] revealed it not [9] also say [10] Hades
[11] he is the [12] *omit* forth [13] *omit* how
[14] the third day he raised up [15] And
[16] never [17] a stumbling-block [18] mindest
[19] the thing: of [20] one [21] would
[22] shall [23] shall a man be [24] forfeit his life [25] life

come in the glory of his Father [b] with his angels; and [c] then
28 he shall reward [26] every man according to his works.[27] Verily
I say unto you, There be some standing here,[28] which shall
not [29] [d] taste of death,[e] till they see the Son of man [f] coming in
his kingdom.

[c] 2 Cor. v. 10; Rev. xxii. 12; comp. Ps. lxii. 12.
[d] John viii. 52; Heb. ii. 9.
[e] Comp. chaps. x. 23; xxiii. 36; xxiv. 34.
[f] Luke xxiii 42

[26] render unto
[27] doing
[28] of them that stand here
[29] who shall in no wise



Source of the Jordan — at Cesarea Philippi.

CONTENTS. The confession (ver. 16), and the revelation (ver. 21), constitute an epoch in the training of the Apostles. Despite their little faith and want of understanding, they cling to Him as the Christ of God. He calls for a confession of this. Peter, the usual spokesman, makes it. Then He reveals His passion and the sufferings of His people with Him and for His sake. This revelation was at first rejected, never received by the disciples in its full force until it became a fact. The important statement regarding the foundation of His Church (ver. 18) is not, as many suppose, the central thought. It is however appropriately introduced here, where the *confession* of the Church (*actively* with the mouth, and *passively* through suffering for His sake) is made to centre about His *Passion*, the ground and motive for that confession. These events occurred in the neighborhood of Cesarea Philippi, and on the way thither the miracle recorded by Mark (viii. 22–26), was performed in Bethsaida Julias. On the very edge of the Jewish territory, these great revelations were made. The hostility of the Jews had banished Him thither, but its ultimate effect would be to banish them from the Land of Promise.

Ver. 13. **The parts of Cesarea Philippi.** Mark: 'villages.' Probably not the city itself, but retired localities in the neighborhood, better adapted for private intercourse. The city was situated at the foot of Mount Hermon, and formerly bore the name *Paneas*. Philip the Tetrarch beautified it, and called it Cesarea; his name (Philippi) being commonly added to distinguish it from Cesarea on the sea-coast (where Paul was afterwards imprisoned). The name was changed to *Neronias* by Agrippa II., but the village which now marks the site is called *Banias*. — **He asked his disciples.** While 'in the way' (Mark viii. 27), not to that region but from some retired spot, where He had been praying (Luke ix. 18). — **Who do men say that the Son of man is?** The common reading is an alteration to bring out more fully the implied thought: 'I am the Son of man, the Messiah.'

Ver. 14. **Some say.** The people had never been fully convinced that He was the Messiah. In the presence of opposition they only held that He was a remarkable personage. — **John the Baptist.** Herod's opinion, see chap. xiv. 2. — **Elijah.** The forerunner of the Messiah. — **Jeremiah,** etc. Some really believed that the old prophets would

reappear in another form. As His preaching became more denunciatory, they would think of Jeremiah. The whole verse shows the change in popular opinion throughout Galilee.

Ver. 15. **But who say ye**, etc. The question does not imply that they doubted His Messiahship, but is a demand for a decided expression as to what He was *as the Messiah*. This is the main point in Peter's reply.

Ver. 16. **Simon Peter**; answering for the others as well as for himself. — **Thou art the Christ** ('the Messiah'), **the Son of the living God.** Peter's reply is a decided, solemn, profound confession, that Jesus Christ is the Son of the living God in a specific sense. This specific sense is clearly vindicated: (1.) by the presence of the article, which otherwise might have been omitted: (2.) by the addition of the phrase itself, otherwise unnecessary, since the confession of His Messiahship includes all lower ideas; (3.) from the word 'living,' which is not opposed to dead idols, but indicates that God is the source of all life, and that His Son is the fountain of life to men; (4) from the declaration that God had revealed this to Peter, since men of themselves readily form lower conceptions of Christ. This is the germ of the true and full statement respecting the Divine Human Person of Christ. The germ itself was a revelation, and its development was through subsequent revelation to the Apostles. The doctrine of Christ's Person is not the result of human speculation, but a truth revealed by the Father of our Lord respecting His only Begotten Son. As at the beginning of His ministry our Lord received an attestation from man (John the Baptist) preceding the attestation of His Sonship from heaven (chap. iii. 17), so at this turning-point a confession from man precedes the renewed attestation from heaven on the mount of Transfiguration (chap. xvii. 5).

Ver. 17. **Blessed art thou.** An answering confession of Peter as an object of the Divine favor, a subject of Divine grace (comp. Rom. x. 9). — **Simon Bar-Jona**, son of Jonah. His human name and paternity are introduced, probably with an allusion to the title: Son of man (ver. 13); there is a similarity in the phrases in the language then spoken. Simon confesses his belief in the higher title of Christ; our Lord refers to Simon's higher name, Peter. — **For flesh and blood revealed it not unto thee.** The knowledge was not from any human source (comp. Gal. i. 16). — **But my Father who is in heaven.** The real knowledge of Jesus as the Messiah, the Son of the living God, is and must be a matter of Divine revelation. Men may, of themselves, hold such a doctrine as part of a creed, but a belief that influences heart and life is the result of a Divine revelation made in us. Peter's confession was based on such a belief. For the trials of faith before them during the remainder of our Lord's earthly life the disciples needed a knowledge of His Person far above the carnal notions of the Messiah; the reply of Peter shows that they had it, and our Lord tells whence it came.

Ver. 18. **And I also say unto thee.** In answer to thy confession. The meaning of our Lord's words has been angrily discussed, and misapprehended by Romanists and Protestants alike. — **Thou art Peter** ('petros'), **and upon this rock** ('petra') **I will build my church.** The name 'Peter' had been prophetically given to Simon long before (John i. 42), but is now solemnly bestowed. It is a masculine form of the Greek word meaning 'rock.' In the dialect of the country the same word may have been used in both cases.

EXPLANATIONS: 1. The phrase refers to *Peter*, but *as a confessor*, as in Christ, representing the other Apostles. This explains both the resemblance and the difference of the words: 'Petros' and 'petra;' it is on the whole preferable. From personal qualities he was the first among equals, and as he had represented the Apostles in the confession, so now in the Lord's declaration. He was also the first to preach on the day of Pentecost, when the Church was fully established, and first to preach to the Gentiles. When he was disobedient and dissuading, censure was pronounced upon him (vers. 22, 23); hence only confessing Peter is meant. The other Apostles are included; since what is addressed to Peter in the next verse is afterwards repeated to all the Apostles (chap. xviii. 18), to which some add Eph. ii. 20; Rev. xxi. 14. — 2. The *Romanist view:* Peter is referred to, but as the official head of the Twelve; as such the Bishop of Rome is his successor. Were this correct, Mark and Luke would not have failed to record the saying in their accounts of this interview. Further objections: (1.) It obliterates the distinction between *petros* and *petra;* (2.) it is inconsistent with the true nature of the architectural figure; the foundation of a building is one and abiding, and not constantly renewed and changed; (3.) it confounds priority of time with permanent superiority of rank; (4.) it confounds the apostolate, which, strictly speaking, is not transferable but confined to the original personal disciples of Christ and inspired organs of the Holy Spirit, with the post-apostolic episcopate; (5.) it involves an injustice to the other Apostles, who, as a body, are expressly called the foundation, or foundation stones of the Church; (6.) it contradicts the whole spirit of Peter's epistles, which is strongly anti-hierarchical, and disclaims any superiority over his 'fellow-presbyters;' (7.) finally, it rests on assumptions, unproven either exegetically or historically, namely, the transferability of Peter's primacy, and its actual transfer to the bishop, not of Jerusalem nor of Antioch (where Peter certainly was), but of Rome exclusively. Comp. the note in Schaff's *History of the Apostolic Church*, p. 374 ff. — 3. *The ultra Protestant view:* Peter's *confession* alone is referred to. Only partially correct. Objections: (1.) 'This' can scarcely refer to something so remote as the confession: on this theory the clause 'thou art Peter,' has no force whatever, and our Lord is represented as making a play on words almost meaningless; (2.) the Church is founded on living persons, not on abstract doctrines and confessions; (3.) the whole context is against it: the confession about the Person of Christ, the solemn utterance of Peter's usual name (ver. 17), the personal statement of ver. 19. Most later Protestant commentators reject it. — 4. Christ means His own Person. So Augustine (in later years) and many excellent commentators. This view claims that *petros* means a stone and *petra* a rock, so that Peter is a living stone from Christ the true rock, and whosoever would become a living stone, a 'petros,' must make this true confession of Christ, the Rock, on whom as God and man the Church will be built. Objections:

(1.) The distinction between the words may not have existed in the language used by our Lord; (2.) 'this' is made to refer to something not stated, we are forced to insert in the narrative, that our Lord pointed to Himself. (3.) Our Lord is usually represented, not as the foundation, but as the Builder and Master of the spiritual temple, into which living stones are built, the first ones laid (the Apostles) being the foundation. This view, moreover, avails nothing against the assumptions of the Papal interpretation.

My Church. This word occurs only twice in the Gospels (here and chap. xviii. 17). The Greek word, meaning 'an assembly called out' (with a technical sense in classical Greek), was used to translate the Hebrew expression: *Kahal*, 'congregation.' While it usually means a local congregation, it must be taken here in a general sense. It refers to a congregation distinct from the Jewish ('my church'); the first intimation of such a separation. Its formation is only predicted ('I will build'). It is not the precise equivalent of 'the kingdom of heaven,' so often spoken of before this time by our Lord. 'The kingdom of heaven' is the new dispensation of grace from heaven of which our Lord was Ruler and Dispenser; His Church was to be an organized and visible congregation of the faithful, manifesting and extending by its worship and ministry that kingdom. The next verse points to such a visible organization, as does the fact that *confessing* Apostles are spoken of as the foundation. The Jewish idea was that it was to be a 'temporal power,' a State, as the Papal theory allows. This Church is represented as one edifice having one Builder, one foundation, one plan, and hence with a continuity in its history and development, but the New Testament nowhere prophesies or enjoins its external *uniformity*. The Sacraments and the ministry are directly instituted, but little else. Outward form is required, to prevent anarchy, but the history of the Apostolic Church implies that this outward form may be modified by ecclesiastical enactment which, however useful, cannot be of equal authority with the direct institutions of Christ and his Apostles. Uniformity as the free expression of internal unity, is a great blessing; but it has generally been the result of ecclesiastical or civil tyranny. Visible unity is the end rather than the means, of the growth of Christ's Church. Essential unity is maintained, in the confession of the Personal Christ, by believing persons, in the participation of the divinely instituted Sacraments, in the preaching of the Word by an ordained ministry. All these essentials centre in Christ. — **And the gates of hell**, or 'hades.' An oriental phrase for 'the power of the kingdom of death.' The figure is that of a strong castle. — **Shall not prevail against it.** The Old Testament organization would perish by violence; but no adverse power shall prevail against this Church. The particular reference is to the spiritual victory *of life over death*. The Romanists give this a more temporal sense, in keeping with the erroneous view of the first part of the verse.

Ver. 19. **Unto thee.** To Peter, who is addressed throughout; but as chap. xviii. 18 includes the other Apostles in the second promise of this verse, they are probably included here also. — **The keys of the kingdom of heaven.** Power to open and shut. Peter first admitted Jews (on the day of Pentecost) and Gentiles (Cornelius) to the Church; and first excluded (Ananias and Sapphira; Simon Magus). This promise in its full sense does not extend beyond the Apostles, who needed special power for their foundation work; for the keys are not the keys of the Church but 'of the kingdom of heaven.' It is applicable to the Christian ministry, only in the subordinate sense of proclaiming the word and exercising prudential (not punitive) discipline. — **And whatsoever thou shalt bind**, etc. Jewish usage would explain: 'bind' and 'loose,' as equivalent to *forbid* and *permit*; the reference therefore is to the power of legislation in the Church ('on earth') in the case of the Apostles, Peter being their representative; this was in accordance with heavenly design ('in heaven'). Things are probably referred to here; in the previous clause *persons* (admitted or excluded). The power seems to be judicial also (comp. chap. xviii. 17, 18). This promise also is, in its full sense, applicable only to the Apostles. Most of the difficulties connected with the interpretation of this passage are obviated by considering that the full gospel could not be preached until after the Passion, Resurrection, and Ascension of our Lord; the Apostles, who had to lay the foundation and be the foundation, must therefore have knowledge and authority which no one after them needs or can rightly claim. The foundation thus laid, the Church enters upon a conflict in which final victory, though long delayed, is assured. Church authorities must indeed legislate and exercise judicial power, etc., but not as having final and supreme power nor with any assurance of infallibility. For such binding and loosing on earth they may implore, but cannot assert, heavenly direction and sanction.

Ver. 20. **That they should tell no man.** Until our Lord Himself announced His Messiahship before the Sanhedrin (chap. xxvi. 64), the Christian acknowledgment was to be kept separate from the carnal expectations of the Jews.

Ver. 21. **From that time began Jesus.** The confession prepared them for the revelation. We infer that He spoke often and familiarly on this topic, to prepare them for their own trials, and to impress upon them the truth they deemed so strange. (Comp. chap. xvii. 22, 23; xx. 17-19, and the parallel passages in Mark and Luke). — **He must go.** The *necessity* of His sufferings was revealed: not in all its bearings, since after His resurrection He must still ask: 'Ought not Christ to have suffered,' etc. (Luke xxiv. 26.) — **Unto Jerusalem.** Peculiar to Matthew; in keeping with the character of his Gospel. — **Suffer many things.** His sufferings included more than the outward persecutions. — **Of the elders**, etc. These classes represented the whole Jewish nation. Christ did not reject the covenant people; they rejected Him. — **And be killed.** A startling announcement to the disciples, and yet Daniel (ix. 26) and Isaiah (liii. 4-10) had foretold it. 'The cross' is the *necessary* climax of His sufferings. — **The third day be raised up.** — 'According to the Scriptures.' (1 Cor. xv. 4.) Despite this plain announcement, they were full of doubt and despondency after His death.

Ver. 22. **Then Peter took him.** — Either laid hold on Him to interrupt Him, or took Him aside. The explanation, 'took by the hand,' for friendly entreaty, is unwarranted. — **And began to rebuke him.** He did not proceed far in this chiding. — **Be it far from thee, Lord**, lit., 'propitious

to thee,' equivalent either to, God be favorable to thee, or spare thyself. — **This shall never be to thee.** — An over-confident declaration, betraying pride as well as opposition to the purpose of God ('must go,' ver. 21) revealed by our Lord. Peter was bold as confessor and as opposer, was impulsive, perhaps vain and ambitious. Moreover Satan is most busy in seducing us when we have been most highly exalted and favored by Christ.

Ver. 23. **But he turned.** Not turned from Peter, but turned round. — **Said unto Peter.** In the presence of all the disciples (Mark viii. 33), whom Peter again represented to a certain extent. — **Get thee behind me,** 'avaunt,' 'begone.' Comp. chap. iv. 10, where the same words are addressed to Satan himself. — **Satan.** The meaning 'adversary' is too weak. There was a Satanic influence at work in Peter, though he was not conscious of it. 'Has Satan come again?' The Apostle himself was no doubt startled. — **Thou art a stumbling-block unto me,** or 'stone of stumbling.' Perhaps a further allusion to Peter's name. Comp. his own words (1 Peter ii. 7), in which the same contrast is found. Not without a caution for those claiming to be the successors of Peter. — **Thou mindest not the things of God,** *i. e.*, as represented by Christ, not regarding God's purpose in the foretold death. — **The things of men,** *i. e.*, he had carnal views, expected the temporal exaltation of the Messiah. Human nature is here represented as opposed to God, and under the influence of Satan. — A rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to 'the things of God.'

Ver. 24. **Unto his disciples.** To others also whom He called about Him (Mark viii. 34; Luke ix. 23: 'to all'). — **If any one would come after me.** A general statement, involving on this occasion the question, will you follow me even to the death, which, I have assured you, must come. Unlike worldly leaders, Christ declares the darker side of His service; He asks for willing followers. A religion of *force* cannot be Christ's religion. — **Deny himself.** Let him renounce self as the object of supreme regard; this involves the relinquishment of all that interferes with the higher object. — **Take up his cross.** The person to be crucified bore his own cross; the death was a painful and shameful one. The reference is to readiness to *endure* for Christ, even death in its worst form. It includes of course all minor forms of endurance. Comp. Luke ix. 23, where 'daily' is added. Continuous cross-bearing is implied here. — **Follow me.** Here in the path of suffering, but also in the path of holiness and in the path to glory, as the following verses suggest.

Ver. 25. **For whosoever would save his life,** etc. Comp. the same thought in chap. x. 39. Whoever makes the lower life the supreme motive shall lose the higher life, and whoever, making Christ supreme, shall lose even life for His sake shall find it in the highest, truest sense. The contrast throughout the passage is not between body and soul, but earthly life in all forms with true heavenly life here and hereafter. Life, worldly, selfish, fleshly, is opposed to life eternal, Christian and spiritual. 'The fear of death subjects to the bondage of death (Heb. ii. 15); while readiness to suffer a holy death for Christ's sake opens up before us true life.'

Ver. 26. **What shall a man be profited.** In view of this saving and losing. — **Forfeit his life.** Same word as in ver. 25. The variation in the common version is unfortunate. It has the double meaning 'life' and 'soul.' But here 'life' in the higher sense is meant, not 'soul' in distinction from 'body.' It is plainly implied that gaining the world in a selfish manner involves the loss of true life, that such a gain is really only an apparent gain of the world, while the loss is real, irreparable, irretrievable. The usual inferences, based on the sense 'soul,' are true enough, but not suggested here. (See further on Mark viii. 37.)

Ver. 27. **For.** The reason this transaction is so unprofitable is now given. — **The Son of man,** who now in humble form asks to be followed on the path of suffering. — **Shall come in the glory of his Father.** Through suffering to glory. He spoke first of His own sorrows, then of His people's; now He predicts glory and triumph; their's also, because His. In this second coming, afterwards more fully spoken of (chaps. xxiv., xxv.), He shall appear as Judge of all, in the glory of God the Father, and the attendants shall be **his angels.** Both a threatening and a promise in view of the judgment which it involves. — **Unto every man according to his doing.** His whole character and conduct. This depends upon the effort either to save the lower life or gain the higher. This 'doing' results from faith or unbelief.

Ver. 28. **Verily I say unto you.** Solemn preface. — **There be some of them that stand here.** The Twelve and the people about (Mark viii. 34). — **Who shall in no wise taste of death.** Death is represented under the figure of a bitter cup. Some of those present should be still alive when the event referred to in the next clause should take place, though they should afterwards die. — **The Son of man coming in his kingdom.** Not the 'coming' in ver. 27. (1.) That was 'in the glory of His Father,' this 'in His kingdom,' or a coming of the kingdom of God 'with power' (Mark ix. 1, comp. Luke ix. 27); (2.) So definite a prediction of the final coming is inconsistent with chap. xxiv. 36: 'But of that day and hour knoweth no one,' etc. Nor is it the transfiguration, which was a temporary revelation, but the establishment of the new dispensation, which was the coming of the kingdom of God with power. The more precise reference may be (1.) to the coming of our Lord after the resurrection; but all of them except Judas lived to see that, and it is implied that some would die; (2.) to the day of Pentecost, but this is open to the same objection; (3.) to the *destruction of Jerusalem*, which ended the old dispensation. Chap. x. 23 refers to this, and chap. xxv. supports the same view. That event was of awful significance. In view of the circumstances, the hostility of the Jews now manifest, the prediction that Jerusalem would be the place of His sufferings, the announcement of His Church as distinguished from the old economy to be abrogated fully in the ruin of that city, it seems clear that if one event be referred to, it is this, which was in so many respects 'a *type* and *earnest* of the final coming of Christ' (Alford). (4.) A wider view refers it 'to a gradual or progressive change, the institution of Christ's kingdom in the hearts of men and in society at large' (J. A. Alexander), extending from the day of Pentecost to the destruction of Jerusalem.

CHAPTER XVII. 1–13.

The Transfiguration.

1 [a] AND after six days Jesus taketh [1] [b] Peter, James,[2] and John
his brother, and bringeth them up into a high mountain
2 apart,[3] And[4] was transfigured before them: and his face did
shine as the sun, and his raiment was[5] white as the light.
3 And, behold, there appeared unto them Moses and Elias[6] talking
4 with him. Then [c] answered Peter,[7] and said unto Jesus, Lord,
it is good for us to be here: if thou wilt, [d] let us make[8] here
three tabernacles;[9] one for thee, and one for Moses, and one
5 for Elias.[6] While he yet spake,[10] behold, a bright cloud over-
shadowed them: and behold [e] a voice out of the cloud, which
said, [f] This is my beloved Son, in whom I am[11] well pleased;
6 hear ye him. And when [g] the disciples heard *it*, they fell on
7 their face, and were sore afraid. And Jesus came and [h] touched
8 them, and said, Arise, and [i] be not afraid. And when they had
lifted[12] up their eyes, they saw no man,[13] save Jesus only.
9 [k] And as they came[14] down from the mountain, Jesus
charged[15] them, saying, [l] Tell the vision to no man,[13] until the
10 Son of man be risen again[16] from the dead. And his disciples
asked him, saying, Why then say the scribes [m] that Elias[6] must
11 first come? And Jesus[17] answered and said unto them,[18] Elias[6]
12 truly shall first come,[19] and [n] restore[20] all things. But I say
unto you, that Elias[6] is come already, and they knew him not,
but [o] have done unto[21] him whatsoever they listed. [p] Like-
13 wise[22] shall also the Son of man[23] suffer of them. Then the
disciples understood[24] that he spake unto them of John the
Baptist.

a MARK ix. 2–8; LUKE ix. 28–36.
b Chap. xxvi. 37; Mark v. 37.
c See chap. xi. 25.
d Comp. Mark ix. 5; Luke ix. 33.
e 2 Pet. i. 17.
f See chap. iii. 17.
g 2 Pet. i. 18.
h Dan. viii. 18; ix. 21; x. 10, 18.
i Chap. xiv. 27.
k MARK ix. 9–13.
l See chap. viii. 4.
m See chap xi. 14.
n Comp. Mal. iv. 6; Luke i. 16, 17.
o Chap. xiv. 3, 10.
p Vers. 22, 23; chap. xvi. 21.

[1] *insert* with him [2] and James [3] (:) *instead of* (,) [4] And he
[5] garments became [6] Elijah [7] And Peter answered
[8] I will make, *but many authorities read*, let us make
[9] *Or* booths [10] was yet speaking [11] was
[12] And lifting [13] one [14] were coming
[15] commanded [16] *omit* again [17] he [18] *omit* unto them
[19] indeed cometh [20] shall restore, *or* establish anew [21] did with
[22] Thus [23] the Son of man also [24] understood the disciples

CONTENTS. After our Lord's prediction of His sufferings and hint of His glory (chap. xvi. 21–28), three chosen disciples receive a supernatural testimony and pledge of that glory. But the primary purpose probably was to give to our Lord, at this crisis, consolation from His Father, who by an attesting voice ushered in the sufferings as He had done the successes. The scene of the transfiguration according to tradition was Mount Tabor, in Galilee; but it was more probably *Hermon*, which was near Cesarea Philippi, an uninhabited and lofty mountain, and better fitted to be the scene of a secret revelation. Mount Panium and a mountain near the lake, have also been suggested, but with less reason.

The *Transfiguration*, a Sabbath revelation ('after six days'); an earnest of the resurrection, a prophecy of Sabbath rest and privilege.— Three witnesses, three accounts; the same human company in Gethsemane, but a different heavenly visitant.— Our Lord's inherent glory burst forth, an anticipation and prophecy of His future glory. —Moses and Elijah: the one had represented Christ's sufferings in type, the other in prophecy:

the Old and New Testaments agree, and centre in the cross; Christ is revealed as Lord of the invisible world, as well as of the future kingdom of glory. — Peter's proposal; an expression of fear and perplexity, and yet of gratitude for privilege; like privilege often produces like desire to rest before the time. — The dark cloud on Mount Sinai; the bright cloud on the Mount of Transfiguration. — The attesting voice, now a command to hear Him, as He went to death. — Jesus only; the new covenant established on its own evidence, the Master's authority proclaimed as sufficient. — When Christ should come forth from the grave, the truth about Him could come out from secresy (ver. 9). Elijah had appeared; the true fulfilment of prophecy was in the coming of John the Baptist; what was done to him a prelude of what the rulers of the Jews would do to Christ. Those who reject the preacher of repentance will soon crucify the preacher of salvation.

Ver. 1. **After six days,** Luke: 'about an eight days,' *i. e.*, 'about a week.' — **Peter and James and John his brother.** His companions in Gethsemane (chap. xxvi. 35; Mark xiv. 37), Peter the leader, James the first to suffer martyrdom, and John the beloved disciple who lingered longest on earth. — **A high mountain apart.** The transfiguration probably took place in the *night* 1. Jesus had gone up into the mountain to pray (Luke ix. 28), which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39; Matt. xiv. 23, 24). 2. The Apostles were heavy with sleep. 3. They did not descend till the next day (Luke ix. 37)



Hermon. Probable Mount of the Transfiguration.

4. The transfiguration itself could be seen to better advantage at night than in daylight. On Mount Hermon snow would be visible, adding a natural splendor to the scene.

Ver. 2. **And he was transfigured before them,** as witnesses. Peter afterwards mentions it (1 Pet. i. 16–18) and John alludes to it (John i. 14). The change in His appearance took place while He was praying (Luke ix. 29). — **His face did shine as the snow, and his garments became white as the light.** Mark: 'And his garments became glistening, exceeding white; such as no fuller on earth can so whiten them.' Luke: 'The fashion of his countenance was altered, and his raiment became white and dazzling.' No explanation is possible that denies the supernatural element. Our Lord's inherent glory burst forth; added to this there was an external heavenly illumination affecting His garments and surrounding Moses and Elijah, reaching its highest manifestation in the luminous cloud spoken of in ver. 5.

Ver. 3. **And behold.** The second stage of the miraculous occurrence. — **There appeared unto them.** These persons were really present. It was not a vision, as is plain from the account of Luke. — **Moses and Elijah.** The two chief representatives of the Old Testament (the law and the prophets). Both were forerunners of the Messiah, and had also fasted forty days. They came from the invisible world, appearing 'in glory' (Luke ix. 31), in a glorified form. They were recognized by the disciples, probably by intuition. — **Talking with him.** 'Of his decease which he was about to accomplish at Jerusalem' (Luke). Even on the mount of transfiguration the cross is in the foreground, and these Old Testament saints were probably then instructed in regard to it. The appearance of these two persons has been connected by some with the manner of their departure from earth. But this point cannot be pressed. Mark's account seems to give a certain prominence to Elijah ('Elijah with Moses').

Ver. 4. **Lord, it is good for us to be here,** etc. Luke, 'not knowing what he saith,' to which Mark adds: 'for they became sore afraid.' He wished to remain there, and perhaps to detain Moses and Elijah, since they were about to depart (Luke ix. 33). The glory was so dazzling, the privilege seemed so great, the companionship so choice, that he would cling to the enjoyment, and let the toils and duties of the future go. — **I will make.** The other accounts (and the common reading here) have: 'let us make.' 'I' indicates ardent, self-confident feeling. — **Three tabernacles,** or 'booths.' Peter speaks of a 'tabernacle' (2 Pet. i. 13, 14) just before referring to this event. — **One for thee,** etc. Lange: 'That form of anti-christian error which appeals to the authority of Peter has given rise to the erection of three tabernacles (Moses: the Greek Church; Elijah: the Roman Church; Christ: the Evangelical Church).' This analogy is not to be pressed. Peter, in his inconsiderateness, may have thought of inaugurating a new communion, with Christ for its centre, Moses its lawgiver, and Elijah its zealot, thus amalgamating *externally* the Old and New Testaments.

Ver. 5. **Behold, a bright cloud.** 'A sign from heaven' granted to the Apostles, though refused to the Jewish leaders. A luminous cloud, not dark like that on Sinai. It was analogous to the pillar of cloud by day and fire by night in the wilderness and to the Shekinah of the Old Testament; a *symbol* of the glory resting on the New Testament Church, separating between the holy and the unholy, and a *type* of the splendor of the New Jerusalem. Comp. 'in the clouds:' chap. xxiv. 30; Mark xiii. 26; Luke xxi. 27. — **Overshadowed them,** *i. e.*, our Lord, Moses, and Elijah, since the voice came from 'out of the cloud.' A bright cloud could render them invisible as readily as a dark one. — **And behold a voice,** etc. The culmination. The 'visible presence' of God was followed by an 'audible presence,' giving a solemn attestation to the Messiah and Son of God, at a time when His rejection by the chosen people had begun and His death been foretold to His disciples. — **Hear ye him.** Obey Him, as well as listen to Him. Hear *Him*, more than law or prophecy (Moses and Elijah). Their remaining carnal Messianic hopes were thus opposed.

Ver. 6. **And when the disciples heard it,** etc. Vers. 6, 7, peculiar to Matthew. The fear began when the cloud overshadowed the Lord and the two Old Testament saints (comp. Luke ix. 34), but culminated at this visible and audible manifestation of the Father's presence.

Ver. 7. **Came and touched them.** Comp. similar occurrences, Isa. vi. 5-7; Dan. x. 9, 10; Rev. i. 17.

Ver. 8. **Save Jesus only.** Without Moses and Elijah. The hour of glory was over, and the Lord now in His usual lowliness, resumed His intercourse with them, and returned to the labors of His ministry, which were awaiting Him at the foot of the mount. The sufficiency of His authority is implied, in view of the command of ver. 5.

Ver. 9. **As they were coming down.** This would require some time. — **Commanded them.** A special prohibition. — **Tell the vision to no one.** 'Vision' does not imply that the occurrence was a kind of dream, or like the visions seen by the prophets. The narrative itself forbids this; the other accounts use the phrase: 'What things they had seen.' — **Until the Son of man be risen from the dead.** It was too soon to tell of it; even the three understood very little (Mark ix. 10). This injunction would also serve to impress the occurrence on their minds; discussion of it during the intervening period of persecution would occasion doubts or carnal expectations. Besides it involved new light concerning the state of the dead, which could not be received until the resurrection of Christ. The necessity for concealment then ceased.

Ver. 10. **Why then?** The connection with what precedes is, according to Alford: 'If this was not the coming of Elijah, *was he yet to come?* If it was, how was it so *secret* and so *short?*'

Ver. 11. **Elijah indeed cometh.** Our Lord confirms the view, that Elijah should come (Mal. iv. 5). — **Shall restore** or 'establish anew,' **all things.** Comp. Mal. iv. 6. The actual work of restoration was however the work of the Messiah, for which Elijah should prepare the way (comp. Luke iii. 4; Acts iii. 21).

Ver. 12. **Elijah is come already.** Comp. chap. xi. 14. The prophecy of Malachi had been fulfilled in John the Baptist, so far as the first coming of the Messiah was concerned. — **They knew him not.** They recognized, neither John the forerunner of the Messiah, nor the Messiah himself. Like persecution followed like unbelief.

Ver. 13. **He spake unto them of John the Baptist.** — Our Lord referred to John, but this does not exhaust the meaning of the prophecy in Malachi. The passages bearing on the subject indicate strongly another appearance of Elijah (whether the same person or not is of course unknown to us) before the second coming of Christ, to do a similar preparatory work. In every great spiritual movement there must be one who precedes 'in the spirit and power of Elijah.'

CHAPTER XVII. 14-21.

The possessed Lunatic (epileptic) Boy.

14 [a] AND when they were come to the multitude, there came to him a *certain* [1] man, kneeling down [2] to him, and say- [a] Mark ix. 14-28; Luke ix. 37-42.
15 ing, Lord, have mercy on my son; for [b] he is lunatic,[3] and sore [b] Chap. iv. 24.

[1] *omit* certain [2] *omit* down [3] *or* epileptic

vexed:[4] for ofttimes he falleth into the fire, and oft into the
16 water. And I brought him to thy disciples, and they could
17 not cure him. Then[5] Jesus answered and said, O faithless[6]
and [c] perverse generation, how long shall I be with you? how
18 long shall I [d] suffer[7] you? bring him hither to me. And Jesus
rebuked the devil;[8] and he departed out of[9] him: and the
19 child[10] was cured from that very[11] hour. Then came the dis-
ciples to Jesus [e] apart, and said, Why could not we cast him[12]
20 out? And Jesus said[13] unto them, [f] Because of your unbelief:[14]
for [g] verily I say unto you, [h] If ye have faith as [i] a grain of mus-
tard seed, ye shall say unto [k] this mountain, Remove hence to
yonder place; and it shall remove: and nothing shall be impos-
21 sible unto you. Howbeit this kind goeth not out but by prayer
and fasting.[15]

[c] Phil. ii. 15.
[d] Acts xviii 14; 2 Cor xi. 1
[e] Comp. Mark ix. 28.
[f] Comp. John xi. 40.
[g] Chap. xxi 21, 22; Mark xi. 23.
[h] Luke xvii. 6.
[i] Chap. xiii. 31.
[k] Ver. 9; comp. 1 Cor. xiii. 2.

[4] suffereth grievously [5] And [6] unbelieving
[7] bear with [8] him [9] the demon went out from
[10] boy [11] *omit* very [12] it [13] he saith
[14] little faith [15] *the best authorities omit* ver. 21.

CONTENTS. All three Evangelists place this miracle immediately after the transfiguration (Luke: 'the next day'). This 'may be regarded as one of the evidences of the genuineness and authenticity of the narrative, and against the mythical hypothesis.' Meyer. Lesson: On earth we may not rest on the mount of spiritual delight, but must go down into the valley of duty (Raphael has grouped the two events in his masterpiece). The subject of this miracle had all the symptoms of epilepsy and was also possessed. The inability of the disciples to cure him, the questionings of the scribes (mentioned by Mark) and the faith of the father, all give additional interest to the occurrence. Thus the training of the Twelve, now the all-important matter, was carried on. The nine disciples in the valley had ventured without sufficient faith into a conflict with Satan and the scribes. The Master came to their aid, to enforce the needed lesson. The people, on whom the failure of the disciples had produced an effect, now wondered again (Luke ix. 43), but the current of hostility was not checked. — Mark is fuller and independent in his account.

Ver. 14. **Kneeling to him.** An act of homage, not necessarily of worship. The scribes were questioning with the disciples; the multitude were amazed and ran to Him (Mark ix. 14–17). The failure of the disciples (ver. 16) had probably occasioned a denial of Christ's authority on the part of the scribes. Hence the agitation of the crowd.

Ver. 15. **For he is lunatic,** or 'epileptic.' The former phrase is more correct etymologically, the latter best defines the disease in this case, since all the symptoms are those of epilepsy. In chap. iv. 24, 'lunatics' are distinguished from those 'possessed.' Many of those possessed had symptoms altogether different. The peculiar difficulty in this case was the combination of this possession and epilepsy. The lad was an only son (Luke ix. 38).

Ver. 16. **Thy disciples.** Including the nine Apostles.

Ver. 17. **O unbelieving and perverse generation.** The failure to cure, the catechizing of the scribes, and the effect produced on the people, proved that all present were unbelieving and liable to be led astray. But the term 'generation' requires a still wider reference to the race and generation, whom this company represented. — **How long shall I be with you?** An expression of displeasure. He would not long remain on earth and bear with their unbelief and perversity. Less probably, it means that the disciples soon could not have Him to come thus personally to supply their lack of faith and power. — **To me,** emphasizing His power, despite the failure of the disciples. Mark (ix. 20–25) narrates a fearful paroxysm in the lad when brought to Jesus; a description of his case from the father with a new entreaty; the challenge given by our Lord to his faith, and his humble, tearful answer; the movement of the crowd excited by the previous failure and controversy; the language addressed to the evil spirit.

Ver. 18. **And the demon went out from him.** Mark describes the process. The lad lay as is usual after a very severe epileptic fit. But an entire cure followed. The multitude marvelled (Luke ix. 43), but probably did not believe.

Ver. 19. **To Jesus apart.** In a 'house' (Mark ix. 28).

Ver. 20. **Because of your little faith.** A general answer, the specific one is recorded by Mark (and in ver. 21, which is to be omitted). The attempt showed some faith, the failure 'little faith.' The revelation of our Lord's death may have caused despondency and doubt. — **As a grain of mustard seed.** Small, yet living (chap. xiii. 33), and capable of rapid increase, while their faith had decreased. — **Ye shall say unto this mountain.** Probably pointing to one in sight. Comp. chap. xxi. 21. This promise of power to remove the most formidable obstacles, is misun-

derstood, only when power over material things is deemed greater than spiritual power. — **Nothing shall be impossible unto you.** The statement is limited by the preceding part of the verse. Comp. chap. xxi. 22.

Ver. 21. The two oldest manuscripts, the best of the later ones (cursives), some very ancient versions, omit this verse, and there are other reasons for doubting its genuineness. If retained: 'Howbeit' should be changed to 'but.' See notes on Mark ix. 29, where the passage is to be retained.

CHAPTER XVII. 22–27.

The Second Prediction of our Lord's Sufferings; the Temple Tribute.

22 [a] AND while they abode [1] in Galilee, Jesus said unto them, [a] MARK ix. 30–32; LUKE ix. 43–45.
[b] The Son of man shall be betrayed [2] into the hands of [b] Chap. xvi. 21.
23 men: [b] And they shall kill him, and the third day he shall be
raised again.[3] And they were exceeding sorry.
24 And [c] when they were come [4] to Capernaum, they that re- [c] Mark ix. 33.
ceived [d] tribute *money* [5] came to Peter, and said, Doth not your [d] Exod. xxx. 13; xxxviii. 26.
25 master pay tribute? [5] He saith, Yes. And when he was come [4]
into the house, Jesus prevented [6] him, saying, [e] What thinkest [e] Chaps. xviii. 12; xxi. 28.
thou, Simon? of whom do the kings of the earth take custom [7]
26 or [f] tribute? of [8] their own children,[9] or of [8] strangers? Peter [f] Chap. xxii. 17, 19.
saith unto him,[10] Of [8] strangers.[11] Jesus saith [12] unto him, Then
27 are the children [13] free. Notwithstanding,[14] lest we should [g] of- [g] Chaps. v. 29, 30; xviii. 6, 8, 9; Mark ix. 42, 43, 45, 47; Luke xvii. 2; John vi. 61; 1 Cor. viii. 13.
fend them,[15] go thou to the sea, and cast a hook, and take up
the fish that first cometh up; and when thou hast opened his
mouth, thou shalt find a piece of money: [16] that take, and give
unto them for me and thee.

[1] were abiding [2] delivered up [3] up [4] came
[5] the half-shekel [6] spake first unto
[7] the kings of the earth, from whom do they receive toll [8] from
[9] their sons [10] And when he said [11] (,) *instead* of (.) [12] said
[13] surely then the sons are [14] But
[15] cause them to stumble [16] shekel

CONTENTS. The definite details as to time and place show that our Lord repeated His prediction of His sufferings (chap. xvi. 21–23). Our Lord now left the foot of the mount and passed through Galilee (Mark ix. 30); the prediction was made while the people were still wondering (Luke ix. 43). We infer that they passed directly from Mount Hermon into Galilee; on the way our Lord made this declaration; reaching Capernaum, the question about tribute was put. Both incidents belong together in the education of the Apostles for the events which were so soon to come. This was the last visit to Galilee, the last miracle there. It is unlikely that a visit to Jerusalem (at the Feast of Tabernacles, John vii. 2–14) intervened.

Ver. 22. **They were abiding in Galilee.** The first prophecy did not take place in Galilee (chap. xvi. 13, 21). — **Delivered up**, etc. The Son of God would be left to the power of men; a new feature in the prediction.

Ver. 23. **They were exceeding sorry.** No remonstrance now, but sorrow, partly from natural affection, partly from the dashing of their false hopes. The strife as to who should be greatest, which followed (chap. xviii. 1), shows that their views were still incorrect; Mark and Luke speak of their failure to understand. Men are still slow to learn the meaning of the death and resurrection of our Lord.

Ver. 24. **Capernaum.** His usual residence, hence the place where the temple tax would be collected from Him. — **They that received the half-shekel**, which every male Jew above twenty years of age paid (in addition to the tithes) for the support of the temple. Not a Roman tax, although changed into this after the destruction of Jerusalem. The receivers were not publicans, but those acting for the Jewish authorities. The value of a shekel is variously estimated from 50 to 70 cents (2*s.* 3*d.* to 3*s.*). — **Doth not your master?** They expected an affirmative answer. The temple tax was obligatory; see Exod. xxx. 13 ff. (comp. 2 Chron. xxiv. 5, 6). Josephus implies the same obligation.

Ver. 25. **Jesus spake first to him**, anticipated his statement by superhuman knowledge of what had occurred. — **Toll or tribute.** Duties or taxes.

— **From their sons, or from strangers**, *i. e.*, those not of their household.

Ver. 26. **Surely then the sons are free.** Peter had lately confessed that Jesus was 'the Son of the living God;' and yet now so readily admits the obligation to pay the temple-tax. The real Temple need not pay tribute to that which foreshadowed it. The saying does not refer to taxes to the State (see chap. xxii. 19), nor imply that the clergy should be exempt from taxation. Christians are free, not from the duties of citizens, but from the yoke of legality the priesthood would put upon them.

Ver. 27. **But lest we should cause them to stumble.** Some 'little ones' might thus be made to stumble (see chap. xviii. 6 ff.); the time was not ripe for asserting this freedom; our Lord was still 'under the law' for us. — **Thou shalt find a shekel** (a 'stater' = to four drachmas, the exact amount needed). To explain this as meaning the value of the fish is frivolous; no single fish thus caught had such a value. The piece of money was in the mouth of the fish. Our Lord here exhibits miraculous power, in drawing by the force of His will this fish to that place at that time, as well as foreknowledge of the event. The two coincide in Divine operations. This miracle was not a freak of power, but had a definite and proper motive; the money was provided in a way that asserted Christ's dignity to Peter, and yet gave no offense. The fisherman must resume his old occupation to discharge the debt he had so readily acknowledged. Our Lord's position, not his poverty, called for this provision. — **For me and thee.** Not 'for us.' A distinction kept up throughout the Gospels (comp. John xx. 17). Our Lord's humility and glory both appear here.

CHAPTER XVIII. 1–14.

Discourse respecting the Greater in the Kingdom of Heaven.

1 [a] AT the same time[1] came the disciples unto Jesus, saying, [a] Mark ix. 33 -37; Luke
2 Who[2] is the greatest[3] in the kingdom of heaven? And ix. 46–48; chap. xvii
Jesus[4] called a little child unto him,[5] and set him in the 24.
3 midst of them, And said, Verily I say unto you, Except ye be
converted,[6] and [b] become as little children, ye shall not[7] enter [b] Chap. xix. 14; Mark x.
4 into the kingdom of heaven. Whosoever therefore shall hum- 15; Luke. xviii. 17;
ble himself as this little child, the same is greatest[3] in the king- comp. 1 Pet ii. 2.
5 dom of heaven. And whoso shall receive one such little child
6 in my name receiveth me. But [c] whoso shall [d] offend one of [c] Mark ix. 42; Luke xvii. 2.
these little ones which believe in me,[8] [e] it were better[9] for him [d] See chap. xvii. 27.
that a millstone were[10] hanged about his neck, and *that* he were [e] See chap xiii. 41.
7 drowned[11] in the depth of the sea. Woe unto the world be-
cause of offences![12] [f] for it must needs be that offences[12] come; [f] Luke xvii. 1.
[g] but woe to that man by[13] whom the offence[14] cometh! [g] Chap. xxvi. 24.
8 [h] Wherefore[15] if thy hand or thy foot [d] offend thee,[16] cut them[17] [h] Chap. v. 30; Mark ix 43,
off, and cast *them*[17] from thee: it is better[18] for thee to enter 44.
into life halt or [i] maimed,[19] rather than having two hands or two [i] See chap. xv. 30.
9 feet to be cast into everlasting[20] fire. [k] And if thine eye [k] Chap. v. 29; Mark ix. 47.
[d] offend thee,[16] pluck it out, and cast *it* from thee: it is better[18]
for thee to enter into life with one eye, rather than having two
10 eyes to be cast into [l] hell fire.[21] Take heed[22] that ye despise [l] See chap. v 22.
not one of [m] these little ones; for I say unto you, That in [m] Chap. x. 42; ver. 6. 14;
heaven [n] their angels[23] do always behold the face of my Father comp. Zech. xiii. 9.
[n] Acts xii. 15; comp. Ps. xxxiv. 7.

[1] In that hour [2] then [3] the greater
[4] he [5] to him a little child [6] turn
[7] in no wise [8] cause one of these .... to offend (*or* stumble)
[9] is profitable [10] a great millstone be [11] he be sunk
[12] *or* stumbling-blocks [13] through [14] *or* stumbling-block
[15] And [16] causeth thee to offend [17] it
[18] good [19] maimed or halt [20] the eternal
[21] the hell of fire [22] See [23] their angels in heaven

11 which[24] is in heaven. For the Son of man is come to save
12 that which was lost.[25] [o]How think ye? [p]if a man have a hun- [o] See chap. xvii. 25.
dred sheep, and one of them be gone astray, doth he not leave [p] Comp. Luke xv. 4-7.
the ninety and nine, and goeth into[26] the mountains, and seek-
13 eth[27] that which is gone[28] astray? And if so be that he find
it, verily I say unto you, he rejoiceth more of that *sheep*,[29] than
14 of[30] the ninety and nine which went not[31] astray. Even so it
is not the will of your Father which[24] is in heaven, that one
of [m] these little ones should perish.

[24] who [25] *the best authorities omit* ver. 11 [26] go unto
[27] seek [28] goeth [29] over it more [30] over
[31] have not gone

CONTENTS. The whole chapter forms one discourse, delivered upon one occasion, after the return to Capernaum, probably immediately succeeding the miracle just mentioned. Two distinct topics are spoken of: the *first*, the nature of true greatness (ver. 1-14), called forth by the question of the disciples (vers. 1); the *second*, Christian discipline and forgiveness. The latter points to the founding of the Christian Church, distinct from the Jewish theocracy. The question of the disciples may have recognized this purpose of the Master (so plainly indicated in chaps. xvi., xvii.) and not have been entirely owing to carnal views of the kingdom of heaven. But at all events they needed to learn what was necessary to enter that kingdom, before they could understand who would be the greatest in it. The disciples had not understood our Lord's previous saying (chap. xvi. 18) as conferring any primacy upon Peter.

Ver. 1. **In that hour.** As Peter returned from paying the temple tax. According to Mark (ix. 33), our Lord first asked them about their dispute on this subject 'in the way,' probably to Capernaum. Hence the declaration: 'surely then the sons are free' (chap. xvii. 26), could not have occasioned this discourse. Nor did they answer His question (Mark ix. 34); His knowledge of their thoughts (Luke ix. 47) probably shamed them. An indication of the moral power of His Person. — **Who then,** etc. 'Then' hints at a previous discussion. — **The greater.** Priority, not primacy. This gives room for a more general discussion.

Ver. 2. **A little child,** probably a little boy. An untrustworthy tradition says it was the martyr Ignatius. — **Set him in the midst of them.** He took the child in His arms (Mark). The whole transaction would of itself show the child's 'submission and trustfulness.'

Ver. 3. **Except ye turn.** As the context shows, return from this path of ambition to childlike *humility;* not implying that they had never been converted. Conversion should follow every fall. The wider application is to the absolute necessity of conversion (turning ourselves to God) in entering the kingdom of heaven. The necessity of regeneration, of which true conversion is a manifestation, is declared in John (iii. 37). — **And become as little children.** In what respect is shown in ver. 4. — **Ye shall in no wise enter.** 'Instead of discussing who shall be greater, you need to inquire whether you have entered it.' This is not denied, but the ambitious question, opposed to the humility which is essential, should raise a doubt.

Ver. 4. **Humble himself as this little child.** Not humble himself as this little child has done, but become humble as this little child is in this company. The absolute innocence of children is not implied, but simply this: 'The real greatness of the child consists in its perfect contentment with its littleness and dependence.' This is necessary for entrance to the kingdom; our greatness there is measured by our humility. The answer virtually forbids the putting of such a question, and is then expanded into a discourse about 'the dignity of Christ's little ones.'

Ver. 5. **And whoso shall receive one such child.** The consequence and evidence of humility; still more prominent in the other accounts. The primary reference is to children in years, but the context (comp. vers. 6, 9) extends it to children in spirit. The general application is to those apparently small, those needing and receiving instruction, forbidding pride and a hierarchical spirit on the part of Christ's disciples. 'Shall receive,' *i. e.*, into spiritual fellowship. This implies that little children can be Christians and members of Christ's Church. — **In my name,** *i. e.*, on the ground of my name; referring either to those who receive, or to those who were received, probably to both. — **Receiveth me,** since the 'little one' represents Christ. Mark and Luke insert here a remark of John's, about one who cast out devils in Christ's name, without following with them. The hierarchical spirit manifested in forbidding him was rebuked in part by what follows.

Ver. 6. **Cause to offend,** or 'stumble.' By pride, to cause others to fall into unbelief (the opposite of 'receiving'); not a mere wounding of over sensitive feelings, or offending a morbid and incorrect sense of right. Such an application would destroy all right as well as all hope. A warning in regard to our treatment of humble Christians, especially of Christian children. — **One of these little ones which believe in me.** The weak, unpretending, outwardly insignificant, the children, the poor, the ignorant, and the weak-minded are all included. Only he who feeds the lambs can feed the sheep (John xx. 15). — **It is profitable for him that** (to this end). This would be the purpose subserved by such conduct. — **A great millstone.** The large stone used in a mill driven by asses. — **He be sunk in the depth of the sea.**

Capital punishment by drowning was common among the Greeks and Romans, probably not among the Jews.—The profit of dominating over the conscience, is a burden about the neck of the offender which involves his destruction. A warning both to individual and ecclesiastical bodies. The principle proved true in the case of the Jewish hierarchy.

Ver. 7. **Woe unto the world**, etc. False disciples, causing Christ's humble followers to stumble, laying burdens on the conscience, cause sin, bring woe on the world.—**For it must needs be**, in view of the existence of sin.—**But woe to that man.** If the world receives woe from the offences, much more he who causes them. There is an inevitable connection between guilt and judgment. A reference to Judas is possible, but the general application is obvious: whatever the necessity of offences from the actual state of things in the world, and from the permissive plan of God, those who lay stumbling-blocks in the way of Christ's little ones are responsible and shall be punished.

Ver. 8. **And.** The connection is: In view of this woe, remove all causes of offence in thyself! Comp. chap. v. 29, 30. Here the reference is more general, namely, to whatever in us, however dear or necessary, which would lead us astray, sever our fellowship with Christ. Special application (not to be pressed): the hand denotes aptitude for *government*, the foot for *exertion*, the eye for *knowledge*, all in *ecclesiastical* matters. The context suggests that all these members (representing talents, etc.) should be used, not for purposes of pride, but to the edification of the little ones.

Ver. 9. **The hell of fire.** The only variation between this verse and the last and a suggestive one (comp. the more detailed form in Mark ix. 43-48). Certain and awful future punishment is threatened in cases where some darling sin (or cause of sin) is preferred to Christ.

Ver. 10. **See.** Little ones are made to offend through contempt or disregard for them in their littleness.—**These little ones.** A direct address to the disciples in view of their question: Who shall be the greater? 'Little ones,' not Christians in general, nor even truly humble Christians, but rather weak, growing Christians, including children, who may and ought to be Christians.—**Their angels in heaven.** They are not to be despised, since they enjoy angelic guardianship. Both the words and form are against the explanation: 'their spirits after death.' The incorrect order of the common version encourages this view, which is a reaction from the Romish angel-worship.—**Do always behold.** An allusion to the fact that the ministers of eastern kings had access to them; suggesting that these angels were not actively employed, 'as if God were through them always looking upon the little ones.' The general sense is: God's *highest* angels represent the *least* subjects of His kingdom. 'Christ Himself, as the Great Advocate and Intercessor, is the central point of their angelic guardianship.'

Ver. 11. This verse is omitted in the most ancient manuscripts. It seemed apt at this point, both in view of what follows, and as a reason for the admonition in ver. 10, presenting Christ's conduct in contrast to this 'despising.' He came to save those altogether lost, such contempt repels those who are apparently on the path of salvation.

Ver. 12. **How think ye.** This parable (with a similar one) was spoken on a later occasion to a different audience (Luke xv. 4-7). Here it is a lesson for the disciples (the under-shepherds), showing them their duty: there it is a rebuke for the Pharisees, who objected to this seeking and saving on the part of the good Shepherd.

Ver. 13. **The ninety and nine which have not gone astray.** Either the unfallen beings in other worlds, whom Christ in a certain sense left, to save the 'one' in this lost world, or those who think they are not lost and who cannot be saved as long as they think so. The former meaning seems more appropriate here, the latter in Luke. The general lesson is: The good Shepherd's special care was for those in greatest need, so should yours be; even if the needy be but the smallest fraction of those committed to your care.

Ver. 14. **The will of your Father.** In ver. 10 where the dignity of the little ones is asserted, our Lord says 'my Father;' here where the duty is enforced by God's gracious will, 'your Father.' **One of these little ones**, as above, weak, humble, believers: God will not that a single one of them perish, reach the final state of the lost. 'Little ones' cannot refer to all mankind; here as throughout, it includes children. It warrants the belief that children, dying in childhood, are *all saved*. The parable shows that it cannot be on the ground of their innocence, but because the Son of man came to save them. As a child is trustful, going to the arms opened to receive it, so we may well believe that at death that trustfulness places it in the arms of Jesus, who saves it, its infantile trustfulness expanding under the impulse of a higher state of existence, into a living faith, no less real and justifying than that of adults.

CHAPTER XVIII. 15-35.

Discipline and Forgiveness in the Christian Communion; the Parable of the Forgiven but Unforgiving Servant.

15 [a] MOREOVER [1] if thy brother shall trespass against thee,[2] [a] Luke xvii. 3.
[b] go and tell [3] him his fault between thee and him alone: [b] Lev. xix. 17; 2 Thess. iii. 15.
16 if he shall [4] hear thee, thou hast [c] gained thy brother. But if he [c] 1 Cor. ix. 19-22; 1 Pet. iii. 1

[1] And [2] brother sin [3] go shew [4] *omit* shall

will not hear *thee*,[5] *then*,[6] take with thee one or two more, that
[d] in[7] the mouth of two or three witnesses[8] every word may be
17 established. And if he shall neglect[9] to hear them, [e] tell *it* unto
the church:[10] but if he neglect[9] to hear the church,[11] [f] let him
18 be unto thee as a heathen man and a publican.[12] Verily I say
unto you, [g] Whatsoever[13] ye shall bind on earth shall be bound
in heaven; and whatsoever[13] ye shall loose on earth shall be
19 loosed in heaven. Again I say unto you, That if two of you
shall agree on earth as touching any thing that they shall ask,
[h] it shall be done for them of my Father which[14] is in heaven.
20 For where two or three are gathered together in my name,
there am I in the midst of them.
21 Then came Peter to him, and said,[15] Lord, how oft [i] shall my
brother sin against me, and I forgive him? till[16] seven times?
22 Jesus saith unto him, I say not unto thee, [k] Until seven times:
23 but, Until [l] seventy times seven.[17] Therefore is the kingdom of
heaven likened unto a certain king,[18] which[14] would [m] take ac-
24 count of[19] his servants. And when he had begun to reckon,
one was brought unto him, which[14] owed him ten thousand tal-
25 ents. But forasmuch as he had not[20] to pay, his lord com-
manded him [n] to be sold, and his wife, and [o] children, and all
26 that he had, and payment to be made. The servant therefore
fell down, and [p] worshipped him, saying, Lord, have patience
27 with me, and I will pay thee all. Then[21] the lord of that ser-
vant was[22] moved with compassion, and loosed[23] him, and for-
28 gave him the debt.[24] But the same[25] servant went out, and
found one of his fellow servants, which[14] owed him a hundred
[q] pence; and he laid hands on him, and took *him* by the throat,
29 saying, Pay me that[26] thou owest. And[27] his fellow servant fell
down at his feet,[28] and besought him, saying, Have patience with
30 me, and I will pay thee all.[29] And he would not: but went
31 and cast him into prison, till he should pay the debt.[30] So
when his fellow servants saw what was done, they were very[31]
sorry, and came and told unto their lord all that was done.
32 Then his lord, after that he had called him, said unto[32] him,
O[33] thou wicked servant, I forgave thee all that debt, because
33 thou desiredst[34] me: [r] Shouldest not thou also have had com-

[d] Deut. xix. 15; 2 Cor. xiii. 1; comp. John viii. 17; 1 Tim. v. 20; Heb. x. 28.
[e] Comp. 1 Cor. vi. 1-6.
[f] Comp. 2 Thess. iii. 6, 14, 15.
[g] See chap. xvi. 19.
[h] See chap. vii. 7.
[i] Ver. 15.
[k] Comp. Luke xvii. 4.
[l] Gen. iv. 24.
[m] Chap. xxv 19.
[n] Exod. xxi 2; Lev. xxv. 39.
[o] 2 Kings iv. 1; Neh. v 5.
[p] Acts x. 25
[q] Chaps. xx. 2, etc.; xxii. 19; Mark vi. 37; xii. 15: xiv. 5; Luke vii. 41; x. 35; xx. 24; John vi. 7; xii. 5; Rev vi. 6.
[r] Comp. 1 John iv. 11.

[5] he hear *thee* not [6] *omit* then [7] at
[8] two witnesses or three [9] he refuse [10] *or* congregation
[11] *insert* also [12] the heathen and the publican
[13] what things soever [14] who [15] Peter, and said to him
[16] until [17] *or* seventy times and seven [18] a man *that is* a king
[19] make a reckoning with [20] not *wherewith* [21] And
[22] being [23] released [24] loan [25] that
[26] Pay whatever [27] so [28] *omit* at his feet
[29] *omit* all [30] that which was due [31] exceeding
[32] called him unto him, and saith to [33] *omit* O [34] besoughtest

passion [85] on thy fellow servant, even as I had pity [85] on thee?
34 And his lord was wroth, and delivered him to the tormentors,
35 till he should pay all that was due unto him.[86] ʲ So likewise ʲ Mark xi. 26 see chap. vi 15
shall [87] my heavenly Father do also [88] unto you, if ye from your
hearts forgive not every one his brother their trespasses.[89]

[85] mercy [86] *omit* unto him [87] shall also
[88] *omit* also [89] forgive not every one his brother from your hearts.

CONTENTS. Vers. 1–14 forbade offences *against* the humble. This section teaches how the humble should deal with offences: (1.) as regards the Christian assembly (vers. 15–20); (2.) as regards his own spirit (vers. 21–35). Our Lord seems to say: you have taken 'the keys' into your hands too soon, and used them improperly (see Mark ix. 38, 39; Luke ix. 49, 50). After the caution, however, came the renewed declaration of authority (ver. 18); Peter asked a question (ver. 21) which showed his fuller apprehension of the Christian rule of forgiveness, and called forth clearer instruction. The closing parable (vers. 23–35) contains truth, the easiest to *perceive*, the hardest to *receive*, of any practical lesson in the New Testament; it is based on God's full and free forgiveness.

Ver. 15. **And if thy brother.** A Christian brother. — **Sin.** The omission of 'against thee' extends the precept. The passage, however, does not extend the power of the Church over all sins (since the rebuke against a hierarchical spirit forbids this), nor warrant meddlesome interference and rebuke. Our disapproval does not prove that the 'brother' has sinned. The first step is to be in private. — **Shew,** not simply 'tell,' but convince him of his fault. — **Between thee and him alone.** Privacy is for his sake, and as a fact this rebuke is the more difficult one. — **Thou hast gained thy brother.** Regained him for God, by inducing repentance: regained him for thyself, by regaining his love and fellowship, which is disturbed by his sin whether an offence against the reprover or not. Proclaiming his fault is dangerous for him, encouraging him in his sins; and for us, fostering our worst passions.

Ver. 16. The next step is less private, but intended to prevent publicity. — **One or two more** as witnesses. The offence must be grave enough to warrant this step. — **Or three,** parenthetical, implying that the offending party may be a witness against himself. — **Established.** It is assumed, not that both are in the wrong, but that the two witnesses, on hearing the facts, pronounce against the party to whom they go.

Ver. 17. **If he refuse to hear them.** Does not acknowledge his wrong under their influence. — The public step follows: **Tell it unto the church,** *i. e.*, the particular Christian congregation. — **If he refuse to hear the church also.** The admonition and entreaty of the Church is to be used as a means of *regaining* the brother. — **Let him be unto thee as the heathen and the publican,** *i. e.*, as outside the Christian fellowship, though in a Christian, not a Jewish spirit. A man of high spirituality would be won by the first step, a lukewarm Christian by the second or third; when all fail, it is not distinctly commanded that the Church should pronounce him *no* Christian. His character has proved itself so far unchristian that the person injured cannot have fellowship with him. The next verse, however, hints at formal acts of discipline on the part of the Church.

Ver. 18. **What things soever ye shall bind,** etc. What was said to Peter (chap. xvi. 19) is here addressed to the Twelve, with the solemn introduction: 'Verily I say unto you.' A general application, to the organized Church, as well as to the Apostles, is possible. But the government is committed to our Lord; such an application without limitation has led to the greatest errors and crimes, and we may interpret His spoken words by His Providence. This verse then, in its full meaning, refers to the special power and wisdom given to the Apostles by means of which their foundation work 'on earth' corresponded to God's designs 'in heaven.' Vers. 19, 20, show the means by which the power of the Church may rise toward this Apostolic height. Were these conditions (agreement in prayer, and the presence of Christ) wanting in the case of the Apostles, even the promise of this verse would be invalid.

Ver. 19. **If two of you.** 'Two' could still constitute a fellowship. — **Shall agree on earth.** This agreement could only be wrought by the Holy Spirit, selfish ends being excluded from the nature of the case. An encouragement to united prayer.

Ver. 20. **For.** The ground of the promised answer is not human agreement, but the presence of Christ. — **Where two or three.** The order gives an intimation of increase. — **In my name,** *i. e.*, as a Christian community, or church, although the application to Christian assemblies is a natural consequence. — **There am I in the midst of them.** Agreement in prayer had the promise of an answer; unity in the name of Jesus that of Christ's presence. The marks of a true Church: not size, success, nor succession, but an inward life of prayer and an outward life of confession ('in my name'). When ecclesiasticism abuses the authority indicated in vers. 17, 18, the two or three (agreeing in prayer and conscious of the presence of Christ) are assured that they are still Christ's people. This passage, despite the abuse of it, remains a justification of Protestantism.

Ver. 21. **Then came Peter,** etc. The question was a moral fruit of the previous discourse. — **How oft.** The Rabbins said, three times; Peter increased the number to the sacred one of **seven.**

Ver. 22. **Until seventy times seven.** It is doubtful whether the original means 490 or 77. But in either case it is a symbolical expression for never-ending forgiveness. Love is not to be limited by the multiplication table.

Ver. 23. **Therefore.** Because this readiness

of forgiveness is the Christian principle. — **A man that is a king.** Perhaps in antithesis to the heavenly king, what is true of the former is much more true of the latter. — **Would,** 'desired to,' **make a reckoning with his servants,** represented as stewards over his property, or collectors of his revenues. The special application is to those enjoying high trusts in the Church. The final reckoning will be at the final judgment, but there is also a continual reckoning which God's justice makes respecting the conduct of men.

Ver. 24 **But when he had begun.** With one foremost among the servants. — **Ten thousand talents** = £2,437,500, $11,700,000, if we understand Attic talents of silver. The Syrian talent was much smaller, but a talent of gold would, of course, be of much greater value. It signifies a debt which no one man could discharge, though he might incur it.

Ver. 25. **To be sold,** etc. The Mosaic law permitted something of this kind (Exod. xxii. 3; Lev. xxv. 39; 2 Kings iv. 1). But verse 34 favors a reference to the severer customs of Oriental despots. — **And payment to be made.** As far as possible, however insufficient. In the ordinary course of God's dealings, strict justice is not only insisted upon, but begins its work.

Ver. 26. **I will pay thee all.** In fear and terror he makes a promise he could not fulfil. The special application is to one convicted of sin and fearing God's wrath, promising a self-righteous obedience, which he hopes will in some way be a payment in full.

Ver. 27. **Forgave him the loan.** It was the lord's money entrusted to him, not an ordinary debt. The mercy in its greatness, fulness, and freeness is the single point; the ground of it is not stated.

Ver. 28. **An hundred pence** (*denaries*) = £3 or $15. A comparatively small sum. The transgressions of our fellowmen against us are trifling in comparison to our sin against God. — **Took him by the throat.** Allowed by the Roman law. An unforgiving spirit is quick to apply the harshest legal measures. — **Pay whatever thou owest.** His own debt fully forgiven, yet he insists: He who owes must pay! The payment of 'a just debt,' is demanded; the worst crimes have been committed under plea of 'justice.' That the servant 'went out' may be significant, since it is true that when we 'go out' from, forsake the presence of, our forgiving Lord, we become unforgiving. Only when near Him are we like Him.

Ver. 29. **Fell down and besought him.** As he had done his greater creditor. — **I will pay thee.** The best authorities omit 'all.' This may hint that we are far more ready to promise God (ver. 26) than men, all we owe, though the first promise cannot be fulfilled.

Ver. 30. **And he would not,** etc. Entreaty did not move him, his idea of justice must be carried out. Bitter controversy, unforgiving acts of discipline, are defended with 'justice' as the plea.

Ver. 31. **So when his fellow-servants,** etc. Not a warrant for complaints to God against the unforgiving. The fellow-servants were **exceeding sorry,** not 'angry;' the sorrowful cries of God's people in a world of persecution and oppression are heard.

Ver. 33. **Shouldest not thou?** The duty of forgiveness is obvious, yet so imperfectly performed.

Ver. 34. **To the tormentors.** Not simply 'jailers' but those who (among the ancient Romans) sought by legal tortures to find out whether the debtor had any concealed hoard. It adds the thought of actual punishment. — **Till he should pay.** This condition 'is the strongest possible way of expressing the eternal duration of his punishment' (Trench). The debt incurred by sin cannot decrease, but increases even in a state of punishment; the original debt, according to the parable, is so great that no human being can discharge it. The passage opposes both the doctrine of purgatory and that of the final restoration of unbelievers.

Ver. 35. **So shall also,** etc. It is an overstraining of the parable to infer that God revokes His pardon. The character of the servant is not that of one actually forgiven, since with pardon from God power from God is inseparably joined. Where the moral conditions of a Christian *life* fail, the man who fancies he has been pardoned is actually more guilty that before. Yet the warning is one needed and efficient in practical Christianity.

CHAPTER XIX. 1–12.

Discourse about Divorce, in reply to the Pharisees.

1 AND it came to pass, *that*[1] when Jesus had[2] finished these
sayings, [a] he departed from [b] Galilee, and came [c] into the
2 coasts[3] of Judea beyond[4] Jordan; And [d] great multitudes followed him; and he healed them there.
3 The Pharisees also came unto him,[5] tempting him, and saying unto him,[6] [e] Is it lawful for a man[7] to put away his wife for
4 every cause? And he answered and said unto them,[6] [f] Have ye
not read, that he which[8] made *them* at[9] the beginning made

[a] Mark x. 1–12.
[b] Chap. xvii 24.
[c] Comp. Luke ix. 51; xvii. 11; John x. 40; xi. 7.
[d] Chap. xii. 15.
[e] Chap. v. 31.
[f] Gen. i. 27; v. 2.

[1] *omit* that [2] *omit* had [3] borders [4] *insert* the
[5] And there came unto him Pharisees [6] *omit* unto them
[7] *for a man* [8] who [9] from

5 them male and female, And said, [g] For this cause shall a man [g] Gen. ii. 24 Eph. v. 31
leave father and mother, and shall cleave to his wife: and [h] they [h] Mal. ii. 15.
6 twain shall be[10] one flesh? Wherefore[11] they are no more
twain, but one flesh. What therefore God hath[12] joined to-
7 gether, let not man put asunder. They say unto him, [e] Why
did [i] Moses then[13] command to give a writing of divorce- [i] Deut. xxiv. 1–4.
8 ment, and to[14] put her away? He saith unto them, Moses be-
cause[15] of [k] the hardness of your hearts suffered you to put [k] Mark xvi. 14.
away your wives: but from the beginning it was not[16] so.
9 [l] And I say unto you, Whosoever shall put away his wife, ex- [l] See chap. v 32.
cept *it be*[17] for fornication, and shall marry another, committeth
adultery: and [m] whoso[18] marrieth her which[19] is put away doth [m] 1 Cor. vii 11
10 commit[20] adultery. His[21] disciples say unto him, If the case
11 of the man be so with *his* wife, it is not good to marry. But
he said unto them, [n] All *men* cannot receive this saying, [o] save[22] [n] 1 Cor. vii. 7–9.
12 *they* to whom [p] it is given. For there are some[22] eunuchs, [o] Comp. chap. xx. 23.
which[8] were so born from *their* mother's womb: and there are [p] Chap. xiii. 11.
some[23] eunuchs, [q] which[8] were made eunuchs of[24] men: and [q] 2 Kings xx 18.
there be[25] eunuchs, [r] which[8] have[26] made themselves eunuchs [r] 1 Cor. vii 32.
for the kingdom of heaven's sake. He that is able to receive
it, let him receive *it*.

[10] the twain shall become [11] so that [12] *omit* hath
[13] then did Moses [14] *omit* to [15] for [16] hath not been
[17] *omit* it be [18] he that [19] when she
[20] committeth [21] The [22] but [23] *omit* some
[24] by [25] are [26] *omit* have

CHRONOLOGY. Shortly after the discourse recorded in chap. xviii. our Lord finally left Galilee, passing toward Jerusalem. This chapter (comp. Mark x.) takes up the history after an interval of some length, omitting a number of events which are recorded by Luke and John. Intervening occurrences (Robinson): the sending out of the Seventy (Luke x. 1–16); the final departure from Galilee, passing through Samaria (Luke ix. 51–56; John vii. 2–10); the healing of the ten lepers (Luke xvii. 11–19); the public teaching of Jesus at the feast of Tabernacles (John vii. 11–53); the account of the woman taken in adultery (John viii. 1); the reproof of the unbelieving Jews, and the escape from their hands (John viii. 12–59); the instruction of the lawyer, and the parable of the good Samaritan (Luke x. 28–37); the incidents in the house of Martha and Mary (Luke x. 38–42); the return of the Seventy (Luke x. 17–24), which should probably be placed earlier; then in regular order the events narrated in John ix.–xi; 'Ephraim' (John xi. 54) being in Perea, and this chapter taking up the history at that point. Lange, without sufficient reason, refers vers. 1, 2, to a previous journey along the borders between Samaria and Perea. At all events ver. 3 belongs to the visit to Perea just before the last Passover.

Ver. 1. **The borders of Judea, beyond the Jordan**, *i. e.*, on the east side. Perea proper is probably meant. This was part of the territory of Herod Antipas, and extended from the Arnon on the south to Pella on the north; or from the head of the Dead Sea to a point nearly opposite the boundary between Samaria and Galilee. The name was also given to the territory between the Arnon and the sources of Jordan, and sometimes included the whole eastern part of the Jordan valley down to the Elamitic Gulf. The breadth of the district in all three senses was not very great. The Christians of Jerusalem sought refuge in Perea (in Pella) just before the destruction of that city. Some identify this visit with the retirement to Bethabara, or Bethany, beyond Jordan (John x. 40) immediately before the raising of Lazarus; we place it after that event and the retirement to Ephraim (John xi. 54).

Ver. 2. **Great multitudes**. Comp. Mark x. 1: 'And the people resort to him again, and, as he was wont, he taught them again.' The harmonists insert here the record of Luke, chap. xiii. 22–xviii. 1–14; consisting mainly of parables appropriate to the advanced stage of our Lord's ministry. This assumes that He was already on the way toward Jerusalem, when the Pharisees came.

Ver. 3. **Came unto him Pharisees.** Even in remote Perea, almost the only remaining field of labor, Christ's opposers sought Him. — **Tempting him**, or, 'trying Him.' — **It is lawful**, etc. A matter of dispute between the schools of Hillel and Shammai. Herod Antipas, in whose dominions Christ now was, had imprisoned John the

Baptist for too free an utterance on this point. — **For every cause.** — The school of Hillel held that almost any charge on the part of a husband would justify divorce. They wished not only to entangle Him in their party disputes but also to place Him in opposition to the law of Moses (ver. 7). An affirmative answer would probably have called forth the charge of lax morality.

Ver. 4. **Have ye not read,** etc. An implied rebuke for their misunderstanding of the Scripture teaching on this point. — **He who made them,** etc. The historical truth of the narrative in Genesis i., ii. is assumed as the basis of an important argument. The *creation* of man is affirmed. — **Male and female** (Gen. i. 27). The question of the Pharisees is answered by what God *did*, in the original creation of man, instituting the sexual relation, and marriage as an indissoluble union between one man and one woman.

Ver. 5. **And said** (Gen. ii. 24). Either said by Adam before the fall, and here cited as said by God through Adam as the representative of the race, or by Moses, and cited as an inspired utterance. — **For this cause.** Comp. Eph. v. 31, where the passage is applied also to Christ and the Church. God says, Christ says, that the relationship between a man and his wife is closer, higher, and stronger, than even that between children and parents. Notice: it is the man who leaves his parents. — **The twain shall become one flesh.** 'Unity of soul and spirit,' is not mentioned. The absence of it, however great a source of unhappiness, is not a ground of divorce. The essential bond is the fact that the twain, by marriage, 'became one flesh,' one man within the limits of their united life in the flesh, for this world. The one cause of divorce (ver. 9) is incompatible with the unity as 'one flesh.'

Ver. 6. **What therefore God joined together,** etc. Our Lord's conclusion. The sentence forms a proper part of every Christian marriage ceremony. It is Christ's protection of this holy relation. It also implies a warning against hasty marriages, against ignorance and forgetfulness of the fact that it is *God* who forms the indissoluble tie.

Ver. 7. **Why then did Moses command?** Deut. xxiv. 1–4 (comp. chap. v. 31) had been transformed into a command that divorces should take place.

Ver. 8. **Suffered you.** The Mosaic regulations were merely permissive, growing out of their sinfulness, especially their disposition to be harsh toward their wives. — **But from the beginning it hath not been so.** In the original state in Paradise. Polygamy appears first (Gen. iv. 19) in conjunction with murder, and in the line of Cain.

Ver. 9. **And I say unto you.** Spoken in the house (Mark x. 10, 11). — **Except for fornication.** This one ground for divorce, mentioned as a matter of course, makes no exception to the rule laid down in vers. 5, 6; this offence is in direct antagonism to the idea of marriage. The Church of Rome denies the validity even of this ground. All sins of unchastity are sins against the marriage tie (comp. chap. v. 27–32), loosening it in spirit, but this act of sin is the only ground for dissolving it *in form*. — The woman referred to is one divorced on *improper* grounds. Divorce laws should be framed in the light of ver. 8; not to *facilitate*, but to *regulate*, a matter arising solely from the sinfulness of mankind. The elevation of women from a condition of slavery has been the result of Christ's teaching in regard to marriage; yet some women, thus elevated, have advocated divorce 'for any cause.'

Ver. 10. **If the case.** The whole theory of marriage just announced is referred to. The low views then held may be inferred from what the disciples said: **it is not good to marry**; the ideal seemed so high, that its application seemed almost impossible.

Ver. 11. **All men can not receive,** or, 'not all can receive,' **this saying.** This high ideal can be understood and put into practice only by those who get illumination and power from God. As a rule, the less Christianity, the lower the ideal of marriage, the more numerous the sins against this state.

Ver. 12. **For there are.** Assuming that the married state is the normal one, three classes are here mentioned who should (or may) remain in celibacy: (1.) those who from natural incapacity or inaptitude, have no desire to marry; (2.) those who have been mutilated, a class very common once and not unknown now; (3.) those who abstain from marriage, whether for the first or second time, to work the better for Christ's cause. The first case has no moral quality, the second implies misfortune, the third has a moral value. But it is not set forth here as a law for the ministry, nor is there any superior merit in celibacy. The figurative exposition which understands by the second and third classes those who remain unmarried from moral considerations, or sacrifice, when married, their conjugal enjoyments to their spiritual calling, is forced and incorrect, since all Christians are bound to the latter course and exceptional cases are here spoken of. — **He that is able to receive it.** This does not imply a superiority in those who can receive it, but simply that such a sacrifice would be expected from some of His disciples. — On the whole subject of marriage and celibacy, comp. Schaff's *History of the Apostolic Church*, § 112, pp. 448–454.

CHAPTER XIX. 13–15.

The bringing of Children to Jesus.

13 ᵃ THEN were there[1] brought unto him little children, that ᵃ Mark x. 13–16; Luke
he should put[2] *his* hands on them, and pray: and the xviii. 15–17.
14 disciples rebuked them. But Jesus said, ᵇ Suffer little[3] chil- ᵇ Chap xviii 3.

[1] *omit* there [2] lay [3] the little

dren, and forbid them not, to come unto me; for of such is[4]
15 the kingdom of heaven. And he laid *his* hands on them, and
departed thence.

[4] to such belongeth

THIS incident seems to be in proper chronological position. Luke's account at this point again becomes parallel to that of Matthew and Mark.

Ver. 13. **Then were brought unto him**; probably by their parents. An encouragement to parents to bring even 'infants' to Christ, since, according to Luke, such were among the little children. Thus the doubts of the disciples about the marriage state were answered. — **Lay his hands on them.** A recognition of Christ's power to bless, since He healed by laying on His hands. — **And the disciples rebuked them.** They were engaged in an interesting discussion about marriage, etc. Abstract theories about household relations should not stand between the Lord and little children.

Ver. 14. **Suffer the little children**, etc. The natural impulse would be to bring children to Him, do not check it. — **Forbid them not**, as the disciples did, and many since then. — **To such belongeth the kingdom of heaven.** As in chap. xviii. 1–14, the reference is to children in spirit (comp. Mark x. 15; Luke xviii. 17), but not to the exclusion of actual children, who probably form the majority in the kingdom of heaven. Lessons: 1. Since 'to such belongeth the kingdom of heaven,' the earlier children become Christians the better: 2. Since they are to come (or be brought) to Christ, who is a Saviour, the doctrine of universal depravity is not denied here. 3. They may be 'forbidden,' both by neglect and injudicious teaching: (*a.*) by not being taught of Christ, through word and example; (*b.*) by being taught legalism, *i. e.*, 'Be good, or God will not love you,' instead of this: Christ loves you, therefore go to Him in order to be good. 4. As they were *brought*, and were actually blessed by Christ (Mark x. 16); through the faith of parents *a seed of faith* may exist in the heart of a child, so that the infant members of a Christian family *ought to be* Christian children, and their education conducted in the confident expectation that they will show the fruits of faith.

CHAPTER XIX. 16–26.

The Rich Young Man and the Discourse of our Lord on Riches.

16 [a] AND, behold, one came and said unto him,[1] [b] Good[2] Master,
what good thing shall I do, that I may have eternal life?
17 And he said unto him, Why callest thou me good? *there is*
none good but one, *that is*, God:[3] but [c] if thou wilt[4] enter into
18 life, keep the commandments. He saith unto him, Which?
Jesus said, [d] Thou shalt do no murder,[5] Thou shalt not commit
adultery, Thou shalt not steal, Thou shalt not bear false wit-
19 ness, Honour thy father and *thy* mother: and, [e] Thou shalt love
20 thy neighbour as thyself. The young man saith unto him, All
these things have I kept from my youth up:[6] what lack I yet?
21 Jesus said unto him, If thou wilt[4] be [f] perfect, go *and*[7] [g] sell
that thou hast,[8] and give to the poor, and thou shalt have
22 [h] treasure in heaven: and come *and*[7] follow me. But when the
young man heard that[9] saying, he went away sorrowful: for
he[10] had great possessions.
23 Then said Jesus[11] unto his disciples, Verily I say unto you,
[i] That a rich man shall hardly enter[12] into the kingdom of
24 heaven. [k] And again I say unto you, It is easier for [l] a camel

[a] Mark x. 17–27; Luke xviii. 18–27.
[b] Comp. Luke x. 25–28.
[c] Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 19.
[d] Exod. xx. 12–16; Deut. v. 16–29; Rom. xiii. 9.
[e] Lev. xix. 18; chap. xxii. 39; Luke ix. 27, 30–37; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.
[f] See chap. v. 48.
[g] Luke xii. 33; comp. Acts ii. 45; iv. 34, 35.
[h] Chap. vi 20.
[i] See chap. xiii. 22.
[k] Comp. Mark x. 24.
[l] Chap. xxiii 24.

[1] came to him and said [2] *The best authorities omit* Good
[3] *The best authorities read* Why askest thou me of that which is good? One there is who is good [4] wouldest [5] not kill
[6] *omit* from my youth up [7] *omit* and [8] thy goods [9] this
[10] was one that [11] And Jesus said [12] enter hardly

to go through the eye of a needle,[13] than for a rich man to en-
25 ter into the kingdom of God. When his[14] disciples heard
it, they were exceedingly amazed,[15] saying, Who then can be
26 saved? But Jesus beheld *them,*[16] and said unto[17] them, [m] With
men this is impossible; but with God all things are possible.

[m] Gen. xviii 14; Job xlii. 2; Mark xiv. 36; Luke i. 37.

[13] a needle's eye [14] And when the [15] astonished exceedingly
[16] And Jesus looked upon them [17] to

CONTENTS. This section is in its proper chronological position. Our Lord 'departed thence' (ver. 15), but on the way (Mark x. 17) He was met by this 'ruler' (Luke xviii. 18). Our Lord first presented the high ideal of marriage, the closest human tie, with a hint that even this must be subordinate to the claims of His kingdom; then the position of children, next in order of intimacy; now comes the relation to earthly possessions, which men value next (though through the influence of sin sometimes most of all). Our Lord meets the young ruler, whom he loved, on his ground, leads him to a recognition of the idol that prevents him from entering the kingdom. — Going away sorrowful is not entering into life. — Riches are a hindrance so great, that just here comes in the declaration of God's saving omnipotence. — Our Lord speaks the truth to rich and poor alike. There is no word here that points to a 'community of goods,' though this was the occasion, were that doctrine correct. The giving up of wealth when it is an idol, the crucifixion to the world, here enjoined, have a moral quality. There is none in a forced equality of possessions, nor involuntary poverty with the hope of winning heaven. Agrarianism, no less than avarice, makes wealth the chief good; trusting in poverty, no less than trusting in riches, fosters pride.

Ver. 16. **Behold.** The circumstance was remarkable in view of the opposition of the Pharisees. — **One came.** This young ruler, who ran and kneeled to Christ (Mark x. 17), was an honest, earnest seeker after truth and life, with some admiration for, and confidence in, Jesus as a human teacher. But he was in error, as honest and earnest seekers may be. — **What good thing,** etc. Whether a Pharisee or not, he thought to earn eternal life. Hence the passage must not be wrested in favor of legalism.

Ver. 17. **Why askest thou me of that which is good? One there is who is good.** The common version follows a reading corrected to conform with the other two. The variety sheds light on the whole conversation. Either two questions and answers occurred, or Matthew gives this form to bring out the true sense. There is but one *good Being* and one *good thing,* namely, God Himself. — What the young ruler needed was not to do some good work or to learn some speculative morality, but to acknowledge God as the Supreme Good and act accordingly. This strikes at his sin, the love of riches. It does not mean: 'ask *God;* read His commandments, do not ask *me.*' The other accounts present this alternative: Christ either claims that He is Himself God, or denies His own perfect goodness. The answer rebukes the error of the question, that eternal life can be won by good works. — **But if thou wouldest enter into life, keep the commandments.** The possibility of doing this perfectly had just been denied. Our Lord therefore seeks to show the young man how much he falls short of such a keeping of the commandments. What follows shows that his obedience, however strict, did not recognize God as the supreme good.

Ver. 18. **Which?** That is, of what kind. — **Thou shalt not kill,** etc. Those commandments involving duties toward our fellow men are cited, so as to meet the young man on his own ground.

Ver. 19. **Honour thy father and thy mother.** This commandment connects the two classes of duties enjoined in the Decalogue, but is here presented as involving duty to man. Hence the position it occupies in all three accounts. — **Thou shalt love thy neighbour as thyself.** A summing up of our duties to men, taken from Lev. xiv. 18. Comp. Mark xii. 28 ff.

Ver. 20. **All these have I kept.** Externally moral, perhaps self-righteous, he yet felt that he lacked something. Peace of conscience had not been attained by his keeping of 'all these.' He had yet to learn how much he lacked of even comprehending the spirituality of the law.

Ver. 21. **If thou wouldest be perfect.** Mark and Luke: 'one thing thou lackest.' One duty still remained to make his obedience complete, judged from his own point of view. Not that he had done all except this one duty, but a *test* is proposed, to prove that the whole obedience lacked the proper motive. — **Sell all thy goods.** In his case love of his possessions was the great hindrance; in another it might have been something else. All we have belongs to Christ, but this command is not to be literally obeyed by every one. The gospel is here put in a legal form to reach the conscience of the young man; the 'treasure in heaven' is not bought by voluntary poverty. (Comp. chaps. v. 12; vi. 20.) — **Come, follow me.** The final test. Whenever property interferes with following Christ, it must be given up; and he who would be a Christian must be *ready* to relinquish it for Christ's sake, not to win salvation nor to buy a superior place in heaven.

Ver. 22. **He went away sorrowful.** Not unaffected, he yet went away. Nothing further is known of him. As Jesus 'loved him,' and therefore taught him his duty, that love may have followed him and led him to a right decision. But the silence about his future course hints, that whatever light and love one receives, the decision is to be made by the man himself. — Our Lord's comments on 'riches' show that this young man's pride was intrenched in his wealth; a part of it he might have been willing to pay for 'eternal life;' but being his idol, it must be entirely relinquished before he could enter the kingdom of

heaven. The hindrance is often removed by God's Providence.

Ver. 23. **A rich man shall enter hardly,** *i. e.*, 'with difficulty,' **into the kingdom of heaven.** Comp. Mark x. 24: 'them that trust in riches.' Yet such trust is the natural result of possession, or of even the strong desire to possess.

Ver. 24. **Easier for a camel,** etc. A strong declaration of impossibility (comp. ver. 26). This has been weakened in two ways: (1.) by the change of a single letter (in some manuscripts), of the original, altering 'camel' into 'rope;' (2.) by explaining **the eye of a needle** to mean the small gate for foot passengers at the entrance to cities. The first is incorrect, the second uncertain and unnecessary. The literal sense is not too strong, as both the context and abundant facts show. Our Lord had already spoken of a 'camel' as a figure for something very large (chap. xxiii. 24); and in the Talmud the same saying occurs about an elephant. 'The camel was more familiar to the hearers of the Saviour than the elephant, and on account of the hump on its back, it was especially adapted to symbolize earthly wealth as a heavy load and serious impediment to entrance through the narrow gate of the kingdom of heaven.'

Ver. 25. **Who then can be saved?** Since all may have some possessions, and naturally love to have more. Their temporal views of the kingdom were also mixed with their question.

Ver. 26. **Looked upon them.** To give force to this profound statement, and perhaps in kindly sympathy with their weakness and want of understanding. — **With men this is impossible.** Not only in their judgment, but with their power. — **With God all things are possible.** God's grace not only can, but does, save some who are rich in spite of all the hindrances their wealth occasions.

CHAPTER XIX. 27–XX. 16.

The Reward promised to the Apostles and the Parable of the Laborers, illustrating the Nature of that Reward (of Free Grace).

27 THEN answered Peter and said unto him, Behold, [a] we have
forsaken[1] all, and followed thee; what shall we have there-
28 fore?[2] And Jesus said unto them, Verily I say unto you, That
ye which have[3] followed me, in the [b] regeneration [c] when the
Son of man shall sit in[4] the throne of his glory, [d] ye also shall
sit upon twelve thrones, [e] judging the twelve tribes of Israel.
29 And every one that hath forsaken[5] houses, or brethren, or sis-
ters, or father, or mother, or wife,[6] or children, or lands, for my
name's sake, shall receive a hundredfold, and shall inherit ever-
30 lasting life. But [f] many *that are* first shall be last; and [g] the
last *shall be* first.[7]
XX. 1. For the kingdom of heaven is like unto a man *that is* a
householder, which[8] went out early in the morning to hire
2 labourers into [h] his vineyard. And when he had agreed with the
labourers for [i] a penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing
4 idle in the marketplace,[9] And said unto them;[10] Go ye also
into the vineyard, and whatsoever is right I will give you. And
5 they went their way. Again he went out about the sixth and
6 ninth hour, and did likewise. And [k] about the eleventh hour[11]
he went out, and found others standing idle,[12] and saith unto
7 them, Why stand ye here all the day idle? They say unto him,
Because no man hath[13] hired us. He saith unto them, Go ye

[a] Mark x. 28–30; Luke xviii. 28–30; chap. iv. 20 22.
[b] Acts iii. 21. Rom. viii. 18–23.
[c] See chap. xvi. 27.
[d] Luke xxii. 30; Rev. iii 21.
[e] 1 Cor. vi. 2
[f] Chap. xx. 16; Mark x. 31; Luke xiii 30.
[g] Comp. chap. xxi. 31, 32.
[h] Chap. xxi. 28, 33.
[i] See chap. xviii. 28.
[k] Comp. 1 Cor. xv. 8.

[1] Lo, we left [2] what then shall we have? [3] *omit* have [4] on
[5] that left [6] *the best authorities omit* or wife
[7] But many shall be last *that are* first; and first *that are* last [8] who
[9] in the market-place idle [10] to them he said [11] *hour*
[12] *omit* idle [13] *omit* hath

also into the vineyard; and whatsoever is right, *that* shall ye
8 receive.[14] So [15] *l* when even was come, the lord of the vineyard *l* Lev. xix. 13.
saith unto *m* his steward, Call the labourers, and give [16] them *their* *m* Luke viii. 3.
9 hire, beginning from the last unto the first. And when they
came that *were hired* about the eleventh hour, they received
10 every man a penny. But when the first came, they supposed
that they should have received [17] more; and they likewise re-
11 ceived every man a penny. And when they had [18] received *it*,
12 they murmured against the goodman of the house,[19] Saying,
These last have wrought *but* one [20] hour, and thou hast made
them equal unto us, which have borne [21] the burden and *n* heat *n* Luke xii. 55; Jas. i. 11.
13 of the day.[22] But he answered one of them, and said,[23] *o* Friend, *o* Chaps. xxii. 12; xxvi. 50.
I do thee no wrong: didst not thou agree with me for a penny?
14 Take *p* *that* thine *is*,[24] and go thy way: I will [25] give unto this *p* Chap. xxv 25.
15 last, even as unto thee. *q* Is it not lawful for me to do what I *q* Comp. Rom ix 20–24.
will with mine own? *r* Is [26] thine eye evil, because I am good? *r* Deut. xv. 9; see chap. vi. 23.
16 So *s* the last shall be first, and the first last: for many be called, *s* See chap. xix. 30.
but few chosen.[27]

[14] *the best authorities omit* and whatsoever is right, that shall ye receive
[15] And [16] pay [17] would receive [18] *omit* had
[19] householder [20] last spent one [21] who bore
[22] the burden of the day and the scorching heat
[23] answered and to one of them [24] Take up that which is thine
[25] but I will, *or*, it is my will to [26] Or is
[27] *the best authorities omit* (*though many insert*) for many be called, but few chosen.

THE direct reply to Peter's question is found in all three accounts; the parable is peculiar to Matthew. It loses most of its seeming difficulties, when connected with the previous conversation. The question of Peter had reference to a *preëminent* reward, and after the promise to them (which is changed immediately into a promise to all) this parable teaches that this reward is of free grace, and that the Apostles themselves, though first called and first to forsake all, should not *on that account* expect a preëminent reward. Self-sacrifice for Christ, not priority in time, is the ground of preëminence. Chap. xix. 30, introduces a statement to be illustrated ('But many,' etc.); chap. xx. 16, repeats it as enforced ('So the last,' etc.).

Ver. 27. **Lo, we left all.** Whatever they had, and not all of them were poor, they left.—**What then shall we have.** 'We' in contrast to this young man who did not stand the test. The answer indicates a little self-righteous boasting in the question; the parable would oppose any remnant of a mercenary spirit lurking in it. Preëminence was probably anticipated by Peter, and is promised in the next verse.

Ver. 28. **Ye**, *i. e.*, the Apostles.—**In the regeneration**, or 'renovation' (only here and Tit. iii. 5). Joined with what follows, which tells 'when' this will be, and shows that it means the accomplishment of the spiritual renovation of the world (comp. Rev. xxi. 5; Acts iii. 21). As this will be the final stage of a continuous work, we find a secondary and partial fulfilment of the promise in the high position of the Apostles in the Church.—**When the Son of man shall sit.** A definite period, when our Lord shall appear **on the throne of his glory**, the throne which belongs to, results from, and manifests His glory, as conqueror, ruler, and judge.—**Upon twelve thrones.** Christ will take His seat upon His own throne; the Twelve will be promoted to thrones prepared for them. Whether Matthias or Paul takes the place of Judas among the Twelve is disputed. It is therefore difficult to press a literal meaning upon the promise.—**Judging.** This refers more to their high position, than to acts of judging.—**The twelve tribes of Israel.** Scarcely the Jewish nation, since our Lord had already told them that His Church was to be distinct from this. Probably Christ's people, among whom the Apostles shall occupy the most exalted position at His return.

Ver. 29. **And every one.** The promise is of general application.—**Houses.** 'Homes,' household ties, rather than 'possessions,' which are mentioned afterwards.—**Brethren,** etc. 'The family relations are mentioned in the order in which they would be left.'—'Wife' is to be omitted both here and in Mark x. 29, but is found in Luke xviii. 29.—**For my name's sake.** Mark adds: 'and the gospel's.' Out of love to Christ and to advance His cause. The motive is everything; self-denial to buy God's favor is no self-denial.—**Hundred-fold.** Mark adds: 'now

in this time.' Abundant compensation will be given even in this life. Lange: 'Believers are to find a new and eternal home and country, new and eternal relationships, and new and eternal possessions, of which the blessings enjoyed by them on earth are to be the earnest and foretaste. All these promises are summed up in that of being made heirs of eternal life (Rom. viii.).' Comp. Mark x. 29, 30.

Ver. 30. **But many shall be last that are first; and first that are last.** A general truth in proverbial form; here a caution against trusting to appearances or to the permanence of present circumstances and conditions. The promise must be accompanied by a caution, especially in view of the coming apostasy of Judas. The Twelve also were liable to mistake priority in time of calling for priority in position, — a frequent mistake in every human society, but doubly a mistake where God's free grace is concerned.

Chap. XX. Ver. 1. **A man that is a householder.** The 'householder' signifies God; the 'vineyard' the kingdom of heaven (comp. Is. v. 1-7; Cant. viii. 12); the 'steward' (ver. 8) Christ; the 'twelfth hour' of the day, or the evening, the coming of Christ; the other 'hours,' the different periods of calling into service. — **Labourers.** Specially the Apostles, yet including all Christians.

Ver. 2. **For a penny,** or 'shilling' (*denarius*). Between 14 and 15 cents, the usual pay for a day's labor. Explanations: The general idea is of reward, but with a special reference to temporal rewards, which may be received while eternal life is lost. Inconsistent with the dignity of the parable; and inapplicable to the Apostles. Besides the penny was paid at the close of the day, *i. e.*, at the end of man's life or the day of final account, just when the temporal reward ceases. Eternal salvation is meant; for while the idea of reward is present, the whole drift of the parable teaches us that God's grace is free (ver. 15). The mercenary spirit of the first laborers has a primary reference to the Jews and their prejudice against the Gentiles. This envious disposition is thus rebuked. The Gentile converts went to work as soon as they were called, without a definite agreement as to price, trusting in the justice and mercy of the householder. They are commended, and to them was given far more than they could ask or deserve. — Those first called represent *nationally* the Jews, called with a definite covenant; *individually*, those called in early life and who have spent their days in God's service. Such are warned against boasting, or claiming of higher reward than those called afterwards; a necessary caution.

Ver. 3. **Third hour.** About nine o'clock in the morning, when the market-place would be full. — **Idle.** 'The greatest man of business on the market-place of the world is a mere idle gazer' (Stier). On the special interpretations of the different hours, see the close of the section.

Ver. 4. **Whatsoever is right I will give you.** The wages promised indefinite; the correct reading in ver. 7 omits all promise of reward. The parable illustrates the truth that salvation is of grace.

Ver. 7. **Because no man hired us.** The eleventh hour laborers are accepted, but they were mainly those who had no opportunity at an earlier period.

Ver. 8. **His steward.** Christ, the overseer of the house of God, entrusted with the whole economy of salvation including the distribution of the final reward (Heb. iii. 6; John v. 27; Rev. ii. 7, 10, 17, 28, etc.). It was the Jewish custom to pay laborers at the close of the day.

Ver. 9. **They received every man a penny,** or 'shilling.' More than they expected. God does not measure His reward by the length of man's life, but by the fidelity of his services, for the labor is not to earn the reward but to prepare for it.

Ver. 12. **These last spent one hour,** etc. A well-grounded complaint, if salvation were of works.

Ver. 13. **Didst thou not agree with me?** The legal claim is answered in a legal way.

Ver. 14. **Go thy way.** This does not necessarily imply that the first were finally rejected, receiving only the temporal good they bargained for. — **I will give,** 'it is my will or pleasure to give.' The ground is the wish of the householder.

Ver. 15. **Or is thine eye evil.** Envy was the real motive, and the envy was occasioned by the kindness of the householder: **because I am good,** or 'kind.'

Ver. 16. The proverbial expression of chap. xix. 30, recurs with a different order. The parable, therefore, illustrates the truth that the order in the calling of individuals and nations will in many (not all) cases be reversed in their final position in heaven. An encouragement to those called late in life; a solemn warning to those called early, urging them to be humble, and ever mindful of their unworthiness before God, lest they be overtaken by others or forfeit their reward altogether. The admonition was intended, first, for the Apostles, especially for Peter, whose question called forth this parable; then for Jewish Christians generally, in their feelings to the Gentile converts, and in their legal tendency; and lastly, for all Christians who enjoy special spiritual privileges and the great blessing of an early acquaintance with the Saviour. — 'Many are called, but few are chosen.' This is to be omitted, though found in many authorities. If genuine, it means, many are called to be heirs of salvation, yet few chosen to be preëminent. Free grace *within* the Church is thus indicated. — An exclusive meaning is not to be pressed upon the various times of hiring, which show the repeated call. At these *quarters* of the natural day, laborers would be waiting. Special applications: The morning, the age from Adam to Noah; the third hour, from Noah to Abraham; the sixth hour, from Abraham to Moses; the ninth hour, from Moses to Christ, and the eleventh hour, from Christ to the end of the world. The different ages in the life of individuals: childhood, youth, manhood, old age, and the years of decrepitude. Lange: the first laborers, Jewish Christians generally, who were characterized by a mercenary spirit; the Apostles are included as a warning to them; the second class, 'standing in the market-place,' the Jewish proselytes; those hired at the sixth and ninth hour, the Gentile races; 'the eleventh hour' laborers, the fruits of missionary labors in latter days.

CHAPTER XX. 17–34.

Further Revelation respecting His Sufferings; the Ambitious Request of the Mother of James and John; the Healing of two Blind Men near Jericho.

17 [a] AND Jesus [1] going up to Jerusalem took [2] the twelve disci-
18 ples apart in the way, and [3] said unto them, Behold, [b] we
go up to Jerusalem; and the Son of man shall be betrayed [4]
unto the chief priests and unto the [5] scribes, and they shall con-
19 demn him to death, And [c] shall deliver him to [6] the Gentiles [d] to
mock, and to scourge, and to crucify *him*: [7] and [b] the third day
he shall rise again.[8]
20 [e] Then came to him the mother of [f] Zebedee's children [9] with
her sons, [g] worshipping *him*, and desiring a certain thing [10] of
21 him. And he said unto her, What wilt [11] thou? She saith unto
him, Grant [12] that these my two sons [h] may sit, the [5] one on thy
22 right hand, and the other [13] on the left,[14] in thy kingdom. But
Jesus answered and said, Ye know not what ye ask. Are ye
able [i] to drink of [15] the cup that I shall drink of,[16] and to be
baptized with the baptism that I am baptized with? [17] They
23 say unto him, We are able. And [18] he saith unto them, [k] Ye
shall drink indeed of my cup,[19] and be baptized with the bap-
tism that I am baptized with: [17] but to sit on my right hand,
and on my left,[20] is not mine to give, [l] but *it shall be given to*
24 *them* [21] for whom [m] it is [22] prepared of my Father. And when
the ten heard *it*,[23] they were moved with indignation against [24]
25 the two brethren. But Jesus called them *unto him*, and said,
[n] Ye know that the princes [25] of the Gentiles [o] exercise domin-
ion [26] over them, and they that are great [27] exercise authority
26 upon [28] them. [p] But it shall not be so [29] among you: but who-
soever will be [30] great among you, let him be [31] your [q] minister;
27 And whosoever will be chief [32] among you, let him be [31] your
28 [r] servant: Even as the Son of man came not to be ministered
unto, but [s] to minister, and [t] to give his life a ransom for
[u] many.

[a] MARK x. 32–34; LUKE xviii. 31–33.
[b] See chap. xvi. 21.
[c] Chap. xxvii. 2; comp. Acts ii. 23.
[d] Chap. xxvii. 26–31.
[e] MARK x. 35–45.
[f] Chap. iv. 21.
[g] See chap. viii. 2.
[h] Comp. chap. xix. 28.
[i] Chap. xxvi. 39, 42; John xviii. 11; comp. Is. li. 22.
[k] Comp. Acts xii. 2; Rev. i. 9.
[l] Comp. chap. xix. 11.
[m] Chap. xxv. 34.
[n] Comp. Luke xxii. 25–27.
[o] 1 Pet. v. 3.
[p] Chap. xxiii. 11; Mark ix. 35.
[q] Chap. xxii. 13.
[r] Chap. xxii. 3.
[s] John xiii. 4, 13–15; Phil. ii. 7.
[t] Is. liii. 10; Dan. ix. 26; John xi. 51, 52; 1 Tim. ii. 6; Tit. ii. 14; 1 Pet. i. 18, 19.
[u] Is. liii. 11, 12; chap. xxvi. 28; Heb. ii. 10 ix. 28.

[1] as Jesus was [2] he took [3] and in the way he [4] delivered
[5] *omit* the [6] unto [7] *omit* him [8] be raised up
[9] the sons of Zebedee [10] asking somewhat [11] wouldest
[12] command [13] and one [14] thy left hand [15] *omit* of
[16] am to drink?
[17] *the best authorities omit* and to be baptized with the baptism that I am baptized with? [18] *omit* And [19] my cup indeed ye shall drink:
[20] *my* left hand [21] *it is for them* [22] hath been
[23] of it [24] sore displeased concerning [25] rulers
[26] lordship [27] their great ones [28] over
[29] Not so shall it be [30] would become [31] shall be [32] would be first

29 [v] And as they departed[33] from Jericho, a great multitude fol- [v] MARK x. 46-52; LUKE xviii. 35-43.
30 lowed him. And, behold, [w] two blind men sitting by the way [w] Comp. chap ix. 27-31.
side, when they heard that Jesus passed[34] by, cried out, saying,
31 Have mercy on us, O Lord, *thou* Son of David.[35] And the
multitude rebuked them, because[36] they should hold their
peace: but they cried the more, saying, Have mercy on us, O
32 Lord, *thou* Son of David.[35] And Jesus stood still, and called
33 them, and said, What will ye that I shall[37] do unto you? They
34 say unto him, Lord, that our eyes may be opened. So Jesus
had compassion *on them*, and[38] [w] touched their eyes: and im-
mediately their eyes received[39] sight, and they[40] followed
him.

[33] went out [34] was passing
[35] Lord, have mercy on us, thou Son of David! [36] that
[37] *omit* shall [38] And Jesus being moved with compassion
[39] they received their sight [40] *omit* they

CHRONOLOGY. The final journey to Jerusalem begins. The approach of His death calls for a third prediction to the Twelve, more specific in its details. The *crucifixion* is mentioned only in Matthew's account. On the way from Perea (see note at the beginning of chap. xix.) to Jericho, Salome, the wife of Zebedee, prefers an ambitious request in behalf of her two sons. This was probably occasioned by the prediction, and leads to further instruction. Reaching Jericho about a week before the Passover, our Lord performed the miracle mentioned in vers. 30-34. Matthew mentions two blind men, Mark and Luke but one, the former giving his name. Matthew and Mark say that the miracle occurred as they went out of Jericho; Luke 'as He was come nigh unto Jericho.' He also narrates the interview with Zaccheus and the parable of the ten pounds, as following this miracle and immediately preceding the journey to Jerusalem. Accepting Luke's order, we suppose that our Lord remained for a day at Jericho, and that the healing occurred during some excursion into the neighborhood.

Ver. 17. **And as Jesus was going up to Jerusalem.** Mark (x. 32) is more graphic. He hastened before them, arousing their amazement and fear. — **He took the twelve disciples apart.** Referred, incorrectly, by some to the retirement to Ephraim (John xi. 54).

Ver. 18. **We go up to Jerusalem.** On the journey to death which He had previously predicted (chap. xvi. 21). — **Delivered unto the chief priests.** More detailed than chap. xvii. 22: 'into the hands of men.' A double betrayal is implied: first by His professed friends to His declared enemies; then by His own people to the Gentiles. — **They shall condemn him to death.** A reference to the judicial condemnation on the part of the Sanhedrin (chap. xxvii. 1).

Ver. 19. **And shall deliver him unto the Gentiles.** Comp. chap. xxvii. 2 ff. — **To mock, and to scourge, and to crucify.** Mark and Luke add: 'spit upon.' Fulfilled in every detail. — **And the third day he shall be raised up.** This is added as before. The request of Salome indicates that the disciples did not understand the prediction as a whole (Luke xviii. 34), plain as it is to us.

Ver. 20. **The mother of the sons of Zebedee.** Salome, according to an ancient tradition, the daughter of Joseph by a previous marriage; more probably the sister of Mary the mother of Jesus. Comp. John xix. 25, and notes on chap. iv. 21; x. 2; xiii. 55. The request was suggested by her sons (comp. Mark x. 35), James and John, who were called Boanerges (Mark iii. 17) and had been with Jesus on the Mount of Transfiguration (chap. xvii. 1). — **Worshipping him,** *i.e.*, saluting Him with reverence, as was usual in asking favor of a king. — **Asking somewhat.** She asked a favor but did not at once tell what it was, probably because doubtful of the propriety of the request.

Ver. 21. **One on thy right hand, and one on thy left hand in thy kingdom.** The highest places of honor, implying special authority also, as is indicated by the answer (ver. 25). The request was based upon ignorance (comp. ver. 22), and prompted by ambition (comp. vers. 25-27), however natural it may have been.

Ver. 22. **Ye know not what ye ask.** Addressed to James and John, who had prompted their mother. The request could scarcely have been occasioned by jealousy of Peter. Had he been appointed 'primate,' this would have been an opportunity for upholding him in that position. When John saw the crucified thieves on the right and left hand of his dying Lord, he knew what he had asked. — **To drink the cup?** A frequent Scriptural figure for the Providential portion assigned to any one; especially for a suffering lot. It refers to inward anguish here. — 'With the baptism,' etc. Omitted by the best authorities. It occurs in Mark, referring to the outward persecutions. — **We are able.** They were not the least courageous of the Twelve (comp. John xviii. 15), but they also forsook Him and fled (chap. xxvi. 56) in the hour of trial.

Ver. 23. **My cup indeed ye shall drink.** James was the first martyr among the Twelve; John died a natural death at an advanced age, but in a spiritual sense his was the longest martyrdom.

—**Is not mine,** etc. Either, it is not a boon to be gained by solicitation; or, it is not in my power, but it will be assigned to those for whom it has been prepared, according 'to the eternal predestination of eternal positions in the kingdom of God.' Yet these two might occupy the position. Christ affirms that His will as Ruler in His kingdom accords with the eternal purpose of God; a purpose which forbade their ambitious solicitation, because its individual objects were as yet concealed.

Ver. 24. **The ten,** including Matthew who writes the account. A proof of humility and truthfulness.—**They were sore displeased concerning.** This displeasure was no more praiseworthy than the ambition of the two, and was speedily discountenanced (comp. Mark x. 41, 42).

Ver. 25. **The rulers of the Gentiles,** *i. e.*, 'secular princes.' The Jewish form of government, as ordained by God, was designed to exclude tyranny.—**Exercise lordship,** lord it, **over them,** *i. e.*, exercise tyrannical and arbitrary power.—**Their great ones.** Either conquerors and usurpers, or the officers of state.

Ver. 26. **But not so shall it be among you.** To maintain superiority of rank by force is not Christian, even if encouraged by ecclesiastical organizations. It is worst of all in such organizations, for freedom in the Christian communion is necessary to true civil freedom.—**But whosoever would become great among you,** *i. e.*, great in the next life, **let him be your minister,** *i. e.*, in this life. Deep humility manifesting itself in a service of love is the measure of Christian greatness, actually constituting it here, but acknowledged hereafter. This does not forbid official orders in the Church, but real greatness is independent of such orders. However necessary, they are intended to advance the liberty of the Church. Office in the Church is to be a service.

Ver. 28. **Even as the Son of man.** What He asked of them was what He did Himself.—**Came.** His appearing in the world was **not to be ministered unto,** not to be personally served by others, nor to exercise an external authority for His own external interest, **but to minister,** to serve others, as His whole ministry showed. Christ's *example* enforces the lesson of humility, but a deeper truth is now for the first time declared.—**And to give his life.** The crowning act of His ministering to others.—**A ransom for many.** 'Ransom' may mean only the payment for a life destroyed (Exod. xxi. 20), the price paid for the redemption of a slave (Lev. xxv. 5). As however it also means 'propitiation' (Prov. xiii. 8), and the word translated 'for' means 'in the place of,' this passage affirms that our Lord's death was vicarious; by His death as a ransom-price the 'many' are to be redeemed from the guilt and power of sin. As soon as the disciples could bear it, they were taught this central truth of the gospel, to which they gave such prominence, after the Holy Ghost came upon them. This tender rebuke of their ambition bases the cardinal grace of humility upon the cardinal doctrine of the Atonement.

Ver. 29. **And as they went out of Jericho.** Comp. Mark x. 46; Luke xviii. 35. Probably after the conversation just mentioned our Lord entered Jericho, and meeting a multitude there passed out of the city with them and returned again to encounter Zaccheus (Luke xix. 2-10). On this excursion He passed the blind men. He left Jericho for Bethany on noon of Friday (8th of Nisan), a week before the crucifixion. On Saturday He was in Bethany (John xii. 1). Jericho was in the tribe of Benjamin on the borders of Ephraim, about two hours journey from the Jordan, and the road thence to Jerusalem was difficult and dangerous (Luke x. 30-34). The district was a blooming oasis in the midst of an extended sandy plain, watered and fruitful, rich in palms, roses, and balsam: hence probably the name ('the fragrant city'). Built by the Canaanites, and destroyed by Joshua (Josh. vi. 26), it was rebuilt and fortified at a later day, and became the seat of a school of the prophets. Herod the Great beautified it, and it was one of the most pleasant places in the land. In the twelfth century scarcely a vestige of the place remained, there is now on the site a wretched village, Richa or Ericha, with about 200 inhabitants. Robinson, however, locates the old Jericho in the neighborhood of the fountain of Elisha (two miles northwest of Richa).

Ver. 30. **Two blind men.** Mark and Luke mention but one ('blind Bartimeus, the son of Timeus'), probably a well-known person, and hence especially mentioned.—**Lord, have mercy on us, thou Son of David,** the better supported order.

Ver. 31. **That they should hold their peace.** The multitude did not object to the title, 'son of David' (comp. chap. xxi. 9), but thought the cry would annoy our Lord.—**But they cried the more.** In persistent faith.

Ver. 32. **And Jesus stood still.** He now allows Himself to be publicly called: 'Son of David;' comp. His previous conduct in a similar case (chap. ix. 27, 28). Mark adds that those about the blind man said: 'Be of good courage, rise; He calleth thee,' showing that they too responded to the Lord's compassion.

Ver. 34. **Touched their eyes.** Peculiar to Matthew; the other Gospels insert: 'Thy faith hath saved thee.' The question of ver. 32 was designed to call forth an expression of this faith.—'Thousands have read this simple and touching story as a truthful history of their own spiritual blindness, and its removal through the abounding grace of Jesus Christ' (J. J. Owen).

CHAPTER XXI. 1-11.

The Public Entry into Jerusalem.

1 *a* AND when they drew nigh unto Jerusalem, and were come
to [1] Bethphage, unto [2] *b* the mount of Olives, then sent

a Mark xi. 1-10; Luke xix. 29-38. *b* Chaps. xxiv. 3; xxvi. 30; John viii. 1; Acts i. 12.

[1] came unto [2] to

2 Jesus[3] two disciples, Saying unto them, Go into the village[4]
over against you, and straightway ye shall find an ass tied, and
3 a colt with her: loose *them*, and bring *them* unto me. And if
any *man*[5] say aught unto you, ye shall say, The Lord hath
4 need of them; and straightway he will send them. [c]All this — [c] John xii. 12–15.
was done,[6] that it might be fulfilled which was spoken by the
5 prophet, saying, [d]Tell ye the daughter of Sion, Behold, thy — [d] Isa. lxii. 11; Zech. ix. 9.
King cometh unto[2] thee, meek, and sitting upon an ass, and[7]
6 a colt the foal of an ass. And the disciples went, and did as
7 Jesus commanded[8] them, And brought the ass, and the colt,
and put on them their clothes,[9] and they set *him*[10] thereon.
8 And a very great[11] multitude [e]spread their garments in the — [e] 2 Kings ix 13.
way; others cut down[12] branches from the trees, and strewed
9 *them*[13] in the way. And the multitudes that went before,[14] and
that followed, cried saying, Hosanna to the Son of David:
[f]Blessed *is* he that cometh in the name of the Lord;[15] Hosanna — [f] Psa. cxviii 25, 26.
10 [g]in the highest.[15] And when he was come into Jerusalem, all — [g] Luke ii. 14.
11 the city was moved,[16] saying, Who is this? And the mul- — [h] Ver. 46; Luke vii. 16; xxiv. 19; John i. 21; iv. 19; vi. 14; vii. 40; ix. 17.
titude[17] said, This is Jesus [h]the prophet of[18] [i]Nazareth of Gal- — [i] See chap. ii. 23.
ilee.

[3] Jesus sent [4] *insert* that is [5] any one
[6] Now this hath come to pass [7] *insert* upon [8] appointed
[9] garments [10] he sat [11] most of the
[12] *omit* down [13] spread them [14] *insert* him
[15] *substitute* (!) [16] stirred [17] multitudes
[18] the prophet, Jesus, from

CHRONOLOGY. The date of the public entry into Jerusalem (narrated by all four Evangelists) was *Sunday, the 10th of the month Nisan*. We hold that our Lord ate the Passover at the usual time (see on chap. xxvi. 17), and was crucified on Friday. Reckoning back from this date, we infer that He left Jericho on Friday, the 8th of Nisan, reached Bethany the next day ('six days before the passover;' John xii. 1). On the evening of that day, after the Sabbath had ended, the anointing by Mary in the house of Simon the leper took place (see John xii. 2). On the reasons for preferring this date, see on chap. xxvi.; comp. Mark xiv. 3–9. John explicitly says (xii. 12) that the entry took place 'the next day.' The date is significant, for on the 10th of Nisan the Paschal lamb was selected (Exod. xii. 3), being kept until the 14th.

This public entry was intentional, not accidental, nor caused by the zeal of His followers, as is evident from all the details, from the prophecy cited, and from the reply to the Pharisees (Luke xix. 40: 'If these should hold their peace the stones would immediately cry out'). It prepared the way for His sufferings by a public avowal of His mission, was a temporary assumption of His rightful royal prerogative, to hasten a decision in Jerusalem. A merciful measure to believing hearts, one of judgment to His enemies. A glimpse of glory given to men, but only increasing the hatred of the rulers, and hastening His death. A remarkable contrast to the procession to Golgotha (Luke xviii. 26 ff.), both strictly in keeping with the purpose of His mission, 'to give His life a ransom for many.'

Ver. 1. **Bethphage** ('house of figs'). Mark and Luke add: 'and Bethany' ('house of dates'). The two places were probably near each other, but of the former no trace remains. Bethphage was probably nearer to Jerusalem. Some suppose that Bethany lay off the road from Jericho to Jerusalem, and our Lord having turned aside to visit it, now returned to Bethphage on the direct route. — **The mount of Olives.** This lay between Bethphage and Jerusalem, about 'a Sabbath day's journey' from the city (Acts i. 12). There were three roads to the city, a winding northern one, a steep footpath directly over the summit, and a southern road, usually taken by horsemen and caravans. The usual opinion has selected the middle road as that taken by our Lord on this occasion, but the view that He passed over the southern or main road, accords best with the various accounts of the procession and its incidents. See on Luke xix. 41. The hill is about seven hundred feet high, overlooking every part of Jerusalem, which lies west of it, separated from it by the valley of the Kidron ('brook Cedron,' John xviii. 1). The Garden of Gethsemane is on the west side of the Mount. The temple was in the foreground as one looked down on the city from this elevation. — **Then**

Jesus sent two disciples. Their names are not given. 'The sending of the two disciples proves the deliberate intention of Jesus to give a certain solemnity to this scene. Till then He had withdrawn from popular expressions of homage; but once at least He wished to show Himself as King Messiah to His people. It was a last call addressed by Him to the population of Jerusalem. This course, besides, could no longer compromise His work. He knew that in any case death awaited Him in the capital.' (Godet.)

Ver. 2. **Into the village.** Bethphage; not Bethany, from which He had just come. — **An ass tied, and a colt with her.** More particular than Mark and Luke, who mention only the colt. The more literal fulfilment of the prophecy is thus shown. The unbroken animal would be quieter if the mother was with him. — **Loose them.** This act was to be significant of Christ's royal prerogative. Yet in His exercise of power the willingness of men concurs.

Ver. 3. **If any one say aught,** etc. Probably a prediction, as well as a measure of prudence. Both Mark and Luke give it in substance. — **The Lord hath need of them.** The tone is still royal, whether 'the Lord' here means 'Jehovah,' or simply 'the Master.' In the former case the animals would be claimed for religious purposes, by Divine authority; in the latter for the well-known prophet. The two meanings coincided in our Lord's intention, whatever the owner would understand.

Ver. 4. **Now this hath come to pass.** Of this Divine purpose the disciples had no idea at the time (John xii. 16). Lange: 'The occasion and need of the moment was the obvious motive. But to the Spirit of God these historical occasions were arranged coincidences with the prophetical word. Christ was in need of the foal of the ass, inasmuch as He could not make His entrance on foot in the midst of a festal procession. He must not be lost in the crowd; it was necessary that He should take a prominent position, and appear preëminent. But if He became conspicuous, it must be in the most humble and peaceable fashion: hence the choice of the ass. The dignity of the procession required the ass's colt, and this made the history all the more symbolical. But it could not be concealed from the Spirit of Christ that here again the plain historical necessity coincided with the symbolically significant fulfilment of a prophetical word.' Matthew was present, but only when afterwards inspired did he know what it meant.

Ver. 5. **Tell ye the daughter of Zion.** From Is. lxii. 11. — **Behold thy king cometh,** etc. From Zech. ix. 9. Both prophecies were referred to the Messiah by the Jews. Our Lord was to enter Jerusalem in a prominent position, not lost in the crowd thronging to the Passover feast; He chooses to ride upon the foal of an ass, not on a horse, the symbol of pride. But He thus fulfilled a prophetic announcement, in which the Messiah is represented as the king entering Jerusalem, and yet as lowly, the meekness symbolized by His riding upon an ass's colt. The Fathers allegorized the incident, regarding the colt as a symbol of the Gentiles, untamed and unclean before Christ sat upon them and sanctified them, the mother representing Judaism under the yoke of the law.

Ver. 6. Mark and Luke tell of the dialogue with the owners, which was virtually predicted by our Lord.

Ver. 7. **Put on them their garments.** Upper garments, to serve as a saddle. — **And he sat thereon,** lit., 'on them,' the animals, not the clothes. He rode on the colt (Mark and Luke), but the plural here is justified by the usage of the Greek language. It suggests moreover that this unbroken colt remained quiet because the mother was with it, thus affording an incidental evidence of truthfulness. Some suppose that the mother represents the Old Theocracy running idly by the side of the young Church, but this analogy is forced, since the mother went along to keep the colt quiet.

Ver. 8. **Most of the multitude.** Some (probably the greater number, as it would seem from ver. 11) had come from Galilee and accompanied the Lord from Jericho, others had come out from Jerusalem (John xii. 12), now crowded on account of the Passover. 'It is probable that most of the latter were pilgrims, not inhabitants of the city, and are spoken of by John as 'people that were come to the feast." The priests, and scribes, and Pharisees, stood as angry or contemptuous spectators, and not only refused to join in the rejoicings and hosannas, but bade him rebuke His disciples, and command them to be silent (Luke xix. 39).' Andrews. — **Spread their garments.** 'Oriental mark of honor at the reception of kings, on their entrance into cities: 2 Kings ix. 13.' (Lange.) — **Others cut branches.** For the same purpose. Probably palm branches (John xii. 13); significant of joy and victory.

Ver. 9. **And the multitudes that went before him,** etc. In responsive chorus. Such 'antiphonies' were common in Jewish worship, especially in the recitation of the Psalms. Those going before had probably come from Jerusalem to meet Him. Stanley: 'Two vast streams of people met on that day. The one poured out from the city, and, as they came through the gardens whose clusters of palm rose on the southeastern corner of Olivet, they cut down the long branches, as was their wont at the feast of Tabernacles, and moved upward toward Bethany with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. The road soon loses sight of Bethany. . . . . The two streams met midway. Half of the vast mass, turning round preceded; the other half followed. Gradually the long procession swept up over the ridge where first begins "the descent of the Mount of Olives" toward Jerusalem. At this point the first view is caught of the southeastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion. . . . . It was at this precise point (may it not have been from the sight thus opening upon them?) that the shout of triumph burst forth from the multitude: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" A few moments and the path mounts again; it climbs a rugged ascent; it reaches a ledge of smooth rock, and in an instant the whole city bursts into view.' Here He 'wept over it.' — **Hosanna.** The Greek form of a Hebrew word found in Ps. cxviii. 25, meaning: 'Save now,' or 'give thy salvation.' Used as a congratulatory expression, here applied in the highest sense to the Messiah: **the Son of David. — Blessed is he that cometh.**

etc. The greeting to the pilgrims at their entrance to Jerusalem on festival occasions (Ps. cxviii. 26), and a part of the Passover hymn (Ps. cxv.-cxviii.) — **Hosanna in the highest,** *i. e.*, May our Hosanna be ratified in heaven. Other exclamations are mentioned by Mark and Luke, since in such a multitude they would differ. The crowd with enthusiasm thus hail Him as the Messiah, probably cherishing political hopes.

Ver. 10. **All the city was moved.** Excited by this occurrence. The question indicates a discussion of His character rather than ignorance of His person. The effect on the Pharisees is mentioned in Luke xix. 39, 40; John xii. 19.

Ver. 11. **The prophet Jesus from Nazareth of Galilee.** The Galileans may have spoken of him with some pride as a well known prophet, but they do not now declare that He is the Messiah. The question 'who is this?' may have dampened their enthusiasm.

CHAPTER XXI. 12–22.

The Cleansing of the Temple and the Curse of the Barren Fig Tree.

12 [a] AND Jesus went into the temple of God, and cast out all
them that sold and bought in the temple, and overthrew
the tables of the [b] money changers, and the seats of them that
13 sold [c] doves,[1] And said[2] unto them, It is written, [d] My house
shall be called the[3] house of prayer; but [e] ye have made[4] it a
14 den of thieves.[5] And the blind and the lame came to him[6] in
15 the temple; and he healed them. And[7] when the chief priests
and scribes saw the wonderful things that he did, and the children[8] crying in the temple, and saying, Hosanna to the Son of
16 David; they were sore displeased, And said unto him, Hearest
thou what these say?[9] And Jesus saith unto them, Yea;
have[10] ye never read, [f] Out of the mouth of [g] babes and suck-
17 lings thou hast perfected[11] praise? And he left them, and
[h] went[12] out of the city into [i] Bethany: and he lodged[13] there.
18 [k] Now in the morning, as he returned into[14] the city, he hun-
19 gered. And when he saw a[15] fig tree in the way,[16] he came to
it, and found nothing thereon, but leaves only, and said[2] unto
it, Let no fruit grow on thee henceforward[17] for ever. [l] And
20 presently[18] the fig tree withered away. And when the disciples
saw *it*, they marvelled, saying, How soon is the fig tree[19] with-
21 ered away! Jesus[20] answered and said unto them, [m] Verily I say
unto you, If ye have faith, and [n] doubt not, ye shall not only do
this *which is done*[21] to the fig tree, but also if[22] ye shall say
unto this mountain, Be thou removed, and be thou cast[23] into
22 the sea; it shall be done. And [o] all things, whatsoever ye shall
ask in prayer, believing, ye shall receive.

[a] MARK xi. 15-18; LUKE xix. 45-47.
[b] Comp. Ex. xxx. 13.
[c] Lev. i. 14; v. 7; xii. 8.
[d] ISA. lvi. 7.
[e] JER. vii. 11
[f] PSA. viii. 2.
[g] Chap. xi. 25.
[h] Mark xi. 19.
[i] Chap. xxvi. 6; Mark xi. 1, 11, 12; Luke xix. 29; xxiv. 50; John xi. 1, 18; xii. 1.
[k] MARK xi. 12-14.
[l] MARK xi. 20-24.
[m] Chap. xvii 20.
[n] Rom. iv. 20; Jas. i. 6.
[o] See chap. vii. 7.

[1] the doves [2] he saith [3] a [4] make [5] robbers
[6] And there came unto him blind and lame [7] But
[8] *insert* that were [9] are saying? [10] did [11] prepared
[12] went forth [13] Bethany, and lodged [14] was returning to
[15] a single [16] by the way side
[17] No more shall there be fruit from thee [18] immediately
[19] How immediately the fig tree is [20] And Jesus
[21] what is *done* [22] even if [23] taken and cast

CONTENTS. The cleansing of the temple and the cursing of the barren fig tree were closely connected. According to the fuller account of Mark, on the day of His triumphal entry our Lord looked round about the temple, passed out to Bethany and lodged there. The next day (Monday), on His way to Jerusalem, He pronounced the curse on the barren fig tree, afterwards cleansing the temple. The discourse about the fig tree took place the next morning (Tuesday). The order of Matthew, in accordance with his habit and purpose, points out more emphatically the unbelief of the chief priests and scribes (ver. 15), as represented by the fig tree.

THE TEMPLE was built on Mount Moriah, the top of which was enlarged by building walls from the valley (of Jehosaphat) and filling in. The first edifice was erected by Solomon, in seven years (B. C. 1005), destroyed by Nebuchadnezzar (B. C. 584). The *second* by Zerubbabel, seventy years afterwards, on the same site. It was inferior to the first, not in size but in magnificence; the ark had been burnt with the first temple, and the Shekinah (or visible Glory) did not return. (Its real return was the visit of Christ.) This building was frequently desolated and profaned, last of all by the Romans under Herod the Great, who, to gain favor with the Jews, afterwards restored it and rendered it more magnificent in some respects than before. The word 'temple' was applied to the whole inclosure, which was square in form. Inside its high wall were the 'porches,' or covered walks. Of these there were two rows; on the south side three. Solomon's porch was on the east side towards the Mount of Olives, and so was the 'Beautiful Gate,' a magnificent entrance to the inclosure, directly facing the entrance to the temple proper. A second wall within the first divided the more sacred part of the inclosure from that into which Gentiles might enter: hence the outer court was called the *court of the Gentiles*. This was largest on the south side. The more sacred inclosure was an oblong square; the part nearest the Beautiful Gate was called the *court of the women*, and here the Jews commonly worshipped. On the western side of this court was a high wall, beyond this the *court of the Israelites*, entered after an ascent of fifteen steps by the *Gate Nicanor*. All around this court were rooms for the use of the Levites, and within it, separated from it by a low wall, was the *court of the priests*. At the eastern end of this court stood the altar of burnt offering and the laver, and here the daily service of the temple was performed. Within this court was the temple itself. In front of it was an elevated porch, and by the entrance, on the east side, stood the pillars Jachin and Boaz. The *Holy place*, a room sixty feet long and thirty broad, contained the golden candlestick, the table of shew-bread and the altar of incense. Beyond this was the *Holy of Holies*, a square apartment, separated from the Holy Place by a costly veil. Into this the High Priest entered once a year. White marble was the material chiefly used in the whole structure, and gold and silver plating was frequent in the more sacred parts of the edifice. Elevated as it was, and dazzling to the eye, as one came over 'the mountains of Jerusalem,' it could not fail to produce a powerful impression. Designed to convey a spiritual lesson, it too often only awakened pride. It has been regarded as the symbol of the dwelling-place of Jehovah; a figure of the human form; a symbol of heaven; a figure of the Jewish theocracy. But its highest significance was as a type of the body of Christ (John ii. 21). In this view it was none the less the dwelling-place of Jehovah.

The *court of the Gentiles*, the scene of the incident we are about to consider, did not exist in the first or second temple. Owing to the advancement of proselytism and the fact that devout Gentiles ('proselytes of the gate') brought gifts to the temple, it grew in importance. — See the Bible Dictionaries.

Ver. 12. **And Jesus went into the temple of God.** On the day of His entry, He had entered it and 'looked round' (Mark xi. 11), as if to take formal possession of it. This entrance was on Monday to purify it; on Tuesday He took final leave of it (chap. xxiv. 1). This was a fulfilment of the prophecy of Haggai (ii. 9): 'The glory of this latter house shall be greater than of the former.' — **Cast out,** from the court of the Gentiles. — **Sold and bought.** A market was held there, for the sale of animals and those things necessary for the temple service. Not the less a desecration because so great a convenience. — **Money changers.** The temple tribute must be paid in Jewish coin (Exod. xxx. 13), while Roman money was at that time the currency of Palestine. The agents for collecting this tribute (chap. xvii. 24) probably found it more convenient to exchange money at Jerusalem, and may have themselves been the 'money changers.' — **The seats,** or 'stands.' — **The doves.** Needed for offerings by the poor and at the purification of women. — No resistance seems to have been offered. The traffickers were doubtless awed by the superhuman authority and dignity of our Lord.

Ver. 13. **It is written.** The first clause is from Is. lvi. 7; the second from Jer. vii. 7. — **Ye make it a den of robbers.** What they did here was a sign of the general venality and corruption, a desecration of a place of worship for purposes of gain, ill-gotten often enough. Isaiah adds, 'for all nations' (which Mark retains), alluding to the extension of God's blessings to the Gentiles. This driving of bargains in the place where the Gentiles could come and pray, was a robbery, a contemptuous disregard of the rights and privileges of the Gentiles. — At the beginning of His ministry (at the first Passover) our Lord had performed a similar cleansing, narrated by John (ii. 13–17). Such a cleansing was appropriate both at the beginning and the close of Christ's ministry. In the first case it was more the act of a reformer; here it assumes a Messianic character. In both we find power, holy zeal for the honor of the Lord of the temple; hence an outbreak of passion is inconceivable.

Ver. 14. **Blind and lame.** 'A house of prayer' becomes a house of mercy. The making it 'a den of robbers' was unmerciful.

Ver. 15. **Wonderful things.** Including all His doings, especially this driving out of the traders. — **And the children that were crying in the temple.** The Hosannas of the day of entry were kept up by the children, probably only by the children.

Ver. 16. **Hearest thou what these are saying?** They seem to complain that *children* express a religious sentiment, and contemptuously hint that only children call Him Messiah. Bigotry can always find some trifle on which to ground its ob-

jections. — **Did ye never read?** A pointed rebuke, for He quotes from the Book it was their business to read. — **Out of the mouth of babes,** etc. From Ps. viii. 2, which speaks of the great God being glorified by His insignificant creatures, although we find in it a typical reference to the Messiah. Lange: 1. The praise of the Messiah is the praise of God. 2. The praise of children is a praise which God Himself has prepared for Himself, the miraculous energy of His Spirit. 3. The scribes might fill up the rest: Thou hast prepared praise — '*on account of Thine adversaries to bring to silence the enemy and the accuser.*'

Ver. 17. **And he left them,** etc. On Monday evening (see Introductory note). — **Bethany** was His stronghold.

Ver. 18. **Now in the morning.** On Monday morning. To give point to the incident, Matthew unites the two morning walks from Bethany (on Monday and Tuesday). — **He hungered.** An actual physical want; it may have been occasioned by His leaving Bethany very early in His zeal to purify the temple where He had seen the abuses as He looked about on the previous evening. Human want and Divine power are exhibited simultaneously. On Sunday He entered Jerusalem amid hosannas, on Monday in hunger. This hunger may symbolize His longings for some better fruit from His chosen people.

Ver. 19. **A single** (lit., 'one') **fig tree.** A solitary one. — **By the way side,** where it was customary to plant such trees, as the dust was thought to help the productiveness. — **But leaves only.** Mark adds: 'for the time of figs was not yet.' The usual explanation is that the fruit of the fig tree precedes the leaf, hence it promised fruit. A recent traveller in Palestine (T. W. Chambers) says this is not the case, and gives the following explanation: 'The tree bears two crops, an early ripe fig which is crude and without flavor and valueless, and a later fig which is full of sweetness and flavor, and highly esteemed. All trees bear the first, only good ones have the second. Now the tree our Lord saw had not the second, for the time of that had not yet come, but it had not even the first, for it had nothing but leaves, and the lack of the first was sure evidence that the second would also be wanting.' The solitary tree was a figure of Israel set by itself; the leaves represented the hypocritical pretensions to sanctity, the barrenness the lack of real holiness. Applicable to false professors in every age. — **No more shall there be fruit from thee,** etc. Peter (Mark xi. 21) calls this a cursing of the tree, *i. e.*, a condemning to destruction. A miracle of punishment, both a parable and prophecy in action: a 'parable,' teaching that false professors will be judged; a 'prophecy' in its particular application to the Jews. There is no evidence that this affected private property. The miracle is a proof of goodness and severity. (In the Old Testament the fig tree appears as a symbol of evil.) — **And immediately the fig tree withered away.** On Tuesday morning it was found to be 'dried up from the roots' (Mark xi. 20). The application to the Jewish people is unmistakable. Both the actual desolation of the land and the judgment on the people are prefigured. The curse was for falsehood as well as barrenness. The true fruit of any people before the Incarnation would have been to own that they had no fruit, that without Christ they could do nothing. The Gentiles owned this; but the Jews boasted of their law, temple, worship, ceremonies, prerogatives, and good works, thus resembling the fig tree with pretensions, deceitful leaves without fruit. Their condemnation was, not that they were sick, but that, being sick, they counted themselves whole (condensed from Trench and Witsius).

Ver. 21. **If ye have faith.** Comp. chap. xvii. 20; Mark xi. 22. Such faith also could perhaps exist only in Christ Himself, but as it was approximated by the disciples their power would correspond. — **To this mountain.** Either the Mount of Olives, the size and exceeding difficulty being thus emphasized, or the mount on which the temple stood. The latter reference suggests that they in their faith should bring about the destruction of the Jewish theocracy. Punitive power is spoken of; hence the faith required forbids arbitrariness and also an unforgiving spirit (comp. Mark xi. 25, 26, where the latter thought is brought out). This promise has a spiritual application to all believers, but gives no encouragement to fanatical attempts at working miracles.

Ver. 22. **And all things,** etc. Mark: 'therefore,' showing that the primary application, so far as miraculous power is concerned, was to the Twelve. As applied to all Christians, it is of course confined to prayers of faith (vers. 21 and 22), implying agreement with the will of God, and excluding the abuse of this promise. Christ defines believing and effective prayer to be prayer in His name (John xiv. 13; xv. 16; xvi. 24).

CHAPTER XXI. 23-46.

The Attack of the High Priests and Elders, our Lord's Victorious Reply.

23 [a] AND when he was come into the temple, the chief priests [a] MARK xi. 27-33;
and the elders of the people came unto him as he was LUKE xx. 1-8.
teaching, and said, [b] By what authority doest thou these things? [b] Comp. Acts iv. 7.
24 and who gave thee this authority? And Jesus answered and
said unto them, I also will ask you one thing, which if ye tell
me, I in like wise[1] will tell you by what authority I do these

[1] I also

25 things. The baptism of John, whence was it? from heaven, or
of[2] men? And they reasoned with[3] themselves, saying, If we
shall say, From heaven; he will say unto us, Why did ye not
26 then believe him? But if we shall say, Of[2] men; [c] we fear the
27 people;[4] for all hold John as [d] a prophet. And they answered
Jesus, and said, We cannot tell.[5] And he[6] said unto them,
28 Neither tell I you by what authority I do these things. [e] But
what think ye? A *certain*[7] man had two sons; and he came to
the first, and said, Son,[8] go work to-day in my[9] [f] vineyard.
29 He[10] answered and said, I will not; but afterward he [g] re-
30 pented, and went. And he came to the second, and said like-
wise. And he answered and said, I *go*,[11] sir; and went not.
31 Whether of them[12] twain did the will of *his* father? They say
unto him,[13] The first. Jesus saith unto them, Verily I say unto
you, That [h] the publicans and [i] the harlots go into the kingdom
32 of God before you.[14] For John came unto you [k] in the way of
righteousness, and ye believed him not; but [l] the publicans and
the harlots believed him: and ye, when ye had seen *it*, [g] re-
pented not[15] afterward, that ye might believe him.
33 Hear another parable: [m] There was a certain householder,
which[16] planted [n] a vineyard, and [o] hedged it round about,[17] and
[o] digged a wine-press in it, and [o] built a tower, and [p] let it out
34 to husbandmen, and [q] went into a far[18] country: And when the
time[19] of the fruit[20] drew near, he sent his servants to the hus-
35 bandmen, [r] that they might[21] receive the fruits of it.[22] And the
husbandmen took his servants, and [s] beat one, and [t] killed an-
36 other, and [u] stoned another. Again, [v] he sent other servants
37 more than the first: and they did unto them likewise.[23] But
last of all[24] he sent unto them his son, saying, They will rever-
38 ence my son. But when the husbandmen saw the son, they
said among themselves, [w] This is the heir; come, let us kill
39 him, and let us seize on[25] his inheritance. And they caught[26]
him, and [x] cast *him*[27] out of the vineyard, and slew *him*.
40 When the lord therefore[28] of the vineyard cometh,[29] what will
41 he do unto those husbandmen? They say unto him, He will
miserably destroy those wicked[30] men, and [y] will let out *his*
vineyard unto other husbandmen, which[31] shall render him the

[c] Ver. 46; chap. xiv. 5.
[d] See chap. xi. 9.
[e] See chap. xvii. 25.
[f] Ver. 33; chap. xx. 1.
[g] Ver. 32; chap. xxvii. 3; 2 Cor. vii. 8, 10; Heb. vii. 21.
[h] Luke vii 29.
[i] Luke vii. 37-50.
[k] Comp. chap. iii. 8-12.
[l] Luke iii. 12.
[m] MARK xii. 1-12; LUKE xx. 9-19.
[n] Ps. lxxx. 8; Is. v. 1; see ver. 28.
[o] Is. v. 2.
[p] Cant. viii 11.
[q] Chap. xxv 14, 15; comp. Luke xv. 13.
[r] Cant. viii. 12.
[s] Heb. xi. 36; comp. 2 Chr. xxxvi. 15, 16.
[t] Chaps. xxii. 6; xxiii. 34, 37; 1 Thes. ii. 15; Heb. xi. 37.
[u] 2 Chr. xxiv. 21.
[v] Chap. xxii. 4.
[w] Heb. i. 2.
[x] Heb. xiii 12.
[y] Acts xiii. 46; xviii. 6; xxviii. 28; comp. chap viii. 11, 12.

[2] from [3] among [4] multitude
[5] We know not [6] He also [7] *omit* certain [8] Child
[9] the [10] And he [11] *will go* [12] the
[13] *omit* unto him [14] before you into the kingdom of God
[15] when ye saw it, did not even repent
[16] a man *that was* a householder who [17] set a hedge about it
[18] another [19] season [20] fruits [21] to
[22] his fruits [23] dealt with them in like manner [24] afterward
[25] and keep [26] took [27] cast him forth
[28] therefore the lord [29] shall come [30] miserable [31] who

42 fruits in their seasons. Jesus saith unto them, Did ye never
read in the Scriptures, [x] The stone which the builders rejected, [x] Psa. cxviii. 22, 23; Acts
the same is become[32] the head of the corner: this is the Lord's iv. 11; 1 Pet. ii. 7.
43 doing,[33] and it is marvellous in our eyes? Therefore say I unto
you, [y] The kingdom of God shall be taken[34] from you, and
44 given[35] to a nation bringing forth the fruits thereof. And
[a] whosoever shall fall[36] on this stone shall be broken: but on [a] Is. viii 14, 15; 1 Pet. ii. 8.
45 whomsoever it shall fall, [b] it will grind him to powder.[37] And [b] Amos ix. 9.
when the chief priests and[38] Pharisees had[39] heard his parables, [c] Mark xi. 18;
46 they perceived that he spake of them. But[40] [c] when they Luke xix. 47; John vii. 30, 44.
sought to lay hands[41] on him, they [d] feared the multitude,[42] be- [d] Ver. 11; see
cause[43] they took him for a prophet. ver. 26.

[32] was made [33] *or* this *head of the corner* was from the Lord
[34] taken away [35] shall be given [36] he that falleth
[37] scatter him as chaff [38] and the [39] *omit* had
[40] And [41] hold [42] multitudes [43] since

TIME. *Tuesday*, in the temple, after the discourse about the fig tree. The events recorded in chaps. xxii., xxiii., took place on the same day; the discourse in chaps. xxiv., xxvi., was delivered in the evening as our Lord returned from Jerusalem to Bethany (on the Mount of Olives).

CONTENTS. The assault of the high priests quickly repelled by the question about the Baptist (vers. 23–27): two parables directed against them (vers. 28–32; 33–44); their continued hostility (vers. 45, 46). A third parable (chap. xxii. 1–14), which might be included in this section, is placed by itself, because peculiar to Matthew and probably uttered later (see vers. 45, 46).

Ver. 23. **Into the temple**, probably the 'court of the Israelites.'—**The chief priests and the elders of the people.** Mark and Luke add: 'the scribes.' Perhaps a formal delegation from the Sanhedrin.—**By what authority doest thou these things?** Referring both to His teaching there, and to His cleansing of the temple on the previous day. They were the proper persons to challenge His authority.—**And who gave thee,** etc. 'Even if you assume to be a prophet, who sent you?' A hint at the old charge of Satanic power.

Ver. 24. **I also,** etc. Our Lord places His authority and that of John together. If they were incompetent to decide in the one case, they were in the other. The opportunity to decide aright was given them, but they refused it.

Ver. 25. **The baptism of John.** As representing his whole ministry.—**And they reasoned,** consulted, so as to agree upon the answer.

Ver. 26. **From men.** This they evidently believed.—**We fear the multitude.** Demagogues who lead 'the multitude' astray 'fear the multitude.'

Ver. 27. **We know not.** A falsehood; as vers. 25, 26, show.—**Neither tell I you,** etc. Christ answers their thought: we *will* not tell. This refusal is similar to that made when a sign from heaven was demanded (chap. xii. 38 ff.). The answer assumes their proven and confessed incompetency to decide on the authority of a prophet, and consequently His superiority to their questioning. Such a defeat increased their opposition.

Ver. 28. **But what think ye.** Peculiar to Matthew. This parable assumes the concealment and falsity of their real opinion. Spoken in love, as an invitation and warning, it led to greater enmity.—**Two sons.** The two classes represented are mentioned in ver. 3.—**Child.** Affectionate address.—**Go work to-day in the vineyard.** God asks His people to labor every day in the work He appoints to them, but a special work is here meant, namely, 'belief;' see ver. 32; comp. John vi. 29: 'This is the work of God, that ye believe on Him, whom He hath sent.'

Ver. 29. **Repented,** 'changed his mind;' the application refers to genuine repentance.

Ver. 30. **I will go, sir.** I, in contrast with this one who refuses; an expression of pride. The answer was hypocritical, since it is not added that he changed his mind, but simply **went not.**

Ver. 31. **The publicans** were already entering, having listened to John's preaching of repentance, and being disposed to follow Christ.—**Go before you.** This does not imply that the rulers would follow; though it invites them to do so.

Ver. 32. **In the way of righteousness.** In the way of repentance, turning to that righteousness of life (which the Pharisees professed to esteem); perhaps with an allusion to Christ Himself as the Way (John xiv. 6).—**Did not even repent afterward.** Even after seeing the repentance of these classes, you did not profit by it. Remarkable cases of conversion are designed to be means of influencing others.—In the parable the refusing yet repenting son is put first because it suited the application to the publicans who 'went before.' In the more general application there is no such priority. The proud and hypocritical are always harder to influence than open sinners.

Ver. 33. **Hear another parable.** Spoken to the chief priests and elders, so embittered by the result of their attack. This parable points out the crime to which their enmity was leading them, though still spoken in love. 'I have not

done with you yet; I have still another word of warning and rebuke' (Trench). — **There was a man that was a householder**, or as in chap. xx. 1: a human householder. — **Planted a vineyard**; the most valuable plantation, but requiring the most constant labor and care; an apt figure of the theocracy (Is. v. 1-7, iii. 14; Cant. ii. 15), here representing the Jewish people, as the Old Testament kingdom of God. A secondary application to the external Church in later times is required by ver. 43, where the vineyard ('the kingdom of God') is represented as passing over to others. — **Set a hedge about it.** Probably a hedge of thorns, possibly a wall. God had separated His people from other nations, and guarded them from heathen influences, by the law (comp. Eph. ii. 14) and by external marks of distinction. God's special proprietorship and care are plainly emphasized. — **Digged a wine-press.** Mark: 'digged a pit for the wine-press.' The former was a receptacle into which the juice flowed, and where it was kept cool; the latter, the place where the grapes were trodden out. This seems to be added to complete the description. Some suppose it represents the altar of the Old Testament economy, others the prophetic institution. — **Built a tower.** For the watchman who guarded the vineyard against depredations. In the time of the vintage, used for recreation, no doubt, as in European countries. Such towers are still common in the East, and are of considerable height. A shed or scaffold sometimes served the same purpose. This represents the provision made by God for the protection and prosperity of His people, especially the Old Testament Church. — **Let it out to husbandmen**; probably



Vineyards at Hebron.

for a part of the fruit, as is indicated by comparing ver. 34 ('his fruits') with Luke xx. 10 ('of the fruit of the vineyard'). The parable of the laborers also (chap. xx. 1-16) introduces the idea of reward. It has pleased God that in His kingdom of *grace* laborers should receive a reward, 'of grace' (comp. 1 Cor. iii. 8; 2 Tim. ii. 6). The 'husbandmen' represent the rulers of the Jews (ver. 45), but the people as individuals are included (ver. 43). The vineyard is the people as a chosen nation. — **And went into another country**, not 'far country,' there being no reference to distance. The peculiar presence of God, necessary at the institution of the Theocracy (Mount Sinai, etc.), ceased, though His spiritual care did not. A period of human development followed. The same is true, in a secondary application, of the Church since the Apostolic times. Luke adds: 'for a long time,' and these developments require time.

Ver. 34. **The season of the fruits.** Probably no definite time is here represented. God expects fruit after such careful preparation; His people, especially those in official stations, are responsible for the trust committed to them. — **He sent his servants**; the prophets of the Old Testament, calling for the fruits of righteousness from the Jewish people.

Ver. 35. **Took his servants, and beat one**, etc. The maltreatment of the servants appears in the history of the prophets (Elijah, Jeremiah, Isaiah); comp. Neh. ix. 26; Matt. xxiii. 29-31, 34, 37; 1 Thess. ii. 15; Heb. xi. 36-38; Rev. xvi. 6; xviii. 24. God's messengers have often suffered since at the hands of the official personages in the external Church.

Ver. 36. **Again,** etc. The second sending probably does not refer to any definite time, but sets forth God's long-suffering. — In Mark's account the climax is the killing of a servant, here the stoning. The former respects the actual suffering of the servants, the latter the hostility of the husbandmen.

Ver. 37. **His Son.** Comp. Mark xii. 6: 'a beloved son,' Luke xx. 13: 'my beloved son.' The sending of 'His son,' whose superiority to the prophets is so distinctly marked, is the last and crowning act of God's mercy; to reject Him was therefore to fill up the measure of human sin and guilt. 'The Son appears here, not in His character of Redeemer, but in that of a preacher, — a messenger demanding the fruits of the vineyard.' (Alford.) Hence this is the real answer to their challenge of His authority (ver. 23). — **They will reverence my son.** This implies that God is not willing that any should perish (2 Pet. iii. 9).

Ver. 38. **This is the heir.** 'Heir' in virtue of His human nature, Heb. i. 1, 2. — **Keep his inheritance.** Not 'seize.' An expression of folly (in addition to the wicked resolve), as though the death of the heir would permit them to hold the possession, while the householder lived. This assumes an unwilling conviction of the Messiahship of Jesus, on the part of the rulers. Up to this point the parable was History, here it becomes Prophecy. In the attempt to maintain their own authority, which He had challenged, by putting Him to death, they foolishly defied God. Some of them might have thought, if we try to kill Him, He will save himself, if He is the Messiah (comp. the taunt during the crucifixion, chap. xxvii. 40); but this prophetic word should have banished that thought.

Ver. 39. **Cast him forth out of the vineyard.** This refers either to the excommunication which preceded death, or to the crucifixion outside the gates of Jerusalem; perhaps to both, the latter being a result of the former. Mark inverts the order. — **And slew him.** Our Lord here recognizes the fixed purpose of the rulers to kill Him. Yet there is still love in the warning.

Ver. 40. **When therefore the lord,** etc. The question is asked, that they may be warned and condemned out of their own mouth. Matthew is fuller here than Mark and Luke.

Ver. 41. **They say unto him,** *i. e.*, the rulers. Probably the people joined in the answer, as the parable was spoken to them also (Luke xx. 9) Mark and Luke seem to put these words in the mouth of our Lord. — **He will miserably destroy those miserable men.** The order and repetition of the original might be thus reproduced: 'these wretches will he wretchedly destroy.' The rulers, whether wittingly or unwittingly, condemn themselves. — **To other husbandmen.** An unconscious prophecy, if they did not yet understand the parable; daring hypocrisy, if they did. The destruction of the husbandmen points to the destruction of Jerusalem, which is therefore the coming of the Lord of the vineyard (ver. 40). In that case the heir who was killed becomes Himself 'the lord of the vineyard;' comp. what follows with Peter's citation of the same passage shortly after the day of Pentecost (Acts iii. 10).

Ver. 42. **The stone,** etc. From Ps. cxviii. 22. The 'Hosannas' at our Lord's entry to Jerusalem were taken from the same Psalm. The original reference of the passage is doubtful, whether to David or to Zerubbabel (Zech. iii. 8, 9; iv. 7); but it is properly applied to the Messiah. Compare Is. xxviii. 16, which Peter cites in connection with it (1 Pet. ii. 6, 7; comp. Rom. ix. 33). — **The builders rejected.** The rulers of the Jews ('the husbandmen'), whose duty it was to build up the spiritual temple, now addressed in rebuke and warning. — **The head of the corner.** The most important foundation stone, joining two walls. A reference to the union of Jews and Gentiles in Christ (as in Eph. ii. 19-22) may be included, but the main thought is, that the Messiah, even if rejected by the 'builders,' should become the corner-stone of the real temple of God. This involves the important idea, that the 'builders' would be themselves rejected: the parable left the Son dead outside of the vineyard, this citation, representing Him as victor and avenger (ver. 44), points to the resurrection. — **This** head of the corner **was from the Lord,** etc. 'This' must grammatically refer either to 'head' or 'corner.' Others understand it as 'this thing,' this exaltation of the despised one.

Ver. 43. **Therefore.** The parable is taken up again. Because this word of God applies to you, this interpretation also applies to you.—**The kingdom of God shall be taken away from you.** The 'vineyard' means the 'kingdom of God' in all ages, not exclusively the Jewish people. — **To a nation bringing forth the fruits thereof.** Not to the Gentiles as such, but to the spiritual Israel (comp. 1 Cor. x. 18; Gal. iv. 29), to be constituted mainly from the Gentiles. Strikingly fulfilled in the first century, but secondary fulfilments are constantly taking place. Privilege abused ever leads to this result.

Ver. 44. **And he that falleth on this stone,** *i. e.*, the corner-stone, Christ (ver. 42). This verse expands the clause: 'He will miserably destroy these miserable men,' adding the thought that Christ Himself is the Judge, whose coming will result in a twofold punishment. — **Will be broken.** Probably a reference to Is. viii. 14, 15. He who runs against or falls over the corner-stone, making Christ a spiritual offence or stumbling-block (comp. 1 Pet. ii. 8), will be bruised. This is the punishment of the active enemy of the passive Christ. — **On whomsoever it shall fall, it will scatter him as chaff.** When Christ is the active Judge this utter destruction will be the full punishment of His enemies. Repentance may intervene and avert this final result. There is a reference here to Dan. ii. 34, 35, 44, the stone in that prophecy being identified with that mentioned in Ps. cxviii., Is. viii., and with Christ Himself. In addition to the striking fulfilment in the case of the Jewish rulers, there is an obvious application to all who oppose Christ, who take offence at Him as the corner-stone.

Vers. 45, 46. They now perceived, if not before, that the parable referred to them; their determination to kill Him became fixed (see Mark xii. 12; Luke xx. 19). Avoiding open violence because the multitude **held him for a prophet,** they welcomed treachery and at last carried the multitude with them.

CHAPTER XXII. 1–14.

The Parable of the Marriage of the King's Son.

1 AND Jesus [a] answered and spake unto them again by para-
2 bles, and said,[1] [b] The kingdom of heaven is like [2] unto a
3 certain king,[3] which [4] made a marriage [5] for his son, And [c] sent
forth his servants to call them that were bidden to the wed-
4 ding:[5] and they would not come. Again, [d] he sent forth other
servants, saying, Tell them which [6] are bidden, Behold, I have
prepared [7] my dinner: [e] my oxen and *my* fatlings *are* killed, and
5 all things *are* ready: come unto [8] the marriage.[5] But they
made light of *it*, and went their ways, one to his [9] farm, another
6 to his merchandise: And the remnant took [10] his servants, and
7 entreated *them* spitefully,[11] and [f] slew *them*. But when the king
heard *thereof*, he was wroth:[12] and he sent forth [13] his armies,
and destroyed those murderers, and burned up [14] their city.
8 Then saith he to his servants, The wedding is ready, but they
9 which [6] were bidden were not [g] worthy. Go ye therefore into [15]
[h] the highways, and as many as ye shall find, bid to the mar-
10 riage.[5] So [16] those servants went out into the highways, and
gathered together all as many as they found, [i] both bad and
11 good: and the wedding was furnished [17] with guests. And [18]
when the king came in to see [19] the guests, he saw there [k] a
12 man which [4] had not on a wedding garment: And he saith unto
him, [l] Friend, how camest thou in hither not having a wedding
13 garment? And he was speechless. Then said the king [20] to
the [m] servants,[21] Bind him hand and foot, and take him away,[22]
and [n] cast *him* [23] into outer darkness; [n] there shall be weeping
14 and gnashing of teeth. For many are [o] called, but few *are* [24]
[o] chosen.

a See chap. xi. 25.
b Comp. Luke xiv. 16–24.
c Comp. Prov. ix. 3, 5.
d Chap. xxi 36.
e Prov. ix 2.
f See chap. xxi. 35.
g Chap. x. 11, 13; Acts xiii. 46; Rev. iii. 4.
h Ezek. xxi 21; Obad. 14.
i Chap. xiii 38, 47.
k Comp. 2 Kings x. 22.
l See chap xx. 13.
m See chap. xx. 26.
n See chap. viii. 12.
o Rev. xvii. 14.

1 again in parables unto them, saying 2 likened 3 a man *that was* a king 4 who 5 marriage-feast 6 that 7 made ready 8 to 9 his own 10 rest laid hold on 11 treated them shamefully 12 And the king was wroth 13 *omit* forth 14 *omit* up 15 *insert* the partings of 16 And 17 filled 18 But 19 look upon 20 the king said 21 attendants 22 *omit* and take him away 23 cast him out 24 *omit* are

CONTENTS. Mark states (xii. 12) that, after the parable of the wicked husbandmen the rulers 'left Him and went their way;' hence this parable (peculiar to Matthew) was not spoken directly to the rulers. Ver. 1, however, indicates that it was aimed at their thoughts and designs. The parable in Luke xiv. 15–24 ('the great supper') resembles this one which is properly called, 'the marriage of the king's son,' but with essential differences. The former was delivered in Perea, at the house of a Pharisee, and was occasioned by an exclamation of one who sat at meat with Him. The one was a supper, given by a man of wealth; this a marriage feast given by a king. In the former case the infinite goodness and grace of the Lord is brought out, here judgment is made prominent. The two-fold invitation: 1. Preparatory (through the centuries of Jewish history). 2. Peremptory, at the time of the wedding (when the New Dispensation was ushered in). The two-fold rejection: 1. by indifference (ver. 5), 2. by persecution (ver. 6). The two-fold pun-

ishment: 1. on the persons; 2. on the place of the persecutors. The invitation to the Gentiles: 1. without any preliminary (ver. 9); 2. universal (ver. 10). The two-fold sifting: 1. through the invitation; 2. at the feast itself (vers. 11-14).—The excuses of indifference (ver. 5), the speechlessness of self-righteous profession.—The wedding feast implies the offer of the wedding garment.

Ver. 1. **Answered.** See above.—**Again in parables**; not necessarily, in a number of parables, but in parabolic discourse.

Ver. 2. **A man that was a king.** Evidently God: the householder of the former parable.—**A marriage feast for his son.** The word includes any great feast, but here a marriage feast is meant, since the word 'son' must not be thrown into the background. It was Christ's marriage, *i. e.*, with His covenant people, according to the imagery of the Old Testament (Is. liv. 5; Ezek. xvi. 4; Hos. ii. 19, 20; Song of Solomon throughout; comp. Ps. xlv.). See, also, in the New Testament (Eph. v. 25; Rev. xxi. 9:) where the Church is the Bride, and this marriage feast is the union of Christ and His Church in glory. The union of the Divine and human natures of Christ underlies the other union, but is not prominent here. Believers, as individuals, are guests, the Church as an ideal whole is the Bride.

Ver. 3. **His servants.** In this prophetic parable, not the prophets but the first messengers of the gospel.—**To call them that were bidden.** The Oriental custom was to invite twice: first to the feast generally ('bidden'), then to the beginning of the feast itself ('call'). Those 'bidden' were the Jews. The second invitation was a summons to expected guests, rather than an invitation. The first servants, whose message was rejected, were John the Baptist, Christ, and His disciples up to this time.

Ver. 4. **Other servants,** with a plainer message, probably the Apostles and Evangelists, as they proclaimed the full gospel to the Jews from the day of Pentecost.—**I have made ready my dinner** (not 'supper,' Luke xiv. 16). The series of wedding feasts began with a dinner, preceding the actual marriage. It refers to the beginning of privileges, which culminate in 'the marriage supper of the Lamb.' Although the guests were the subjects of the King, whom He might constrain, He invites them even with urgency, to become guests and friends.—**My oxen and my fatlings.** Probably a figurative allusion to the slaying of the sacrifice, as meat for the feast. This thought of Christ as slain is necessarily included, when a distinctly evangelical sense is put upon the phrase: all things are ready. The connection of the two clauses suggests a meaning which may now be profitably used in inviting to the Lord's Supper.

Ver. 5. **But they made light of it.** All had a guilty contempt for the invitation which was manifested however in two distinct forms: Some **went away**, in indifferent worldliness; others became persecutors of the messengers (ver. 6). Many refer 'made light of it' to the indifferent class alone, but the other view is more grammatical. All modes of rejecting the gospel, even persecution, are really making light of it.—**One to his own farm.** 'His own,' in a selfish spirit.—**His merchandise.** Worldliness is here represented by the two leading occupations of men. The application is, primarily, to the irreligious and careless Jewish people; then to all such in any age.

Ver. 6. **But the rest.** Representing the fanatical rulers of the Jews, the Pharisees.—**Treated them shamefully and slew them.** Literally fulfilled, in case of the Apostles and Evangelists. Indifference often passes into hostility, as the more consistent attitude.

Ver. 7. **He sent his armies.** The Roman armies which destroyed Jerusalem were the unconscious instruments of God's (the king's) wrath. Comp. Is. x. 5; xiii. 5; Jer. xxv. 9; Joel ii. 25.—**Destroyed those murderers.** Both the indifferent and hostile, alike guilty.—**Burned their city.** Jerusalem is meant, no longer *His*, but 'their city.' The destruction precedes the invitation to the Gentiles (vers. 8-10). The final rejection of the Jews and the substitution of the Gentiles took place at the destruction of Jerusalem, although the gospel had been proclaimed to the Gentiles for forty years before.

Ver. 8. **Not worthy.** Compare Paul's language to the Jews at Antioch in Pisidia (Acts xiii. 46): 'judge yourselves unworthy of everlasting life.'

Ver. 9. **The partings of the highways.** Places where streets meet, public squares, etc., in the king's city, God's world, not Jerusalem. Some refer it to the outlets of country-roads, of highways, in the English sense, applying it to the going out into the distant world to invite the Gentiles. In Luke xiv. 23, where 'hedges' is added, the latter meaning is evident.

Ver. 10. **And those servants.** Including all gospel messengers ever since.—**Both bad and good.** All kinds of people, without regard to their apparent moral character. The acceptance of the invitation was (and is) the great concern of the king's servants.—**And the wedding was filled with guests.** The Jews, by their rejection of the gospel, did not frustrate the grace of God. Besides the remarkable fulfilment in the early Christian centuries, there is a reference to the Church as gathered ever since from all parts of the world, of 'bad and good,' and containing some without 'a wedding garment.'

Ver. 11. **To look upon the guests.** The Pharisees and all legalists think the opening of the doors leads to unrighteousness, there follows therefore a hint of the gospel method of righteousness. The coming in judgment (comp. Zeph. i. 7, 8) is represented as taking place at the feast, and hence not only without terror but an occasion of joy, for the properly clothed guests. God, not man, is to finally discriminate between the guests.—**Had not on a wedding garment.** Each guest should and could have one. The character of the guests (ver. 10) indicates that the king himself provided the wedding garments. The lesson is not that each guest should take pains to provide himself with the proper habit. The gift of the wedding garment accords far better with the Scripture doctrines of grace. On the other view poverty would have been a valid excuse, yet the man was 'speechless.' 'The wedding garment' is not faith; that is the putting on of the garment; it is 'righteousness,' given of God in Christ; to be distinguished but not divided, as imputed and inwrought. Other views: (1.) Charity or holiness; this leads to legalism by throwing the gospel basis of holiness into the background. (2.) Christ

Himself; a less exact statement of our interpretation. (3.) Baptism; this is not justified by the parable nor by the general tenor of Scripture.

Ver. 12. **Friend.** The word used in chap. xx. 13, and addressed to Judas (chap. xxvi. 50). It means 'companion,' without implying friendship. — **How camest thou?** It was a bold intrusion, a despising of the king, to appear in his own ordinary dress. This points to the pride of self-righteousness. Some think it indicates lawlessness or hypocrisy. — **He was speechless.** There can be no excuse for failure to have on the wedding garment, to be righteous through and in Christ Jesus.

Ver. 13. **The attendants.** A different word from that used before, referring not to the 'servants' who invited, nor to the guests, but probably to angels, as ministers of judgment. — **Bind him hand and foot.** For secure transfer to his place of punishment. The best authorities omit, 'and take him away.' — **Outer darkness.** See chap viii. 12. There the fate of 'the children of the kingdom' is referred to; here of a Gentile, who entered in, despising the King; their punishment is the same; their sin was the same, the sin of pride.

Ver. 14. **For many are called.** A proverbial expression; see chap. xx. 16. Here the application is more general. The 'called' are all those invited, both Jews and Gentiles. — **But few chosen.** The general sense is: Few pass safely through the two stages of sifting. The one man in the parable therefore stands for a large class. It is implied that the guests who stand the test are 'chosen' by God.

CHAPTER XXII. 15-46.

Three Cunning Assaults overcome by our Lord; His Question, which silences His Enemies.

15 [a]THEN went the Pharisees, and took counsel how they
16 might entangle[1] him in *his* talk.[2] And they sent out
unto[3] him their disciples with [b]the Herodians, saying, [c]Master,
we know that thou art true, and teachest the way of God in
truth, neither carest thou for any *man*:[4] [d]for thou regardest
17 not the person of men. Tell us therefore, What thinkest thou?
18 Is it lawful to give [e]tribute unto [f]Cesar, or not? But Jesus
perceived their wickedness, and said, Why tempt ye me, *ye*
19 hypocrites? Shew me the [e]tribute money. And they brought
20 unto him [g]a penny. And he saith unto them, Whose *is* this
21 image and superscription? They say unto him, Cesar's. Then
saith he unto them, [h]Render therefore unto Cesar the things
which are Cesar's; and unto God the things that are God's.
22 When they had heard *these words*,[5] they marvelled, and [i]left
him, and went their way.
23 The same[6] day came to him the[7] [k]Sadducees, [l]which say[8]
24 that there is no resurrection, and[9] asked him, Saying, [m]Master,
Moses said, [n]If a man die, having no children, his brother shall
25 marry his wife, and raise up seed unto his brother. Now there
were with us seven brethren: and the first, when he had married a wife, deceased,[10] and, having no issue,[11] left his wife unto
26 his brother: Likewise the second also, and the third, unto the
27 seventh. And last of all the woman died also.[12] Therefore in
28 the resurrection,[13] whose wife shall she be of the seven? for

[a] MARK xii 13-27: LUKE xx. 20-38.
[b] Mark iii. 6; viii. 15; comp. Luke xxiii. 7.
[c] See ver. 24
[d] James ii. 1, 9; Jude 16
[e] Chap. xvii 25.
[f] Luke ii. 1; iii. 1.
[g] See chap. xviii. 28.
[h] Rom. xiii. 7.
[i] Mark xii. 12
[k] Chaps. iii. 7; xvi. 1, 6, 11, 12; ver. 34; Acts iv. 1; v. 17.
[l] Acts xxiii. 8.
[m] Vers. 16, 36; chap. viii. 19; ix. 11; x. 24, 25; xii. 38; xvii. 24; xix. 16; xxiii. 8; xxvi. 18.
[n] DEUT. xxv 5

[1] ensnare [2] in speech [3] send to
[4] and carest not for any one [5] And when they heard it
[6] On that [7] *omit* the [8] saying [9] resurrection: and they
[10] married and deceased [11] seed [12] *omit* also
[13] In the resurrection therefore

29 they all had her. Jesus [14] answered and said unto them, Ye do
30 err, [o] not knowing the Scriptures, nor [p] the power of God. For
in the resurrection they neither [q] marry, nor [q] are given in mar-
31 riage, but are as the [15] angels of God [16] in heaven. But as [17]
touching the resurrection of the dead, have ye not read that
32 which was spoken unto you by God, saying, [r] I am the God of
Abraham, and the God of Isaac, and the God of Jacob? God
33 is not the God [18] of the dead, but of the living. And when the
multitude [19] heard *this*,[20] [s] they were astonished at his doc-
trine.[21]

34 [t] But when [22] the Pharisees had heard [23] that he had put the
35 Sadducees to silence, they [24] were gathered together. Then [25]
[u] one of them, *which was* [26] [v] a lawyer, asked *him a question*,
36 tempting him, and saying,[27] Master, which *is* the great com-
37 mandment [28] in the law? Jesus [29] said unto him, [w] Thou shalt
love the Lord thy God with all thy heart, and with all thy soul,
38 and with all thy mind. This is the first and great [30] command-
39 ment. And the second *is* like unto it,[31] [x] Thou shalt love thy
40 neighbour as thyself. On these two commandments hang [32]
[y] all the law [33] and the prophets.
41 [z] While [34] the Pharisees were gathered together, Jesus asked
42 them, Saying, What think ye of [35] Christ? whose son is he?
43 They say unto him, [a] *The son* of David. He saith unto them,
44 How then doth David [b] in spirit [36] call him Lord, saying, [c] The
LORD said unto my Lord, Sit thou on my right hand, till I
45 make thine enemies thy footstool? [37] If David then call [38] him
46 Lord, how is he his son? [d] And no man [39] was able to answer
him a word, [e] neither durst any *man* from that day forth ask
him any more *questions*.

[o] John xx. 9. [p] 1 Cor. vi. 14. [q] Chap. xxiv 38; Luke xvii. 27 [r] EXOD. iii. 6; Acts vii 32. [s] See chap. vii. 28. [t] MARK xii 28-31. [u] Comp Luke x. 25-28. [v] Luke vii. 30; x. 25; xi. 45, 46, 52; xiv. 3; Tit. iii. 13. [w] DEUT. vi. 5. [x] LEV. xix. 18; see chap. xix. 19. [y] Chap. vii. 12. [z] MARK xii. 35-37; LUKE xx. 45, 46. [a] See chap. i. 1. [b] Rev. i. 10; iv. 2; comp. 2 Sam. xxiii. 2. [c] PSA. cx. 1; Acts ii. 34, 35; Heb. i. 13. [d] Comp. Luke xiv. 6. [e] Mark xii. 34; Luke xx. 40.

[14] But Jesus [15] *omit* the [16] *omit* of God [17] *omit* as
[18] *the God* [19] multitudes [20] it [21] teaching
[22] *omit* when [23] hearing [24] *omit* they [25] And
[26] *omit* which was [27] *omit* and saying
[28] what commandment is great [29] And he [30] great and first
[31] And a second like *unto it* is this [32] doth hang [33] the whole law
[34] Now while [35] *insert* the [36] in the Spirit
[37] put thine enemies underneath thy feet [38] calleth [39] one

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CONTENTS. The defeated and embittered Pharisees send the Herodians to ensnare our Lord with a political question. The reply sends them away in astonishment (vers. 15-21). The Sadducees now appear with a flippant question, probably intended to provoke a new conflict with the Pharisees. The answer produces new astonishment (vers. 23-33). On the final question of the Pharisees, see note on vers. 34, 35. Our Lord now puts a question, which the Pharisees cannot answer, and thus all His enemies are silenced. — The three assaults, and the final victory. 1. The assault of cunning, a political dilemma. 2. The assault of the scoffers. 3. The theological assault. The victory won on the great theological battle-ground, — the doctrine of the Person of Christ.

Vers. 15-22. THE ATTACK OF THE YOUNG PHARISEES AND THE HERODIANS, attempting to involve Him in political difficulty.

Ver. 15. **Then went the Pharisees.** The main element, no doubt, in the deputation which had assailed Him. — **Ensnare him in speech.** This mode of attack was adopted in view of the complete failure of the last attempt, and was the most artful of all.

Ver. 16. **Their disciples with the Herodians.** A political party supporting the Roman rule. These two classes were antagonistic, yet they

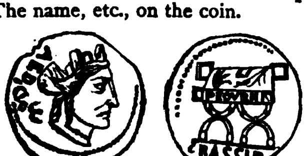
united in opposition to Christ. Luke (xx. 20) is more detailed in his account, calling the deputation 'spies' of the rulers. This part was probably assigned to 'their disciples,' as young and unknown persons, who were accompanied by the Herodians. The dispute about tribute, however natural between these two classes, was made for the occasion. — **Master, we know**, etc. This was true, but not truth fully spoken. 'The devil never lies so foully as when he speaks the truth.' — **Teachest the way of God**, *i. e.*, the true doctrine, **in truth**. This was certainly hypocritical, for both the Pharisees and Herod condemned this Teacher of the truth. — **And carest not for any one.** His independence and sincerity had just been demonstrated, but their acknowledgment of these peculiarities was to tempt Him: as if one party would say, You do not care for the Roman authorities; the other, You do not care for the authority of the Pharisees and Jewish rulers. — **Thou regardest not the person of men.** Comp. Lev. xix. 15; Jude 16; Deut. xvi. 19; 2 Sam. xiv. 14; Acts x. 34; James ii. 1, 3, 9; 1 Pet. i. 17.

Ver. 17. **Is it lawful.** According to Jewish law. — **Tribute**, the poll-tax which had been levied since Judea became a province of Rome. — **Cesar**, the Roman Emperor, at that time. Tiberius. To say Yes, would alienate the people, who hated the Roman yoke; to say No, would have given good ground for accusing Him to the Roman authorities. Themselves regarding 'the person of men,' the Pharisees did not avow their own belief, that it was not lawful. Their motive now was not their usual hostility to Rome, but hatred of Christ. They afterwards actually accused Him of forbidding to pay tribute (Luke xxiii. 2), and the chief priests, despite their Pharisaism, from the same hatred of Him, cried out: 'We have no king but Cesar' (John xix. 15).

Ver. 18. **Their wickedness.** As just explained. — **Hypocrites.** They were such, both in their flattering address (ver. 16) and in their cunning question (ver. 17). Men may rightly carry their religious convictions into politics, and religious questions may become political ones; but when this is the case hypocrisy flourishes.

Ver. 19. **The tribute money.** The Roman coin in which the poll-tax was paid. Mark and Luke intimate that He called for **a penny**, *i. e.*, a Roman **denarius.** See chap. xx. 2.

Ver. 20. **Whose is this image.** The likeness of the ruler at the date of the coin. — **Superscription.** The name, etc., on the coin.



Roman Denarius.

Ver. 21. **Cesar's.** Imperial money was current among them. 'Wherever any king's money is current, there that king is lord;' is reported as a Rabbinical saying. The standard currency is an indication or symbol of the civil authority; the right to coin has usually implied the right to exact tribute. — **Render therefore unto Cesar**, etc. Render to 'the powers that be,' the service due them. Comp. Rom. xiii. 1–7. Obedience to this precept would have spared Jerusalem, but the subtlest snare they devised for our Lord became their own destruction. — **Unto God the things that are God's.** Religious duties are to be rendered to God. Possibly a hint that in denying Him, they denied the honor due to God, and also a reference to man as bearing the image of God, so that political and religious duties are distinguished, but not divided. The Jews themselves were under tribute to Cesar, because they had not rendered God His dues. Real religion makes men better citizens, since it enjoins a religious fulfilment of political obligations. The few exceptional cases that arise are to be decided by the principle of Acts v. 29. Under a free goverment, this religious fulfilment of political duties is essential to preserve the State against anarchy. — This answer settles in principle, though not in detail, the relations of Church and State. Both are of Divine origin and authority: the one for the temporal, the other for the eternal welfare of men. They ought to be kept distinct and independent in their respective spheres, without mixture and confusion, and yet without antagonism, but rather in friendly relation in view of their common origin in God, and their common end and completion in 'the kingdom of glory' where God shall be all in all.

Ver. 22. **They marvelled.** Probably both confounded and impressed.

Vers. 23–33. THE ASSAULT OF THE SADDUCEES.

Ver. 23. **Sadducees.** See note on chap. iii. 5. — **Saying**, the correct reading points to what was said at that time. — **There is no resurrection.** Comp. Acts xxiii. 8, where their views are shown to include a denial of the immortality of the soul as well as of the resurrection of the body. They correspond to the Skeptics and Epicureans among the Greek philosophers. — **And they asked him.** A scoffing question, in ridicule of the doctrine and of Christ Himself. This sneering spirit is prominent in Sadducees of every age. Afterwards they became earnest enough. It is possible they hoped for an answer that might show sympathy with them. Errorists often think that opposition to their opponents is agreement with them. But truth must always oppose two contrary errors. In this case first the Pharisees, then their antagonists the Sadducees.

Ver. 24. **Moses said.** Deut. xxv. 5, freely quoted; comp. the regulations added in that chapter. Such a marriage was called a Levirate marriage. The object was to preserve families, a matter of great importance in the Jewish economy. See chap. i. — **Seed to his brother.** The first-born son would be registered as the son of the dead brother.

Ver. 25. **There were with us.** Probably a purely fictitious case, notwithstanding this statement.

Ver. 26. **Unto the seventh**, lit., 'the seven.'

Ver. 28. **In the resurrection**, *i. e.*, in the state after the resurrection. — **Whose wife shall she be of the seven?** The point of the entangling question is now evident. They had quoted the law of Moses and then given an example of obedience to it, to prove the absurdity of the doctrine of the resurrection. Our Lord at once rebukes and denies their false assumption, in regard to human relations in the future state.

Ver. 29. **Ye do err.** How, is immediately added. — **Not knowing the Scriptures.** 'In that ye do not understand the Scriptures,' *i. e.*, the Old Testament, which they professed to hold

free from tradition. That Scripture plainly implies the resurrection. — **Nor the power of God.** His power to raise the dead. Modern Sadducism usually knows the meaning of the Scriptures, but denies 'the power of God,' in this as in many other things.

Ver. 30. **Neither marry,** spoken of the man; **nor are given in marriage,** of the woman, since the father gave away the bride in marriage. This relation is not to be reëstablished in the state after the resurrection, because those raised up **are as angels in heaven.** Comp. especially the fuller answer in Luke xx. 35, 36. There the immortality is brought out; as there is no death there, there will be no birth there. Personal intercourse doubtless remains, but the Jews looked at marriage more in its physical relations. Equality with angels in mode of existence is affirmed, but the redeemed are distinguished from them. This answer opposes another error of the Sadducees, a denial of the existence of angels.

Ver. 31. **But touching the resurrection of the dead.** Proof that the doctrine was implied in the writings of Moses. Luke xx. 37 is against the view that our Lord only makes an authoritative statement without really basing His proof on the passage quoted. — **Spoken unto you by God.** Christ assumes the truth of the book of Exodus. The Sadducees are said to have doubted the authority of the prophetical books. The proof is drawn from the Pentateuch, which they acknowledged.

Ver. 32. **I am the God of Abraham,** etc. Exod. iii. 6. Spoken to Moses from the burning bush. The name given by Jehovah to Himself, setting forth His self-existence and eternity (Exod. iii. 14, 15), supports the doctrine of our immortality, body and soul. God continues ('I am,' not 'I was') in covenant relation to Abraham, Isaac, and Jacob ('the God of Abraham,' etc.). As these patriarchs had in their bodies the sign of this covenant, the body is included in whatever promise is involved. — **God is not the God of the dead, but of the living.** This saying added by our Lord may be thus expanded: This personal, living God is the God of living persons, He calls Himself the continuing covenant God of Abraham, Isaac, and Jacob, therefore the statement of Moses involves the truth, that after their death Abraham, Isaac, and Jacob are still living. This is Christ's authoritative exposition of the previous revelation. — The Bible treats man as a unit, and while it implies the separation of body and soul after death until the resurrection, plainly intimates that the blessedness of the future state will be incomplete until body and soul are reunited (comp. especially Rom. viii. 11, 23). Only then will we be like Christ, who has a glorified body (Phil. iii. 21, etc.). Our Lord's answer (comp. Luke xx. 32: 'for all live to Him') may be used as an argument against the unconscious state of the soul between death and the resurrection.

Vers. 33. **The multitudes.** The question was put publicly. The Sadducees hoped for an evil effect on the multitudes, but they **were astonished,** as they might well be, **at his teaching,** which confounded them, maintaining the authority of the law, yet shedding new light upon it.

Vers. 34-40. THE LAST QUESTION OF THE PHARISEES.

Ver. 34. **But the Pharisees hearing.** Even their gratification at the defeat of their usual opponents, the Sadducees (Mark xii. 28; Luke xx. 39), did not diminish their enmity. Hence a renewal of the assault.

Ver. 35. **Then one of them, a lawyer,** an expounder of the law, 'one of the scribes' (Mark). Luke x. 25-37 refers to another though similar occurrence. — **Tempting him.** The statements of Mark (xii. 28) and Luke (xx. 39), do not indicate any specially hostile purpose on the part of this 'lawyer.' Such a purpose seems to be out of keeping with the hearty response of the 'scribe' and our Lord's commendatory words to him (Mark xii. 32-44). We infer that this man, an intelligent Pharisee, a student of the law, was pleased with our Lord's previous interpretation. But though personally better than his party, he was, perhaps unconsciously, their tool, in putting the tempting question. The great difficulty is, in discovering how it could be a 'tempting' question. Explanations: (1.) Matthew classes it with the attacks, because it was put at that time, not because it was a temptation. This is contrary both to the Evangelist's words, and to his habits as a writer. (2.) The lawyer only desired, by this test, to have his favorable impressions confirmed. But the previous answer had fully sustained the law. (3.) The temptation lay in the distinction of the great and small commandments (see ver. 36). As this was a disputed point, any answer would place our Lord in opposition to some party. This makes the attack very weak. (4.) The question was designed to draw forth in response, the first commandment: 'Thou shalt have no other Gods before me,' so that this might be used against His claim to be the Son of God. This design was defeated by His adding the second table of the law (ver. 39) as like the first: 'As the second commandment is subordinate to the first, and yet like unto it, so the Son of man is subordinate to the Father, and yet like unto Him' (Lange). This explanation is most satisfactory. The answer thus prepares the way for His triumphant counter-question (vers. 42-45). The seemingly innocent question becomes the greatest temptation. They expected by His answer, either to disprove His Messiahship, or to find in His own words a basis for the charge of blasphemy in making Himself the Son of God. This charge they did bring forward in the council (chap. xxvi. 63-66), and before Pilate (John xix. 7), and it was probably in their thoughts when they put this question a few days before.

Ver. 36. **What commandment is great in the law?** *i. e.*, the Mosaic law. Not merely greater than the rest, but 'great,' as including the rest. Comp. vers. 38, 40. If there was a reference to the disputes of the Rabbins about great and small commandments, the meaning would be: 'What kind of a commandment is great in the law?' but this sense, though literally correct, does not suit the answer so well.

Ver. 37. **Thou shalt love the Lord thy God,** etc. Quoted from the Septuagint version of Deut. vi. 5. — **With all thy heart,** literally, 'in all thy heart.' The whole is a demand for supreme affection. If we distinguish between the phrases, the first refers to 'the whole energy of the reason and the intellect;' **soul,** 'the whole energy of sentiment and passion;' **mind,** 'the whole energy of thought and will in its manifestation.' To this Mark adds: 'with all thy strength,' which refers more especially to the manifestations of thought and will.

Ver. 38. **This is the great and first command-**

ment. 'Great' as embracing all the others; first' as preceding the other table in the Decalogue. Our Lord here declares the unity of the first table of the law, its absolute greatness. Hence no part of this table (the first five commandments) can be regarded as abrogated. This 'unqualified surrender of our whole being to God' is to be the aim of our strivings after holiness. God's essential perfections and His manifested grace alike demand this.

Ver. 39. **And a second like unto it is this.** Our Lord thus exalts the second table to an equality with the first. God's moral law has unity: though one table is 'great and first,' the 'second' is 'like unto it.' Pharisaism puts the second in a lower place, thinking that seeming service of God can atone for want of charity to men. But supreme love to God is to manifest itself in love to men. Alike binding, the two are correspondent, not contradictory. The mistake of humanitarianism is making the 'second' 'the great and first' commandment. — **Thou shalt love thy neighbour as thyself.** From Lev. xix. 18. 'Man ought to love his neighbor, 1. not as he *does* love himself, but as he *ought* to love himself; 2. not in the same degree, but after the same manner, *i. e.*, freely and readily, sincerely and unfeignedly, tenderly and compassionattely, constantly and perseveringly' (W. Burkitt). Cases arise where man ought to love his neighbor more than his life, physical life, and has done so, sacrificing it for his fellows, his country, and the church, in imitation of the example of Christ and the martyrs.

Ver. 40. **Doth hang.** Like a door on its hinges. The 'cardinal' precepts have a common principle. — **The whole law,** *i. e.*, all the Mosaic economy, **and the prophets,** the subsequent revelations of God. Between the law, which they used as a snare, and the prophets, who foretold of Christ, there was no contradiction. On the response of the scribe, see Mark xii. 32-34.

Vers. 41-46. THE FINAL ENCOUNTER, in which our Lord by His question respecting the Messiah, puts an end to further attempts to 'ensnare Him by a word.' Mark and Luke say: 'No man after that' (*i. e.*, the encounter of vers. 34-40) 'durst ask Him any question,' while Matthew, in accordance with his rubrical habits, reserves this remark until after this encounter.

Ver. 41. **Now while the Pharisees were gathered together.** Probably as they gathered after the last attack. — **Jesus asked them.** Fuller and more exact than Mark and Luke, who seem to imply that the question was put concerning the scribes. This probably took place while His audience was changing: the Pharisees were about to withdraw, no longer daring to question Him; and 'the multitude' (Mark xii. 37) beginning to take the vacated places. Comp. chap. xxiii. which was addressed 'to the multitudes' and 'to His disciples' (ver. 1).

Ver. 42. **What think ye of the Christ?** 'The Messiah.' The Pharisees included the acknowledged interpreters of the Old Testament. Our Lord would prove the insufficiency of their interpretation on a point which they rightly deemed of most importance. What they thought of Him, He does not ask them. Since He has been abundantly proven to be 'the Christ,' the question comes to *us* in this form, as an all-important one. One answer only can be correct. — **Whose Son is he.** Not merely a genealogical question, as our Lord shows. — **The Son of David.** A common title applied to the Messiah. A correct answer, but incomplete. This incompleteness is then proven. On this one-sided view of the Messiah, as a descendant of David, the king and warrior, their false political false hopes had been based.

Ver. 43. **How then doth David in the Spirit,** *i. e.*, by the inspiration of the Holy Ghost; comp. Mark xii. 36: 'by the Holy Ghost.' — **Call him Lord.** Solemnly designate Him thus, implying superiority.

Ver. 44. **The Lord** (Jehovah) **said to my Lord.** From Ps. cx. 1, entitled, 'a Psalm of David,' probably written after the prophetic address of Nathan, 2 Sam. vii. 12. It is quoted frequently in the New Testament as referring to Christ. The Jews referred it to the Messiah, since no objection was raised at this point. 'My lord' implies superiority, not only to David himself, but to his own royal race and the people of Israel, or the inquiry would not cause perplexity. — **Sit thou at my right hand** (the place of honor and trust and power), **till I put thine enemies underneath thy feet** (until He is complete victor). This refers to an exaltation, exceeding any attainable by a mere man; and to a triumph beyond any political one. The latter thought opposes the false hopes of the Jews, while the whole passage shows the superhuman exaltation of the Messiah.

Ver. 45. **How is he his son?** The solution is not given here; but plainly preached by the Apostles from the day of Pentecost: the Messiah was Son of David according to the flesh, yet the preëxistent eternal Son of God: the God-man (comp. Rom. i. 3, 4). If the Pharisees were ignorant of this solution, it was their own fault, since the Old Testament plainly pointed to it. Probably they were not ignorant. (The words of Caiaphas, chap. xxvi. 63, indicate knowledge on this point.) Our Lord's claims involved this: He had been called the 'Son of David;' He had claimed to be the Son of God some time before (John x. 24-38), and they afterwards accused Him of so doing. They at least knew what His solution was, and that He claimed to be both 'Son of David' and 'Lord.'

Ver. 46. **And no one was able,** etc. They left Him. Pharisaical Judaism and Christ parted company forever at this point. Henceforth they sought to kill Him by treachery. The next chapter shows the character of those who cherished such hostility against One who claimed to be the Son of God, their own Messiah, and who had proved His claims to be well grounded.

CHAPTER XXIII. 1–39.

Discourse against the Scribes and Pharisees, concluding with a Lamentation over Jerusalem.

1 [a]THEN spake Jesus to the multitude,[1] and to his disciples,
2 Saying, [b]The scribes and the Pharisees sit in Moses'
3 seat: All therefore whatsoever they bid you observe,[2] *that* ob-
serve and do;[3] but do not ye after their works: [c]for they say,
4 and do not. For[4] [d]they bind heavy burdens and grievous to
be borne, and lay *them* on men's shoulders; but they *themselves*
5 will not move them with one of their fingers.[5] But all their
works they do for[6] [e]to be seen of men: they[7] make broad
[f]their phylacteries, and enlarge [g]the borders of their garments,
6 And [h]love the uppermost rooms[8] at feasts, and [i]the chief seats
7 in the synagogues, And [i]greetings in the markets,[9] and to be
8 called of men, [k]Rabbi, Rabbi.[10] [k]But be not ye called Rabbi:
for one is your [l]Master, *even* Christ;[11] and all ye are brethren.
9 And call no *man*[12] your father upon[13] the earth: for [m]one is
10 your Father, which[14] is in heaven. Neither be ye called mas-
11 ters:[15] for one is your Master,[16] *even* Christ.[17] But [n]he that is
12 greatest[18] among you shall be your servant. And [o]whosoever
shall exalt himself shall be abased;[19] and he that[20] shall hum-
ble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! [p]for[21]
ye shut up the kingdom of heaven against men: for ye neither
go in *yourselves*,[22] neither suffer ye them that are entering to
14 go in. Woe[23] unto you, scribes and Pharisees, hypocrites! for
[q]ye devour widows' houses, and for a pretence make long
prayer: therefore ye shall receive the greater damnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye
compass sea and land to make one [r]proselyte; and when he is
made,[24] ye make him two-fold more the child[25] of hell than
yourselves.
16 Woe unto you, [s]*ye* blind guides, which[26] say, [t]Whosoever shall
swear by the temple, it is nothing; but whosoever shall swear
17 by the gold of the temple, he is a debtor! *Ye* fools and blind:
for whether is greater, the gold, or [u]the temple that sanctifieth[27]

[a] MARK xii. 38, 39; LUKE xx. 45, 46.
[b] Comp. Ezra vii. 6, 10, 25; Neh. viii. 4
[c] Rom. ii. 19–23.
[d] Luke xi. 46
[e] Chap. vi. 1, 5, 16.
[f] Exod. xiii. 9; Deut. vi. 8; xi. 18.
[g] Num. xv. 38; Deut. xxii. 12; see chap. ix. 20.
[h] Luke xiv. 7, 8.
[i] Luke xi. 43.
[k] John i. 38; Jas. iii. 1; John xiii. 13.
[l] See chap. xxii. 24.
[m] Mal. i. 6; chaps. vi. 9; vii. 11.
[n] See chap. xx. 26.
[o] Luke xiv. 11; xviii. 14; comp. Ezek. xxi. 26.
[p] Luke xi. 52.
[q] See Mark xii. 40; Luke xx. 47, on this verse which is to be omitted
[r] Acts ii. 10; vi. 5; xiii 43
[s] See chap xv. 14.
[t] Comp. chap v. 33–35.
[u] Exod. xxx 29.

[1] multitudes [2] *omit* observe [3] *these* do and observe
[4] Yea [5] with their finger. [6] *omit* for [7] for they
[8] chief place [9] the salutations in the market-places
[10] *omit second* Rabbi [11] *omit* even Christ [12] call not any
[13] on [14] even he who [15] leaders [16] leader
[17] the Christ [18] the greater [19] humbled [20] whosoever
[21] because [22] ye go not in yourselves
[23] *Ver.* 14 *is to be omitted, some authorities insert it after ver.* 12.
[24] become so [25] a son [26] who [27] hath sanctified

18 the gold? And, Whosoever shall swear by the altar, it is noth-
ing; but whosoever sweareth by [v] the gift that is upon it, he is *v* Chap v. 53
19 guilty.[28] *Ye* fools and blind:[29] for whether *is* greater, the gift,
20 or [w] the altar that sanctifieth the gift? Whoso therefore shall *w* Exod. xxix. 37.
swear [30] by the altar, sweareth by it, and by all things thereon.
21 And whoso shall swear [31] by the temple, sweareth by it, and by
22 [x] him that dwelleth therein. And he that shall swear [31] by *x* 1 Kings viii 13; Ps. xxvi 8; cxxxii. 14.
heaven, sweareth by [y] the throne of God, and by him that sit- *y* See chap. v 34.
teth thereon.

23 [z] Woe unto you, scribes and Pharisees, hypocrites! for ye *z* Luke xi. 42
pay tithe of [32] mint and anise [33] and cummin,[34] and have omit-
ted [35] the weightier *matters* of the law, judgment, mercy,[36] and
faith: [a] these ought ye to have done, and not to leave [37] the *a* Comp. 1 Sam. xv 22.
24 other undone. *Ye* blind guides, which strain at a [38] gnat, and
swallow [b] a [39] camel. *b* Chap. xix. 24.

25 Woe unto you, scribes and Pharisees, hypocrites! for [c] ye *c* Luke xi. 39, 40.
make clean [40] the outside of [d] the cup and of the platter,[41] but *d* Mark vii. 4
26 within they are full of [42] extortion and excess. *Thou* blind
Pharisee, [e] cleanse first that *which is* within [43] the cup and plat-
ter,[41] that the outside of them [44] may be [45] clean also.

27 [e] Woe unto you, scribes and Pharisees, hypocrites! [e] for ye *e* Luke xi. 44.
are like unto [f] whited sepulchres, which indeed appear beautiful *f* Acts xxiii. 3.
outward,[46] but are within [47] full of dead *men's* bones, and of [g] all *g* Numb. xix. 16.
28 uncleanness. Even so ye also outwardly appear righteous
unto men, but within ye are full of hypocrisy and iniquity.

29 [h] Woe unto you, scribes and Pharisees, hypocrites! [h] because [48] *h* Luke xi 47, 48.
ye build the tombs [49] of the prophets, and garnish the sepul-
30 chres [50] of the righteous, And say, If we had been in the days
of our fathers, we would [51] not have been partakers with them
31 in the blood of the prophets. [h] Wherefore ye be witnesses *i* Acts vii. 51, 52.
unto [52] yourselves, that ye are [i] the children [53] of them which *k* Comp. Gen. xv. 16; Dan. viii. 23.
32 killed [54] the prophets. [k] Fill ye up then the measure of your
33 fathers. *Ye* serpents, [l] *ye* generation [55] of vipers, how can [56] ye *l* See chap. iii. 7.
34 escape the damnation [57] of hell? [m] Wherefore,[58] behold, I send *m* Comp. Luke xi. 49–51.
unto you prophets, and wise men, and [n] scribes: and [59] [o] *some* of *n* Chap. xiii 52.
them ye shall [60] kill and crucify; and [o] *some* of them shall ye *o* See chap. xxi. 35.
[p] scourge in your synagogues, and [q] persecute *them* [61] from city *p* See chap. x 17.
q Chap. x. 23

[28] a debtor [29] Ye blind
[30] He therefore that sweareth [31] And he that sweareth
[32] ye tithe the [33] the dill [34] the cummin
[35] left undone [36] and mercy [37] have left
[38] who strain out the [39] the [40] cleanse [41] and the dish
[42] from [43] the inside of [44] thereof [45] become
[46] outwardly indeed appear beautiful [47] inwardly are [48] for
[49] sepulchres [50] tombs [51] should [52] So then ye witness to
[53] sons [54] that slew [55] ye brood [56] shall [57] judgment
[58] Therefore [59] *omit* and [60] shall ye [61] *omit* them

35 to city: That upon you may come all the righteous blood shed
upon the earth, from the blood of righteous [r] Abel [62] unto the
blood of [s] Zacharias son of Barachias,[63] [t] whom ye slew between
36 [u] the temple [64] and [v] the altar. Verily I say unto you, All these
things shall come upon this generation.
37 [w] O Jerusalem, Jerusalem, *thou* [x] that killest [65] the prophets,
and stonest [66] them which [67] are sent unto thee,[68] how often would
I have gathered thy children together, [y] even as a hen gath-
38 ereth her chickens [z] under *her* wings, and ye would not! Be-
39 hold, your house is left unto you desolate. For I say unto you,
Ye shall not see me henceforth, till ye shall say, [a] Blessed *is* he
that cometh in the name of the Lord.

[r] Gen. iv. 4, 8; Heb. xi 4.
[s] Comp. Zech. i. 1.
[t] 2 Chron xxiv. 21.
[u] 1 Kings vi. 2, etc.; chap. xxvii. 5; Luke i. 9.
[v] Exod. xl. 6, 29; 2 Kings xvi. 14; Ezek. xl. 47.
[w] Comp. Luke xiii. 34, 35.
[x] See chaps. v. 12; xxi 35.
[y] Comp. Deut. xxxii. 11, 12.
[z] Ruth ii. 12.
[a] PSA. cxviii. 26.

[62] Abel the righteous [63] Zachariah son of Barachiah
[64] sanctuary [65] Jerusalem, Jerusalem, that killeth
[66] stoneth [67] that [68] her

CONTENTS. This discourse (peculiar to Matthew) was delivered on Tuesday preceding the crucifixion, although similar sayings (found in Luke xi., xiii.) were uttered on a previous occasion. The intercourse with the Pharisees had been used by our Lord as a means of warning them. The warning had been unheeded; the intercourse had ceased; the crisis of their meditated crime was approaching. Our Lord therefore turns 'to the multitudes and to his disciples' (ver. 1), and without passion or personal bitterness denounces these His enemies. Those who find this discourse too severe forget that God has revealed Himself in Christ as Holy Love. This awful severity proves Christ's divine mission and character no less than His tender invitations to the sinner to come to Him. Indeed, it is a part of His mercy, since it warns His sheep against the coming of the wolf, guards us against the Pharisaism of our own hearts, which is so quick to rise against Him who redeemed us. Only One who knew Himself to be free from sin and clothed with Divine authority and power *should* or *could* utter such a discourse. The Sadducees are not mentioned; they were not earnest enough to oppose Him with bitterness. Moreover the Pharisees were still the leaders of the people and while Christ lived, His greatest foes.

The discourse begins with a description of the scribes and Pharisees (vers. 2–7), which defines and respects their official position, but reproves their inconsistency, disclosing their true motive, namely, the praise of men. Then follows a practical application, enjoining an opposite course of conduct, calling for humility over against the pride which is the root of Pharisaism (vers. 8–12). The more particular and terrible reproof follows (vers. 13–36), containing *seven* (or with the doubtful ver. 14, *eight*) woes against them as 'hypocrites' (the inevitable result of pride): for hindering men from entering the kingdom of heaven (ver. 13); [for using religion as a cloak for covetousness (ver. 14);] for proselyting zeal which ruined the proselytes (ver. 15); for misguiding the people by their casuistry (vers. 16–22); for sacrificing the great matters of religion to minor points of legalism (vers. 23, 24); for external purity joined with spiritual impurity (vers. 25, 26); for external appearance of sanctity joined with spiritual deadness and iniquity (vers. 27, 28); for exalting themselves above their persecuting fathers, in word and act, when they were themselves persecutors, even now preparing to fill up the measure of Jewish iniquity and unconsciously to bear its fearful penalty (vers. 29, 36). Last of all comes a tender lamentation over Jerusalem, predicting its future desolation, yet breathing a hope for the distant future (vers. 37–39). This was Christ's last public discourse. The 'multitudes' saw Him next, when 'He came forth wearing the crown of thorns, and the purple robe' (John xix. 5).

Ver. 1. **To the multitudes, and to his disciples.** Luke (xx. 45): 'then in the audience of all the people, he said to his disciples.' His disciples were probably close about Him, the people gathering about them; vers. 8–12 appear to be addressed especially to His disciples.

Ver. 2. **The scribes and the Pharisees.** Joined together, because the scribes were mostly Pharisees. Study of the Scriptures would be of comparatively little interest to the indifferent Sadducees. Theologians, from the nature of their pursuits, are in more danger of becoming Pharisees than Sadducees.—**Sit in Moses' seat**, as judges and expounders of the law. As a lawgiver Moses spoke in the name of God; as judge and administrator he had successors, with authority to explain what he meant, but not to legislate. Under Roman rule, the function of the Sanhedrin, composed mainly of Pharisees, was limited to this.

Ver. 3. **All things therefore whatsoever they bid you, these do and observe.** Their official position and authority are respected, because the law was still an element in their teaching. The office did not sanctify the officer. Men's official utterances are often vastly superior to their lives The verse has a special application to the Jews, still under the Mosaic law, but a wider one in the Christian dispensation. There is always a tendency to Pharisaism in public, especially hierarchical teachers. The extremes of slavish subjection and of revolution, in both church and state, are here forbidden.

Ver. 4. **Yea they bind**, etc. They so presented

the correct law as to make its precepts **heavy burdens**, like loads, packs on beasts of burden (comp. Acts xv. 16). The reference is not simply to the traditions they added, but also to the mode of presenting the law itself, as demanding a servile obedience in minute details irrespective of the spirit of the commandment. Imposing such burdens, they did not in the least lighten them by spiritual precept or example. Lange: 'A fourfold rebuke: 1. they make religion a burden; 2. an intolerable burden; 3. they lay it upon the shoulders of others; 4. they leave it untouched themselves, *i. e.*, they have no idea of fulfilling these precepts in spirit and in truth.'

Ver. 5. **But all their works.** Their extensive routine of duty was not really religious, but performed with this motive: **to be seen of men.** Self-righteousness rests on pride, and, inevitably becoming exhibitional, betrays its origin. — **For they make broad their phylacteries.** Small slips of parchment, on which passages from the law were written, usually worn at time of prayer on the left arm and the forehead. (The custom was derived from a literal understanding of Exod. xiii. 16, and the passages inscribed were four in number: Exod. xii. 2-10; xiii. 11-21; Deut. vi. 4-9; xi. 18-21.) The name, from the Greek word meaning to 'guard,' was probably suggested by the command of Exod. xiii. 10, where this word occurs. Afterwards the idea of a charm or amulet guarding from danger naturally came in. Making them broad probably refers to the case in which the parchment was kept. The latter was of a prescribed size, as indeed nearly everything connected with their use had been made a matter of Rabbinical rule. As our Lord does not condemn the practice itself, but only its abuse, it has been inferred that He Himself used phylacteries; but this cannot be proven. It is said that the Pharisees wore them constantly, but the common people only at prayers. The accompanying cut shows how they were worn as frontlets. When used on the left arm, the leather thong was made into a little knot of peculiar shape (like the Hebrew letter *Yod*) near the bend of the arm, and then wound in a spiral line round the arm and to the end of the middle finger. The minute regulations in regard to phylacteries form a curious confirmation of the belittling tendency of formalism. Similar external badges of professed religious feeling have been used in all ages, from the same motives and with the same tendency. — **Enlarge the borders of their garments.** 'Of their garments' is not found in the correct text, but is necessarily understood. In Numb. xv. 38, the Israelites were bidden to wear fringes about their outer garment, fastened to it with a blue ribbon, to distinguish them from other nations, and to remind them of their duty to obey the law. The usage may have existed before that passage attached a symbolical meaning to it. The fringe may have been the ordinary mode of preventing the edge of the robe from unravelling, and the blue ribbon was useful in strengthening the border. The Pharisees, as sticklers for the rigid observance of the law, made these fringes larger than others. All these external badges had proper symbolical meanings. Lange: 'Blue was the symbolical color of heaven, the color of God, of His covenant, and of faithfulness to that covenant. The tassels themselves signified flowers, or birds; probably pomegranates, and these crimson, and not blue, as the ribbons were. Thus they were remembrancers that fidelity to the covenant should flourish; or they were tokens that the flower of life was love, and that love must spring from faithfulness to the covenant.' But the Pharisees, however significant their ritualism, murdered Him to whom it pointed. It is a short step from religious pageantry to religious pride. Canstein: 'Pharisaic folly; elegant Bibles and books of prayer, and no devotion in the heart.'

Ver. 6. **The chief place at feasts.** The place on the middle couch at the upper table (which joined the other two) was considered most honorable. — **Chief seats in the synagogues.** The places nearest the reading desk, where the elders sat. Being in such places (at feasts, in synagogues or elsewhere) is not rebuked, but *loving*



Phylacteries.

to be there. Pharisaism may now show itself in taking the lowest place, if this is done in a slavish obedience to the letter of the gospel, or from a desire to be invited to go up higher.

Ver. 7. **The salutations in the market places.** The places of public resort, where their importance would be recognized. Salutations of courtesy and kindness in public places are certainly not forbidden. In these days Pharisaical pride may desire some other form of public recognition. — **Rabbi,** literally, 'my master.' The three degrees in the titles given to teachers were: 'Rab,' master, doctor; 'Rabbi,' my master; 'Rabboni,' my great master.

Ver. 8. **But be not ye called Rabbi.** But this prohibition includes all the manifestations of religious pride spoken of, since it prohibits the pride itself. — **For one is your Master,** or, 'Teacher.' The word 'Christ' is to be omitted here. Because One is our Teacher, all are our brethren; hence the prohibition 'against loving,

and in any religious matter, using such titles, signifying dominion over the faith of others' (Alford). A literal and particular application of the precept should be made with caution. Such applications may spring from the very pride here forbidden. So long as teachers are necessary in the Church, titles are necessary; but none which imply the right to lord it over the faith of others. Not the title, but the spirit which claims authority in teaching, is forbidden. In any case our addressing others by the usual title is not forbidden; pride taking the form of want of courtesy cannot find shelter here.

Ver. 9. **Your father upon earth.** A natural father is not meant. Nor are titles of respect to the aged forbidden. Stephen (Acts vii. 2) began his defence: 'Brethren and fathers,' and Paul too calls himself the spiritual father of the Corinthians (1 Cor. iv. 15), speaks of Timothy as his son in the faith (1 Tim. i. 2; comp. Tit. i. 4; 1 Pet. v. 13). It rather forbids honoring any one as an absolute spiritual authority, because this opposes the authority of our Father in heaven. Compare the Papal usage in all its forms of priesthood from the one Father (*Papa*) claiming infallibility, to the parish priest, or 'Father,' claiming infallibility derived from that source.

Ver. 10. **Leaders.** Higher than 'Rabbi,' leaders of sects, etc. — **For one is your leader, even the Christ.** Hence the disciples were and ought to be called Christians, not by any human name (comp. 1 Cor. i. 12). As vers. 9 and 10 refer distinctly to the Father and the Son, some have referred ver. 8 to the Holy Ghost; in order to find here a hint of the Trinity. A possible, but improbable, interpretation.

Ver. 11. **The greater among you shall be your servant** (or 'minister,' as the word is translated in chap. xx. 26). Not, 'shall be called.' The Pope, whose usual title is a violation of ver. 9, is called: 'Servant of servants.' 'The greater among you,' implies a difference among Christians, but not that one is the 'greatest.' The greater have always been those who ministered.

Ver. 12. **And whosoever shall exalt himself,** etc. A universal rule of God's dealings, including both worlds in its scope. Here it points to the speedy humiliation of the Pharisees. The possession of humility is the first requisite in entering the kingdom of heaven (chap. xviii. 3, 4) and the absence of it made the Pharisees the murderers of the King.

Vers. 13-ff. THE WOES. Lange compares these woes and the beatitudes in the Sermon on the Mount. This comparison follows the order of some ancient manuscripts, in placing ver. 14 before ver. 13. The best authorities leave out verse 14 altogether. It was probably inserted from Mark xii. 40, and Luke xx. 47. The variation in the order confirms this suspicion. If retained, ver. 13 should come first, as the main charge including all the others. The omission leaves seven woes, a significant number.

Ver. 13. **Woe unto you.** This repeated formula is followed in each case by a reason, derived from evil character and conduct. Sin results in 'woe.' — **Because ye shut up the kingdom of heaven,** here represented as a wedding hall, or palace, with open doors. — **Against men;** in their face. This was especially done by so perverting the Scriptures as to prevent others from recognizing Christ, the 'Way,' the 'Door.' Their sin was two-fold: not entering themselves; and by both example and false teaching, keeping back the people who even now were disposed to enter. This is the chief sin of Pharisaism: by outward ceremonies and false self-righteous teaching, obscuring the simple gospel of Christ, thus shutting the door of the kingdom of heaven in men's faces. The other verses set forth various manifestations of their wicked example and precept.

Ver. 14. This verse, though misplaced, is a part of the word of God (Mark xii. 40; Luke xx. 47). — **Ye devour widows' houses,** *i. e.*, seize upon the property of the unprotected, here represented by a particular class. — **Even while,** the force of 'and' is best represented thus. — **For a pretence ye make long prayer.** — The guilt was thus aggravated and **the greater damnation,** or 'condemnation,' is threatened. There are many ways of swindling the defenceless, but to do it with pretended piety, is worst of all. Priestly Pharisaism very early showed itself in securing legacies, so that the widows were left destitute, nor has this form of sin altogether ceased.

Ver. 15. **Ye compass sea and land,** *i. e.*, spare no effort, **to make one proselyte.** Among the Jews there were two kinds of proselytes. 1. Those who embraced the Jewish religion, conforming to all its requirements, 'proselytes of righteousness.' 2. Those who approved of it, accepting some of its rites, without being circumcised, 'proselytes of the gate.' The former class is probably referred to here. Shutting the kingdom of heaven in the faces of their own people (ver. 13), the Pharisees yet sought proselytes among the heathen. Real missionary effort was contrary to the spirit of the Pharisees, indicating too high an estimate of the Gentiles. Judaism was designed to diffuse certain religious ideas throughout the world, not to convert the world to Judaism. A proselyte of righteousness was really 'neither a sincere heathen nor a sincere Jew.' The law could only proselyte, it could not convert. — **Two-fold more a son of hell than yourselves.** 'Proselytes' generally become more extreme than their teachers. In this case they would become Pharisees, rather than Jews, lacking even the remnant of good in their teachers. The usual result of sectarian zeal; for men are more easily perverted than converted; perverts are more violently zealous than converts; able to receive only the external forms, they attach to these the greater importance.

Ver. 16. **Ye blind guides.** Wilfully blind, self-deluded ('fools and blind,' ver. 17), they persisted in leading others astray. The method here spoken of is that of arbitrary distinctions in regard to oaths, perverting religion and morality. — **Who say.** Thus they taught. — **By the temple.** A common oath, comp. chap. v. 34-37, where kindred oaths are referred to, and all swearing forbidden. — **It is nothing,** *i. e.*, not binding; like the 'mental reservation' allowed and taught by the Jesuits. — **By the gold of the temple.** Either the gold which adorned it, or the gold in its treasury. — **He is a debtor.** This they regarded as a binding oath. Whatever their reason may have been, the Pharisees thus put the gold above the temple. A sign of covetousness, and of a tendency to exalt church ornaments above the house of God itself.

Ver. 17. **Fools and blind.** The distinction was foolish and false, revealing the character of those making it. — **The temple that hath sanctified the**

gold. Any sanctity in the gold came from the temple, and the sanctity of the temple came from God. No inanimate thing can witness an oath. Hence vers. 20-22 declare that every oath is an oath by God. Pharisees reversed the order of the hallowed things. Their casuistry is rebuked, but neither of the oaths is sanctioned.

Ver. 18. **The altar**; in the temple, the only authorized one. — **The gift.** The offering placed upon it. The order of hallowed things is again reversed (ver. 19). Since all are holy, our Lord declares that no oath can distinguish between them (ver. 20).

Ver. 19. **Ye blind.** The briefer reading is better supported.

Ver. 21. **By the temple.** This oath, which they did not consider binding (ver. 16), is now traced back to God Himself. — **That dwelleth therein.** God came into the temple of Solomon with visible glory (1 Kings viii. 11, 12); nothing is affirmed or denied in regard to the second temple. The Pharisees professed to teach on matters pertaining to God, and forgot the meaning of these very things.

Ver. 22. **By heaven**, the great temple of God, hallowed by the presence of God enthroned there. The sum of the whole is: Every oath is by God; hence make no distinctions between oaths; 'swear not at all' (chap. v. 34). These verses really refer, not only to swearing, but to truthfulness, in word and act; they forbid those false distinctions used to palliate the crime of lying.

Ver. 23. **For ye tithe the mint, and the dill and the cummin.** In Lev. xxvii. 30, the Israelites



Anise.



Cummin.

were bidden to pay a tithe (tenth part) of the fruits of the field and of the trees, as an offering to the Lord. Other demands were made (Num. xviii. 21; Deut. xii. 6; xiv. 22-28), exacting in all nearly one third of the income of each Jew. It was doubtful whether the tithe of produce applied to the smallest garden herbs, yet the Pharisees, in their over-scrupulousness paid tithe of 'these herbs of small value.' ('The cummin' resembles fennel.) — **Left undone the weightier matters.** A striking and distinctive feature of Pharisaism. Scrupulous attention to some regulation of dress, of meat and drink, of outward observance, is often joined with an utter neglect of humility, faith, and charity. — **Of the law.** Comp. Micah vi. 8; Hosea xii. 6; Is. i. 17. — **Judgment,** care for the right; **and mercy,** care for those who are wrong; **faith,** in the Old Testament, fidelity to God, and trust in God; the New Testament idea is similar but more full. — **These ye ought,** etc. First, the 'weightier matters;' then the lesser ones can be done in the right spirit. Our Lord does not decide the question of minute tithes, but teaches that if, having fulfilled the great duties, their consciences led them to this, not to leave it undone. Faithfulness in what is great, never leads to neglect of what is least. But attention first of all to what is least, leads to neglect of what is great.

Ver. 24. **Strain out the gnat,** *i. e.*, to filter wine, so as to avoid swallowing a gnat. The common version may have been intended to express this, but more probably contains a misprint. The saying is proverbial; this straining actually took place to avoid defilement (Lev. xi. 20, 23, 41, 42). The same custom obtains among the Buddhists. — **And swallow the camel,** *e. i.*, indulge in the greatest impurities. The camel was one of the largest of the impure animals forbidden for food. (Lev. xi. 4: it did not divide the hoof.) Besides to swallow it, would be to eat blood and what was strangled. What was impossible literally, is only too possible figuratively. The reality of Pharisaic sin exceeds the figure.

Ver. 25. **Ye cleanse the outside of the cup and of the dish.** The 'cup' and 'dish' refer to drink and meat, the enjoyment of life. They would give a formal legal purity to sinful gratification. On the Pharisaical washings of pots and cups, see Mark vii. 8. — **But within they are full from extortion and excess.** 'From,' *i. e.*, in consequence of, by means of, more fully explained, the means for their gratification came 'from rapacity;' the mode despite its outward legality was 'excess.' Men often fancy themselves religious, because they conform to some standard of outward morality; while they really gain their wealth by wrong-doing, and spend it in self-gratification.

Ver. 26. **Thou blind Pharisee.** 'Blind,' failing to see that the great matter should come first. — **Cleanse first.** Begin with inward purity. — **That the outside thereof may become clean also.** Outward morality is very important, but it naturally follows purity of heart. The former without the latter is not real morality.

Ver. 27. **Whited sepulchres.** On the 15th of Adar, before the Passover, the Jews whitewashed all spots where graves were situated. This was done to prevent the passage over them, which occasioned Levitical defilement (Num. xix. 16; comp. Ezek. xxxix. 15, from which passage the custom is derived). — **Outwardly indeed appear beautiful.** Beside the 'whitening,' much care was bestowed upon sepulchres by the wealthy Jews. — **Full of dead men's bones,** etc. Comp. the proper sanitary regulation of Mosaic law concerning dead bodies (Num. v. 2, vi. 6).

Ver. 28. **But inwardly ye are full of hypocrisy and iniquity.** 'Your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell.' And your religion is but the whitewash — hardly skin-deep' (Alford). 'Hypocrisy' is the whitewash. 'Iniquity,' literally 'lawlessness;' their outward righteousness was put on, their hearts were really opposed to God's law. As in the case of the sepulchres, such persons are not only impure themselves but contaminate others; the more easily from the false outward appearance.

Ver. 29. **For ye build the sepulchres of the prophets.** (Comp. Luke xi. 47, 48). According to the universal custom of building monuments to ancient and celebrated persons. — **And garnish the tombs of the righteous,** those considered especially saintly. 'The prophets,' the higher class, are represented as lying for a long time in unknown, perhaps dishonored, graves. The so-called 'tombs of the prophets' are still pointed out near the Mount of Olives on the road from Jerusalem to Bethany.

Ver. 30. **And say.** By the act of building the tombs, and also in word. — **If we had been in the days of our fathers,** etc. Their 'fathers' by natural lineage. The moral relationship they deny, but our Lord affirms it (ver. 31).

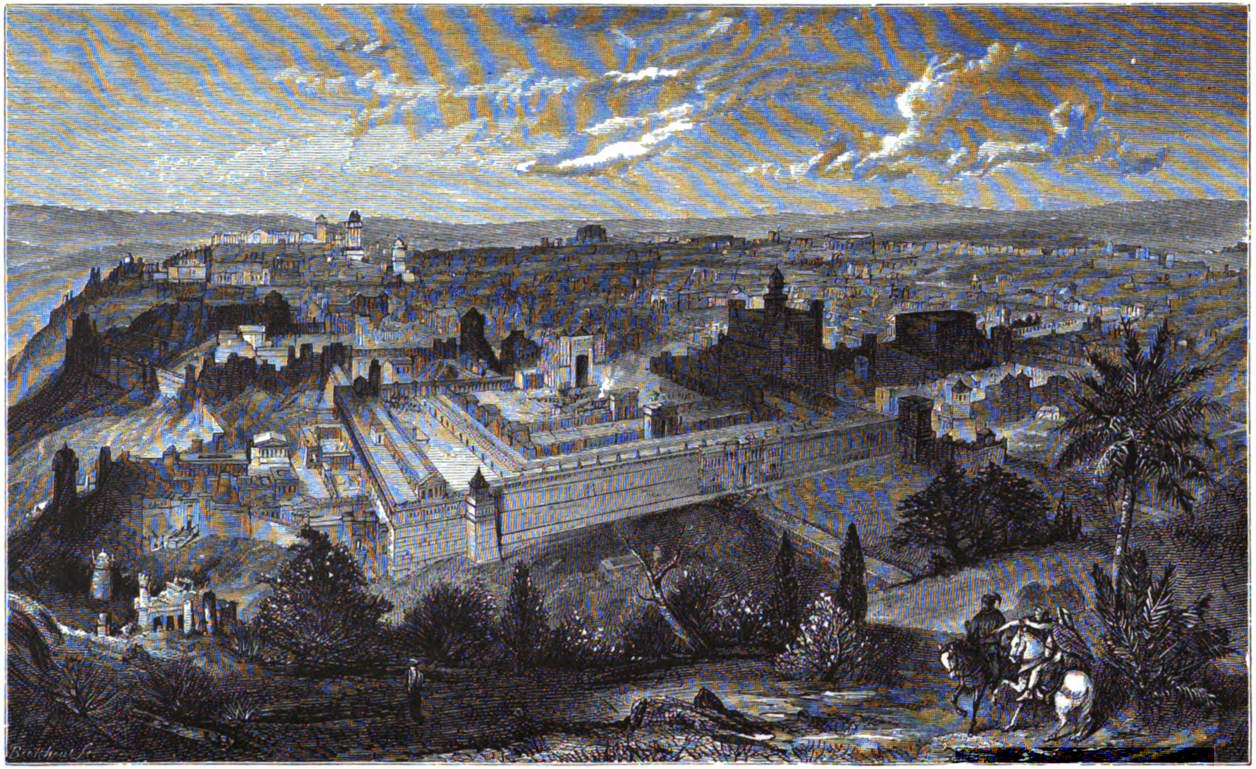
Ver. 31. **So then.** 'You acknowledge the sins of your fathers, but hypocritically deny your own, adding hypocrisy to impiety.'— **Ye witness to yourselves,** your own consciences condemning you, **that ye are the sons** (morally as well as naturally) **of them that slew the prophets.** Some find here an allusion to a Jewish proverb: 'One kills him, and another digs his grave' (comp. Luke xi. 47), asserting complicity in guilt; but our Lord assumes that evil moral characteristics are hereditary; therefore those whose conduct did not oppose the false principles and crimes of their forefathers, were partakers in their guilt (vers. 32, 35, 36). Doing this in appearance only, the Pharisees showed that they had no true conception of either their own condition, or the crime of their fathers. Possibly attributing such violence to the barbarity of ancient times, they failed to see that these persecutions sprang from the same hatred of real righteousness which produced their hypocritical service. A common mistake.

Ver. 32. **Fill ye up then.** Not irony, but a terrible prediction, and a judicial consignment of them to their own ways. Every merciful means of influence had been used before this was spoken. To leave them now to show their true spirit was an act of mercy to others. — **The measure of your fathers.** The measure of their guilt.

Ver. 33. **Ye serpents, ye brood of vipers,** etc. Comp. the similar language of John the Baptist (chap. iii. 7). That was the first, and this the last recorded address to the unchanged Pharisees. John had said: 'who hath warned you to flee from the wrath to come,' our Lord speaks to them, as obdurate: **how shall ye escape the judgment of hell,** *i. e.*, the judgment which condemns to hell. Our Lord speaks as Judge.

Ver. 34. **Therefore behold I send unto you.** Comp. Luke xi. 49. 'Therefore also said the wisdom of God, I will send them.' Here Christ, having already spoken as Judge, says, 'I send.' He is 'the wisdom of God.' 'Therefore;' because they were determined to go on in the way of their fathers, and were to be left to do so. The sending of messengers of salvation, the multiplication of privileges, hastens the doom of the hardened. A fact in history as well as a declaration of God's word. — **Prophets, and wise men, and scribes.** Names applied to the Old Testament messenger's and teachers; here applied to New Testament messengers, whom Christ as Head of the Church would send. From Luke xi. 49, we infer that there is also a reference to 2 Chron. xxiv. 19. The Old Testament teachers had been treated in the same way, and the prediction indicates that they too had been sent by Christ. 'Prophets' probably refers to Apostles; 'wise men' to those specially endowed by the Holy Ghost, like Stephen; and 'scribes' to those mighty in the Scriptures such as Apollos. But there is no necessary distinction, for Paul belonged to all three classes. On the treatment of the Christian messengers, see Acts v. 40; xxiii. 19; xxvi. 11.

Ver. 35. **That upon you may come.** The result would be further guilt, filling up the cup of iniquity; the end would be judgment. The inevitableness, suddenness, power, and grandeur of the judgment is intimated. — **All the righteous blood,** *i. e.*, the punishment for it. Comp. Sam. iv. 13; 2 Kings xxi. 16, and especially Rev. xviii. 24. — **The blood of Abel the righteous.** The first one slain in consequence of the strife between unrighteousness and holiness. 'The blood of Abel' (Gen. iv. 10; Heb. xii. 24; comp. Rev. vi. 10), was a symbol of avenging justice, and even the blood of Christ has a condemning office. — **Zachariah, the son of Barachiah.** Probably the person of that name, whose death under such circumstances is mentioned in 2 Chron. xxiv. 20-22. Two difficulties present themselves: 1. This person is said to be the son of 'Jehoiada,' not of 'Barachiah.' But as Jehoiada died at the age of 130 (2 Chron. xxiv. 15), and Zachariah was specially called to be a prophet after his death, the latter was probably a grandson of the former. Matthew, with his usual exactness, inserting the name of the father. Possibly Jehoiada was also called Barachiah. Some think the father's name an insertion by later copyists, who supposed the reference was to Zachariah the prophet, whose father's name was Barachiah (Zech. i. 1). 2. This was not the last Old Testament martyr; Urijah was murdered afterwards (Jer. xxvi. 23). But the book of 2 Chron. stood last in the Hebrew Bible, and the case of Zachariah was a marked one in view of the place 'between the sanctuary



From the painting by Selous.

ANCIENT JERUSALEM FROM THE MOUNT OF OLIVES.

and the altar,' and of his death-cry: 'The Lord seeth and will avenge it.' As regards the application to other persons, we either have no trustworthy record of their martyrdom (*e.g.*, Zechariah the prophet, Zacharias the father of John the Baptist), or the death took place after this discourse. Our Lord distinctly refers to what occurred in past generations. — **Ye slew,** *i. e.*, your nation. In their present conduct they were partakers of the same sin. — **Between the sanctuary,** *i. e.*, the temple proper, **and the altar,** which stood in front of it.

Ver. 36. **All these things shall come upon this generation.** Referring to the fearful calamities to come upon the Jewish people culminating in the destruction of Jerusalem, about forty years afterwards. The punishment was a national one, to be executed in this world upon that generation, 'as the last in a progressive series of such hypocrites and persecutors.' National judgments are often thus delayed and suddenly executed. But the individuals of the last generation received no more than their just due, nor of the former less: since another world completes the individual punishment. The Jews were the nation chosen for the manifestation of God's mercy, and having repeatedly rejected Him and His messengers, this generation which rejected His Son became the vessels of His wrath.

Vers. 37-39. Luke (xiii. 34, 35) inserts this lamentation at an earlier point of the history. It was probably uttered twice, if but once, on this occasion, when it was peculiarly fitting. Comp. also Luke xix. 41-44, where we find another lamentation over the city on His triumphant progress towards it.

Ver. 37. **O Jerusalem, Jerusalem.** A mighty emotion of compassion follows the stern language of denunciation; both are aroused by guilt: in the one case, that of the blind misleaders; in the other, that of the misled people. — **That killeth the prophets.** Habitually does so. The crimes against God's messengers in every age are included. — **How often would I have gathered.** Our Lord speaks of His own merciful desires in the past, in the Old Testament times and in His ministry on earth. A hint that He had often visited Jerusalem, as we learn from the Gospel of John. — **Thy children,** thy inhabitants, and in a certain sense all the Jewish people. — **As a hen.** To protect from impending destruction. The impending destruction was from the 'eagle,' the standard of the Roman armies. Comp. Deut. xxxii. 11 (where the Lord compares His own dealings to that of an eagle); Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4; Is. xxxi. 5. Malachi iv. 2; and chap. xxiv. 28. The figure of a hen was applied by the Rabbins to the Shekinah, gathering the proselytes under the shadow of its wings. — **But ye would not.** The matter was decided, and that by the free-will of the people themselves. As a whole the city had rejected, and would yet more cruelly reject Him; though many individuals might be saved. Here, as throughout the Scriptures, man's freedom and responsibility are assumed, and directly combined with the fact of God's sovereignty manifesting itself in purposes which He predicts and which *must* be fulfilled. To deny the former would be to despise our Lord's tears over Jerusalem; to forget the latter would be to doubt His power to save unto the uttermost.

Ver. 38. **Your house,** the temple, which is no longer God's house, but yours. **Desolate,** a spiritual ruin to be followed by temporal ruin. Our Lord shortly afterwards (chap. xxiv. 1) left the temple, as a sign that this had taken place.

Ver. 39. **Ye shall not see me henceforth.** A solemn declaration of His withdrawal from His ministry among them. After this He taught only His own people. — **Till ye shall say,** etc. This refers to the future conversion of the Jews (comp. Rom. xi. 25-32.) — **Blessed is he that cometh,** etc. Our Lord had been thus greeted by His followers as He entered the city (chap. xxi. 9), but Jerusalem said: 'Who is this.' The heavy judgments would inevitably come, but hope still remains.

CHAPTER XXIV. 1-51.

The final Departure from the Temple; the private Discourse on the Mount of Olives.

1 [a] AND Jesus [b] went out, and departed from the temple:[1] and
his disciples came to *him* for[2] to shew him the buildings
2 of the temple. And Jesus[3] said unto them, See ye not all
these things? verily I say unto you, [c] There shall not be left
here one stone upon another, that shall not be thrown down.
3 And as he sat upon [d] the mount of Olives, the disciples came
unto him privately, saying, Tell us, when shall these things be?
and what *shall be* the sign of thy coming, and of [e] the end of the
4 world? And Jesus answered and said unto them [f] Take heed[4]
5 that no man deceive you. For [g] many shall come in my name,

[a] Mark xiii. 1-37; Luke xxi. 5-36.
[b] Comp. chap. xxi. 23.
[c] Luke xix. 44.
[d] See chap. xxi. 1.
[e] See chap. xiii. 39.
[f] Jer. xxix. 8; Eph. v. 6; Col. ii. 8; 2 Thess. ii. 3; 1 John iii. 7.
[g] Ver. 24; Jer. xiv. 14; xxiii. 21, 25.

[1] went out from the temple and was departing
[2] *omit* for
[3] But he answered and
[4] See

6 saying, I am Christ;[5] [h] and shall deceive many. And ye shall
hear of wars and rumours of wars: see that ye [i] be[6] not
troubled: for all[7] *these things* must[8] come to pass, but the
7 end is not yet. For [k] nation shall rise against nation, and
[l] kingdom against kingdom: and there shall be [m] famines, and
8 pestilences,[9] and earthquakes, in divers places. All these[10]
9 *are* the beginning of [n] sorrows.[11] Then [o] shall they deliver you
up[p] to be afflicted,[12] and [q] shall kill you: and [r] ye shall be hated
10 of all[13] nations for my name's sake. And then shall many be
[s] offended, and shall betray[14] one another, and shall hate one
11 another. And many [t] false prophets shall rise, [u] and shall de-
12 ceive many. And because iniquity shall abound,[15] the love of
13 many[16] shall wax cold. [v] But he that shall endure[17] unto the
14 end, the same shall be saved. And this [w] gospel of the king-
dom [x] shall be preached in [y] all the[18] world [z] for a witness[19] unto
all[18] nations; and then shall the end come.
15 When ye therefore shall see[20] the abomination of desolation,
[a] spoken[21] of by Daniel the prophet, stand[22] in the holy place
16 [b] (whoso readeth, let him understand,[23]) Then let them which be
17 in Judea flee into[24] the mountains: [c] Let him which[25] is [d] on
the house-top not come[26] down to take any thing[27] out of his
18 house: Neither[28] let him which is in the field return[29] back to
19 take his [e] clothes.[30] And[31] [f] woe unto them that are with child,
20 and to them that give suck in those days! But[32] pray ye that
your flight be not in the winter, neither on the Sabbath day.[33]
21 For then shall be [g] great tribulation, such as was not since[34]
the beginning of the world to this time,[35] no, nor ever shall be.
22 And except those days should be shortened, there should no
flesh be[36] saved: but for [h] the elect's sake those days shall be
23 shortened. [i] Then if any man shall say unto you, Lo, here *is*
24 Christ,[5] or there; believe *it* not. For there shall arise false Christs,
and [k] false prophets, and [l] shall shew great signs and wonders;
[k] insomuch that, if *it were* possible, they shall deceive [m] the very
25, 26 elect.[37] Behold, I have told you before.[38] Wherefore[39] if
they shall say unto you, Behold, [n] he is in the desert;[40] go not
27 forth: behold, *he is* in the secret[41] chambers; believe *it* not.

h Ver. 11.
i 2 Thess. ii. 2.
k 2 Chron. xv. 6.
l Is. xix. 2.
m Acts xi. 28
n Acts ii. 24.
o Chap. x. 17, 21.
p Rev. ii. 10.
q John xvi. 2.
r John xv. 18, 19.
s See chap. xvii. 27.
t Ver. 24; see chap. vii. 15.
u Ver. 5.
v Chap. x. 22.
w See chap. iv. 23.
x Col. i. 23.
y Luke ii. 1; iv. 5; Acts xi. 28; Rom x. 18; Rev iii. 10; xvi. 14
z Chaps. viii. 4; x. 18.
a Dan. ix. 27; xi. 31; xii. 11.
b Comp. Dan. ix. 23, 25.
c Luke xvii 31.
d Chap. x. 27; comp. 1 Sam. ix. 25; 2 Sam. xi. 2; Acts x. 9.
e Chap. v. 40.
f Luke xxiii. 29.
g Dan. xii. 1; ver. 29.
h Vers. 24, 31; Is. lxv. 8, 9.
i Luke xvii. 23.
k See ver. 11.
l Deut. xiii. 1–3; 2 Thess. ii. 9–11; Rev. xiii. 13, 14; xvi. 14.
m See ver. 22.
n Acts xxi. 38.

[5] the Christ [6] take heed, be [7] *omit* all [8] must needs
[9] *The best authorities omit* and pestilences [10] But all these things
[11] travail [12] unto tribulation [13] all the [14] deliver up
[15] be multiplied [16] the many [17] endureth [18] the whole
[19] testimony [20] therefore ye see [21] which was spoken
[22] standing [23] let him that readeth understand [24] unto
[25] that [26] go [27] the things [28] and
[29] not return [30] cloak [31] But [32] And
[33] on a Sabbath: [34] hath not been from [35] until now
[36] had been shortened, no flesh would have been
[37] so as to deceive, if possible, even the elect [38] beforehand
[39] If therefore [40] wilderness [41] inner

[o] For as the lightning cometh out of [42] the east, and shineth [43]
even unto the west; so shall also the coming of the Son of
28 man be.[44] [p] For [45] wheresoever the carcass is, there will the
eagles be gathered together.
29 Immediately [46] after [q] the tribulation of those days shall [r] the
sun [47] be darkened, and the moon shall not give her light, and
[s] the stars shall fall from heaven, and the powers of the heavens
30 shall be shaken: And then [t] shall appear [u] the sign of the Son of
man in heaven: and then [v] shall all the tribes of the earth mourn,
and [w] they shall see the Son of man coming in [48] the clouds of
31 heaven [x] with power and great glory. And [y] he shall send [49] his
angels with a great sound of [z] a trumpet, [50] and they shall
gather together [a] his elect from [b] the four winds, [c] from one end
of heaven to the other.
32 Now learn a parable of the fig tree: [51] When his branch is
yet [52] tender and putteth forth leaves, ye know that summer [53] *is*
33 nigh: So likewise ye, [54] when ye shall [55] see all these things,
34 know that it is near, [56] *even* [d] at the doors. [e] Verily I say unto
you, This generation shall not pass, [57] till all these things be ful-
35 filled.[58] [f] Heaven and earth shall pass away, but [g] my words
36 shall not pass away. [h] But of that day and hour knoweth no
man, no, not [59] the angels of heaven,[60] [i] but my [61] Father only.
37 [k] But as the days of Noe [62] *were*, so shall also the coming of the
38 Son of man be.[44] [k] For as in the [63] days that were before the
flood they were eating and drinking, marrying and giving in mar-
39 riage, until the day that Noe [62] entered into the ark, And knew
not until the flood came, and took them all away; so shall also
40 the coming of the Son of man be.[44] [l] Then shall two [64] be in the
41 field; the one shall be taken, and the other [65] left. [m] Two *women*
shall be grinding [n] at the mill; the one shall be taken, and the
42 other [65] left. [o] Watch therefore; [p] for ye know not what hour [66]
43 your Lord doth come.[67] [q] But know this, that if the good-man [68]
of the house had known in what watch [r] the thief would come [69]
he would have watched, and would not have suffered his house
44 to be [s] broken up.[70] [t] Therefore be ye also [u] ready: for in such
45 an hour as [71] ye think not the Son of man cometh. [v] Who then is
a [61] [w] faithful and [x] wise servant, whom his lord hath made ruler [72]

[o] Luke xvii. 24.
[p] Luke xvii. 37; comp. Job xxxix. 30.
[q] Ver. 21.
[r] Is. xiii. 10 xxiv. 23; Ezek. xxxii. 7; Joel ii. 10, 31; iii. 15; Acts ii. 20; comp. Amos v. 20; viii. 9; Zeph. i. 15; Rev. vi. 11; viii. 12.
[s] Rev. vi. 13.
[t] Dan. vii. 13.
[u] Ver. 3.
[v] Rev. i. 7.
[w] See chap xvi. 27.
[x] Chap. xxvi. 64; Mark ix. 1.
[y] Chap. xiii. 41.
[z] 1 Cor. xv. 52; 1 Thess. v. 16.
[a] See ver. 22.
[b] Dan. vii. 2; Rev. vii. 1.
[c] Deut. iv. 32.
[d] James v. 9; Rev. iii. 20.
[e] See chap. xvi. 28.
[f] Ps. cii. 26; Is. li. 6; chap. v. 18.
[g] Ps. cxix. 89; Is. xl 8.
[h] Acts i. 7.
[i] Zech. xiv. 7.
[k] Luke xvii. 26, 27.
[l] Luke xvii. 36.
[m] Luke xvii. 35.
[n] Exod. xi. 5; Is. xlvii. 2.
[o] Ver. 43; chaps. xxv. 13; xxvi. 38, 40, 41; Luke xii. 37; Acts xx. 31; 1 Cor. xvi. 13; Col. iv. 2; 1 Thess. v. 6, 10; 1 Pet. v. 8; Rev. iii. 2, 3; xvi. 15.
[p] Comp. ver. 44.
[q] Luke xii. 39.
[r] 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.
[s] Chap. vi. 19.
[t] Luke xii. 40
[u] Chap. xxv. 10.
[v] Comp. Luke xii. 42-46.
[w] 1 Cor. iv. 2 Heb. iii. 5.
[x] See chap xxv. 2

[42] forth from [43] is seen [44] so shall be the coming of the Son of man
[45] *omit* For [46] But immediately [47] the sun shall [48] on
[49] send forth [50] a trumpet of great sound
[51] from the fig tree learn the parable [52] now become
[53] the summer [54] So ye also [55] *omit* shall [56] he is nigh
[57] pass away [58] done [59] no one, not even
[60] *The best authorities insert* neither the Son [61] the [62] Noah
[63] those [64] two men [65] one is taken, and one is
[66] on what day [67] cometh [68] master [69] was coming
[70] broken through [71] in an hour that [72] set

46 over his household, to give them meat[73] in due season? [y] Blessed *y* Rev. xvi. 15.
is that servant, whom his lord when he cometh shall find so doing.
47 Verily I say unto you, that [z] he shall make him ruler[74] over all *z* Chap. xxv. 21, 23.
48 his goods. But and[75] if that evil servant shall say in his heart,
49 My lord [a] delayeth his coming;[76] And shall begin to smite *his*[77] *a* Chap. xxv. 5.
50 fellow servants, and to[78] eat and drink with the drunken; The
lord of that servant shall come [b] in a day when he looketh not *b* 2 Pet. iii. 12.
51 for *him*,[79] and in an hour that he is not aware of,[80] And shall
cut him asunder, and appoint *him*[81] his portion with the hypo-
crites: [c] there shall be[82] weeping and gnashing of teeth. *c* See chap viii. 12.

[73] their meat, *or* food [74] will set him [75] *omit* and
[76] to come [77] beat his [78] shall
[79] expecteth not [80] when he knoweth not [81] *omit* him [82] *insert* the

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ORDER OF EVENTS. After the last public discourse (chap. xxiii.) our Lord did not at once leave the temple, but (Mark xii. 41–44; Luke xxi. 1–4) sat quietly in the court of the women, looking at those casting in their gifts, to find an opportunity for praising one act of real religion amidst all the hypocrisy He had just denounced. (Reformers may find a lesson here.) In perfect quietude of spirit, not in haste nor anger, He finally forsook 'His own' who received Him not. As He was finally 'departing' (ver. 1), His disciples pointed out the magnificence of the various structures composing the temple. This brought out a prediction of its entire destruction. Passing out toward Bethany, He paused upon the Mount of Olives, looking towards the temple, as if still moved with compassion. His disciples (or more exactly four of them) inquired of Him, as to the time and signs of His coming. Chap. xxiv. is the answer, not yet fully understood. Chap. xxv. was spoken on the same occasion.

CONTENTS. This chapter refers both *to the destruction of Jerusalem* and *to the second coming of Christ*, *one* prophecy respecting *two* analogous events. This we may call the panoramic view of the prophecy, and it may be applied to other passages (in Revelation and elsewhere). Reasons: 1. An exclusive reference to either the destruction of Jerusalem or the second coming of Christ involves insuperable difficulties. 2. The disciples asked about both, joining them in time (ver. 3). The answer therefore refers to both, joining them in character, not necessarily in time. The disciples needed instruction on both points, for immediate and more remote guidance. 3. The preceding discourse plainly points to the destruction of Jerusalem, but chap. xxv. and vers. 42–51 of this chapter, apply exclusively to the Christian dispensation. Great care is necessary in deciding what refers to each of the two sets of events (or, how far the analogy holds good). Alford and others seem correct in holding, that the two interpretations run parallel as far as ver. 28, the judgment upon the Jewish Church being the predominant thought; after that the Lord's second coming is prominent, until in the close of the chapter it is exclusively treated of. Concerning this nothing definite as to time is made known (see ver. 36), and the part that Jerusalem will sustain is and must be unknown, since prophecy is rarely designed to enable us to foretell future events. Lange regards both chapters as exhibiting 'the judgments of His coming in a series of cycles, each of which depicts the whole futurity, but in such a manner that with every new cycle the scene seems to approximate to, and more closely resemble, the final catastrophe.'

Ver. 1. **From the temple**, *i. e.*, the exclusively Jewish part, inclosed from the court of the Gentiles. He never returned, and henceforth the temple was virtually desolate. The Apostles returned, holding out mercy still; the last rejection recorded is that of Paul (Acts xxi. 27 ff.), who was even accused of polluting it. — **Was departing.** He lingered for a time. — **His disciples.** Mark (xiii. 1): 'one of his disciples.' — **To shew him the buildings of the temple**, *i. e.*, all the structures in the inclosure (see note on p. 171), especially the stones (comp. Mark and Luke), as His answer (ver. 2) indicates. The immense stones (some of them forty-five cubits long, five high, and six broad) could be best seen from the court of the Gentiles; so also the great number of outer structures, some of them still in process of erection. The latter fact gives additional point to the prediction.

Ver. 2. **All these things?** Mark xiii. 2: 'these great buildings.' — **Verily I say unto you**, etc. This prophecy was uttered in a time of profound peace, when the possibility of the destruction of such a magnificent work of art and sanctuary of religion seemed very unlikely; but was literally fulfilled forty years afterwards; and that, too, in express violation of the orders of Titus, who wished to save it.

Ver. 3. **The mount of Olives.** Opposite the temple. The siege of Jerusalem began from this place, and at the same season of the year. It was from the side of this mount, that our Lord two days before had prophesied the destruction of Jerusalem (Luke xix. 43, 44). — **The disciples.** Mark (xiii. 3): 'Peter, and James, and John, and Andrew,' the four fishermen first called and first named in all the lists, the confidential disciples. — **When shall these things be?** The desolation and destruction just prophesied. — **The sign of thy coming, and of the end of the world?** They identified these, and joined them with the destruction of Jerusalem. As these disciples had been told most fully of His death (comp. chap. xvii. 9 ff.), they probably mean a

coming (*parousia*, appearance) after death, to usher in the end of the world, *i. e.*, the end of the former dispensation of things, not the destruction of the world. Being Jews, they would not think of the destruction of the holy city without a personal presence of the Messiah in its stead. As the two events were blended in their minds, they are not sharply distinguished in the answer.

Ver. 4. **See that no man deceive you.** The admonition is prophetic, intimating the perplexity of the whole subject. A caution to Christians regarding specific teaching about these unfulfilled predictions.

Ver. 5. **Come in my name,** as the Messiah. The Messianic hopes of the Jews were at fever-heat, as the destruction of their holy city drew near; many enthusiasts appeared as seducers of the people, and awakened false expectations. It is not known that they claimed the authority of the Christian Messiah. The prophecy goes beyond this, and intimates that Christians would be in danger of supposing some other person to be the Lord Himself. In later times fanaticism among Christians has taken this direction, *e. g.*, the Anabaptists in the sixteenth century. — **Deceive many.** An overweening desire to understand this prophecy in its final application, combined with too material conceptions of the Second Advent, fosters such deception.

Ver. 6. **Of wars and rumours of wars.** The primary reference is to the threats of war against the Jews before the campaign which ended in the destruction of Jerusalem. During this period there were unusual commotions among the Jews in all countries, and in Rome too. It is also a prediction of unexampled convulsions before the second coming of Christ. As wars have been well-nigh continuous, something greater than ordinary war is probably meant. — **Be not troubled.** Be watchful (ver. 5), but be not disturbed. There will be nothing even in the last days to terrify the Lord's people. — **The end is not yet,** *i. e.*, this state of commotion is to continue.

Ver. 7. **Nation shall rise against nation,** etc. Primarily, national uprisings of the Jews; then, wars of races, political revolutions, migrations, etc. Even the times preceding the dissolution of the Roman Empire have not exhausted this prediction. — **Famines, and earthquakes in divers places.** A famine is prophesied in Acts xi. 28; others are mentioned by Latin historians. Five great earthquakes occurred in thirteen years. The best authorities omit: 'and pestilences.' See Luke xxi. 11, from which it is taken. As regards the wider fulfilment: 'The passage combines in one view the whole of the various social, physical, and climatic crises of development in the whole New Testament dispensation' (Lange).

Ver. 8. **The beginning of travail,** *i. e.*, birth pangs. The physical woes are the basis of the greater succeeding moral woes. 'The death-throes of the Jewish state precede the "regeneration" of the universal Christian Church, as the death-throes of this world the new heavens and new earth' (Alford).

Ver. 9. **Then,** *i. e.*, 'during this time,' not 'after this.' See Luke xxi. 12. — **They shall deliver you up,** etc. Soon literally fulfilled. But it may now be referred to the spirit of persecution, always latent in the world and to break out in the last times. — **Hated of all the nations.** (Mark and Luke: 'of all men;' comp. chap. x. 22). The Roman historian Tacitus speaks of the early Christians as a hated race of men. But to be universally abhorred is not a proof of being a Christian. It must be **for my name's sake.** This hatred has not ceased; it will probably manifest itself anew in startling form.

Ver. 10. **Then shall many be offended,** or 'fall away.' The Apostles understood this of the first century; see the repeated warnings against apostasy in the Epistles. The fulfilment will culminate in the last days. — **Deliver up one another,** *i. e.*, to tribunals, to heathen magistrates, as was the case in Apostolic times. A natural development of apostasy, then, and to be repeated before 'the end' comes. — **Hate one another.** Whenever apostasy occurs, this recurs, since this is the opposite of Christian love. The Great Apostasy (2 Thess. ii. 3) will thus manifest itself.

Ver. 11. **Many false prophets.** In the Apostolic times such teachers appeared; Judaizing first proclaiming strict adherence to the law, and afterwards a kind of antinomianism, or 'lawlessness.' Comp. the later Epistles. The same moral phenomena will mark an analogous period.

Ver. 12. **Because iniquity** (or 'lawlessness') **shall be multiplied.** A horrible state of immorality prevailed in the first century, and the false teachers endeavored to join it with Christian profession; the inevitable result was a coldness, a dying out of Christian love. — **The love of the many** (the mass) **shall wax cold.** So far as we know, this was not literally fulfilled in the first century. We infer that the entire fulfilment will come in with the great Apostasy (2 Thess. ii. 3-8). The principle is: wickedness destroys love; immorality eats out the heart of Christianity.

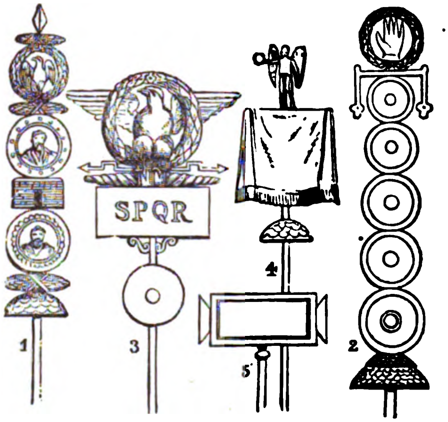
Ver. 13. **Unto the end.** The Christians were saved from the horrors attending the destruction of Jerusalem. But the principle is a general one. For the individual, 'the end' is the day of his death; for the Church, it is the Advent of Christ, the end of all things. The last sense is the more important one, giving character to the others. Over against the apostasy of 'the many' (ver. 12) we have the faithfulness of the few, in spite of false teaching (ver. 11), in spite of prevailing wickedness (ver. 12), an endurance in love.

Ver. 14. **This gospel of the kingdom,** etc. The preaching of the gospel throughout the Roman world preceded the end of the Jewish state; the promulgation of the gospel throughout the whole world will be the sign of the end of this world. — **For a testimony unto all the nations.** *To* them, if they accept; *against* them, if they reject it. It is not revealed here, which result will preponderate. If the former, this is a cheering note in a doleful prophecy; if the latter, this is the saddest part of the prophecy. In either case, the duty of sending the gospel everywhere remains. The universal extension of missions, no less than the great apostasy, is a sign of the approach of our Redeemer. This prediction stimulated the Apostles and should stimulate us.

Vers. 15-22. These verses certainly refer to the destruction of Jerusalem. Another fulfilment is probable, in accordance with the parallel lines of prophecy we have traced in the preced-

ing section (vers. 5–14). But precisely because the details are so minute, we must be cautious in applying it to the final catastrophe.

Ver. 15. **When therefore ye see.** This direct address points to a speedy fulfilment, whatever may be the ulterior reference. 'Therefore' takes



Roman Standards.

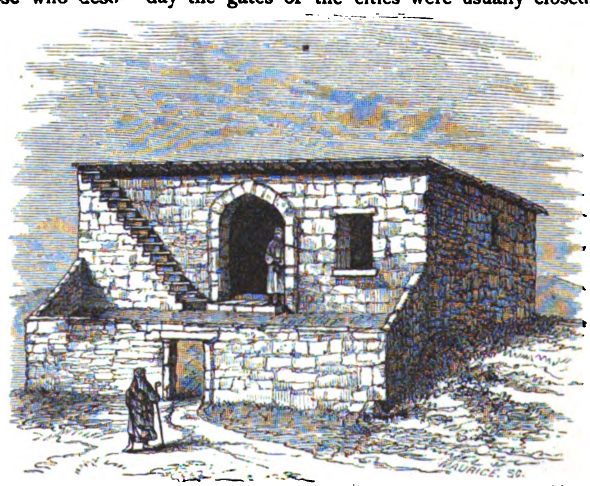
up the thought of ver. 9, where their personal persecution had been spoken of. — **The abomination of desolation which was spoken of by** (or 'through') **Daniel the prophet** (Dan. ix. 27). The phrase refers to 'abominations, which shall be the desolator,' the coming of which to the sanctuary (where the sacrifice is offered) is prophesied. Most of the Jews applied the original prophecy to the desecration of the temple by Antiochus Epiphanes (comp. 1 Macc. i. 54), who set up there an idol statue of Jupiter. Our Lord points to a fulfilment, then future. The favorite interpretation refers it to the Roman eagles, so hateful to the Jews, and worshipped as idols by the soldiers, the standards of those who desolated the temple. This is favored by the addition in Luke's account (xxi. 20): when ye shall see Jerusalem compassed with armies.' Others refer it to some desecration of the temple by the Jewish Zealots under the pretence of defending it, which occurred at the same time with the approach of the first Roman army (under Cestius, A. D. 66) against Jerusalem. This makes Luke's account refer to an external sign, and those of Matthew and Mark to the *internal* sign, an abomination committed by the Jews themselves, which should fill up the cup of their iniquity. But it is not certain that such a desecration by the Zealots took place just at that time, and the sign for their flight (ver. 16) was to be a definite and marked one. — **In the holy place.** Mark: 'where it ought not;' Jerusalem was 'the holy city' (chap. iv. 5). The near approach of the Roman army is probably meant. The Roman eagles, rising on the heights over against the temple, were the sign of the fall of the city. In fact they stood on the Mount of Olives, 'the holy place,' in a higher Christian sense, where our Lord was now teaching and whence He ascended. The other view of internal desecration refers the phrase to the temple. — **Let him that readeth understand.** A remark of the Evangelist, probably with a reference to the words of the angel to Daniel (ix. 25): 'know therefore and understand.' Such an insertion is very unusual, but seems to have been occasioned by the near approach of the events at the date of the writing of this gospel. In the correct reading of Mark xiii. 14, there is no direct reference to Daniel, and hence the reader of the Gospel, not of the prophecy, is meant. Such an understanding was very important for the early Christians. An ulterior reference to 'the man of sin' (2 Thess. ii. 4), is probable. It will be understood by Christians when necessary for their safety.

Ver. 16. **Flee unto the mountains.** The Christians in Judea accordingly fled to Pella, over the mountains in Perea, and were safe in all those days of horror.

Ver. 17. **On the house-top.** The flat roofs of eastern dwellings were a favorite place of resort. — **Not go down.** Some suppose this is a command to flee along the house-tops or to go down by the outer stairs as a quicker way. What is distinctly forbidden is to go down **to take the things out of his house.** Extreme haste is enjoined; and being hindered by motives of selfishness or convenience is prohibited. There is probably an allusion to the flight of Lot from Sodom (comp. Luke xvii. 32).

Ver. 19. **Woe unto them,** etc. Natural affection is not forbidden, and this verse expresses compassion for mothers who were thus delayed.

Ver. 20. **Pray ye.** The trying events were distinctly predicted, yet prayer is just as distinctly enjoined. — **Not in the winter,** which would not only make it more disagreeable, but might prevent their fleeing far enough. — **On a Sabbath.** On the Jewish Sabbath. On that day the gates of the cities were usually closed



Peasant House in Palestine, with steps leading to the top on the outside.

(Neh. xiii. 19–22), besides travelling on that day would expose them still more to Jewish fanaticism. The Jewish Christians, up to the time of the destruction of Jerusalem, observed the Jew-

ish Sabbath, and might scruple to travel more than the Sabbath day's journey (about an English mile). Our Lord's anxiety is not for the observance of the Jewish Sabbath, but for His people.

Ver. 21. **Great tribulation**, etc. Josephus, a Jew by birth and education, but a Roman in religion and sympathies, in describing the siege of Jerusalem, almost repeats the words of our Lord. From this 'great tribulation' the Jewish Christians escaped by fleeing to Pella. The siege began at the time of the Passover feast, when the city was crowded. Internal dissensions combined with scarcity of food to multiply the horrors. One woman of rank, named Mary, too, killed and roasted her own babe (comp. Deut. xxviii. 53, 56, 57), and was discovered only by those who sought to rob her of food; yet even they shrank back at the sight. The resistance to the Romans was fanatical, despite the bloody discord within the city. When at last it was successfully stormed by Titus, the rage of the Roman soldiers, raised to the utmost by the stubborn resistance, was permitted to wreak itself unchecked upon the inhabitants. The sword made the whole city run with blood; while crucifixions by way of jest were very frequent. *Eleven hundred thousand* persons perished, the remainder were sold into slavery, or distributed throughout the Roman provinces to be destroyed by wild beasts. Thus the prophecy of Luke xxi. 24 was literally fulfilled. Yet the Roman leader who conducted these operations was one of the most excellent among the heathen. — **Nor ever shall be.** This seems to indicate that nothing analogous will occur again. But ver. 22 is so closely connected with this verse, that a double reference is probable even in vers. 15–21, which were most strikingly fulfilled in the first century. The final application would be to a *sudden catastrophe* before the coming of our Lord, which His people will be enabled to avoid, by recognizing the appearance of the signs He has given. Still these verses, of themselves, shed little light as yet on the subject of the last days. The final catastrophe is more plainly indicated in the subsequent part of the chapter.

Ver. 22. **Except those days had been shortened**, etc. (A prophetic past tense.) Various causes did combine to shorten the siege of Jerusalem, so that the Christians in the neighboring place of refuge were not so much exposed. These causes were: (1) Herod Agrippa had begun to fortify the walls of Jerusalem against any attack, but was stopped by orders from Claudius about 42 or 43. (2.) The Jews being divided into factions, had totally neglected any preparations against the siege. (3.) The magazines of corn and provision were just burned before the arrival of Titus. (4.) Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification. (5.) Titus himself confessed that he owed his victory to God, who took the fortifications of the Jews. (6.) It was not the original intention to storm the place, but events at Rome made it necessary that Titus should hasten back, and he therefore adopted this method of shortening the siege. — But the strong language of the verse and the prophecy of Daniel (chap. xii. 1) which is here alluded to, point to a providentia interposition in the great days of tribulation which are to come in *the last times*. The shortening of the days will be the hastening of the Lord's coming.

Ver. 23. **Then.** Sufficiently indefinite to favor any or all of the interpretations of the passage. During the subsequent period, is exact enough. — **If any man shall say to you**, etc. This indicates that the disciples *then* expected that the second Advent would immediately follow; and was first of all a caution against impostors. But while such did arise in the first century, the details of the following verses point to something further. — **Believe it** (or 'him') **not.** This phrase furnishes no argument against the visible personal coming of Christ, which seems to be taken for granted throughout.

Ver. 24. **False Christs.** While this may refer to the impostors of the first century, it now points to 'Antichrist,' or the many 'antichrists' (1 John ii. 18), constantly arising. — **False prophets.** Such arose among the Jews, but have arisen ever since. — **Show great signs and wonders**, in appearance probably, but this cannot be insisted upon. See 2 Thess. ii. 9–12. — **So as** (the tendency and purpose) **to deceive, if possible**, implying that it is not, **even the elect.** Others will be deceived, led astray from our Lord, the real Messiah and true Prophet. It indicates that a period will come, when the 'deceivableness of unrighteousness' shall be augmented.

Ver. 25. **Told you before hand.** (Mark xiii. 23: 'But take ye heed.') A warning which can scarcely have been exhausted in the first century.

Ver. 26. **Behold, he is in the wilderness**, whither the impostors led their followers (Acts xxi. 38). — **Behold, he is in the inner chambers**, teaching in private, proposing some scheme of deliverance. But ver. 27 points so unmistakably to the last days also, that we understand this caution as referring to all teachers who assert that the kingdom of heaven is in a given locality, or in some narrow form, and who therefore set forth some contracted conception of the second Advent. The caution then is against enthusiasm, superstition, and fanaticism, in the days of the waiting Church.

Ver. 27. **For as the lightning**, etc. At this point we must accept a direct reference to the end of the world. The destruction of Jerusalem was sudden, but here the ulterior sense, which was never absent, becomes the prominent one. — **From the east.** A literal explanation of this phrase is forbidden by the nature of the case. The sense is Christ's coming will be sudden and all-pervading, unmistakable and fearful; visible too, we infer; glorious and purifying also, like the lightning. Only a Personal coming will fulfil this prediction.

Ver. 28. **Wheresoever the carcass is, there will the eagles be gathered together.** In Luke xvii. 37, this figure is the answer to the question of the disciples: 'Where Lord?' referring to the times of judgment. We therefore apply the metaphor to the necessity, inevitableness, and universality ('wheresoever') of judgment. The 'carcass' represents moral corruption; the 'eagles,' God's means of certain punishment when the time is ripe. The context points to two special occasions: 1. The destruction of Jerusalem when the Roman 'eagles' appeared as ministers of vengeance; 2. the last days when the cup of the world's iniquity shall be full and God's swift messengers of judgment ('the angels') shall come. Yet the principle is of universal application, and has been again and again exemplified

in God's dealings. This verse answers the cry of the waiting Church: 'How long, O Lord' (Rev. vi. 10).

Vers. 29 ff. Referring to the 'last times' exclusively. Up to this point our Lord, in answering a twofold question, has given a two-fold answer, *i. e.*, spoken of two distinct events as analogous. The instruction in regard to the minor and near event (the destruction of Jerusalem) was necessary, but now the greater and more remote event becomes the sole subject. (Ver. 34 presents a possible exception.)

Ver. 29. **But immediately,** suddenly after a slow development, rather than immediately following, or unexpectedly. Ver. 36 shows that our Lord did not intend to define the length of the interval, or to encourage us to define it. — **After the tribulation of those days,** not the tribulation attending the destruction of Jerusalem, but the period of trial which belongs to the 'last times,' for the following reasons: 1. In Luke xxi. 24, the period of Jewish dispersion and the fulfilling of 'the times of the Gentiles' is put before this prediction, while the expression in Mark xiii. 24, also permits the supposition of a long interval. 2. The reference to the destruction of Jerusalem is attended with the greatest difficulties. It takes all the expressions of vers. 29-31 in a figurative sense, but the figure exceeds any reality that occurred in those days. The interval between the horrors of the siege and the actual destruction itself was too short to allow of any events worthy of such a figurative representation as we find here. 3. To refer it to a merely *providential* coming of Christ in judging and purifying nominal Christendom, is not at all in keeping with the specific character of the representation. — **The sun shall be darkened.** A reference to the events attending the destruction of Jerusalem seems impossible. So long as the prophecy is not yet fulfilled, its exact meaning cannot be insisted upon. Two views: (1.) Visible phenomena in the heavens at the visible appearance of Christ; in which sense the rest of the verse needs little explanation except to determine the difference between 'the stars' and 'the powers of the heavens.' The former may mean meteors and the latter the host of stars, or better, the former the stars in general, the latter the greater heavenly bodies that affect the earth (the solar system). This view suggests also the possibility of actual changes in the physical universe to prepare for 'the new heavens and the new earth.' — (2.) Spiritual events to occur at the same time. We add the most plausible interpretations of this character: 'The sun shall be darkened,' *i. e.*, the knowledge of Christ, the Sun of the Church and the world shall be obscured; **the moon shall not give her light**: the reflected light of science, which derives its excellence only from Christ, the true Sun, shall cease to guide (or it may refer to heresy and unbelief in the Church, for that leaves her merely a scientific or temporal organization); **the stars shall fall from heaven**; the leaders and teachers of the Church shall become apostates: **the powers of the heavens** (the greater heavenly bodies) **shall be shaken**: the influences which rule human society shall be disturbed. Others refer the whole to the fall of heathenism with its worship of Nature (sun, moon, and stars), but this is less probable, since terrifying occurrences seem to be meant (see Luke xxi. 25, 26).

Ver. 30. **The sign of the Son of Man in heaven.** This points to some unmistakable appearance preceding the personal manifestation of Christ. Something like the Star of the wise men, some suppose; the Fathers thought, a sign of the cross in the heavens; a luminous appearance visible to all, itself a glory like the Shekinah of old, is the view of many. The important matter is to recognize it when it comes, not to know in advance what it will be. — **All the tribes of the earth mourn.** All races and peoples shall join in one chorus, first of great and solemn lamentation; not necessarily of real penitence, though that is not excluded, but rather of terror, occasioned by the events which have occurred and the foreboding of what is to follow. Comp. Rev. i. 7; also Zech. xii. 10-14, where the families of Israel are represented as mourning. — **And they shall see the Son of man coming.** This coming is evidently that referred to in 1 Thess. iv. 16, at the first resurrection (Rev. xx. 5, 6); a comparison with Rev. xix. 11 ff. suggests that this Advent precedes the millennium, but upon that point there has been much dispute. Certainly nothing is said here of the general judgment, but only of the gathering of Christ's people (ver. 31). — **On the clouds of heaven.** 'In like manner' as He ascended (Acts i. 9, 11). — **With power and great glory,** manifested in the establishment of His kingdom on the earth. Some prefer to regard this coming as the beginning of a series of judgments afterwards set forth in vers. 45-51; chap. xxv., covering the period symbolically set forth in the term 'thousand years' in Rev. xx. 5, 6; but with the exception of the final judgment, all these are represented as occurring before this coming of the Lord. The safest opinion is, that a Personal coming of Christ is here meant, to take place after the times of the Gentiles are fulfilled (Luke xxi. 24), and to be preceded by great catastrophes.

Ver. 31. **Send forth his angels with a great sound of a trumpet.** According to 1 Thess. iv. 16, the angels and trumpets are distinguished, the latter coming first. The trumpet, used to call assemblies together, refers to some means employed in connection with the actual 'angels' to gather Christ's people together. This sound of the trumpet is to be distinguished from the great Trumpet of the Judgment day (1 Cor. xv. 52: 'the last trump'), since both this verse and vers. 40, 41, point to a gathering out from the world, while at the great Judgment *all* are collected. — **And they shall gather together his elect,** the individual believers, over against the organizations which contain or conceal them. A gathering, either of living and raised believers into one place, or of the saints hitherto scattered among the nations into one organization. It is implied that before that time no one organization will include all true believers. A lesson against sectarian bigotry wherever found.

Ver. 32. **Now from the fig tree learn the parable,** namely, what follows. — **Putteth forth leaves,** or 'its leaves.' The blossoms precede the leaves, and when the leaves come, the fruit season is near. Comp. chap. xxi. 19. The cursing of the barren fig tree may be in mind even here. Alford: 'As that, in its judicial unfruitfulness, emblematized the Jewish people, so here the putting forth of the fig tree from its state of winter dryness, symbolizes the future reviviscence of that race.'

Ver. 33. **So ye also.** Addressed to the disci-

ples, as representing all Christians. It does not mean that they should live to see what He had predicted; two of the four certainly died even before the destruction of Jerusalem. — **All these things**, *i. e.*, the signs mentioned, culminating in those predicted in ver. 30. — **Know that he is nigh.** — Christ Himself, since they had asked of His coming (ver. 3).

Ver. 34. **This generation.** Explanations. (1.) 'Generation' in the literal sense, the reference being to the destruction of Jerusalem. This is opposed by ver. 36, nor is it allowable to accept a double sense in general, and confine this phrase to a single sense. (2.) 'Generation' in the sense of 'race,' as often. (*a*) Applied to the Jewish nation, meaning that the Jewish people shall remain until the fulfilment of all these things, and that one of the signs of the final fulfilment, will be a sudden greening of that withered race. This is the most striking and natural view. (*b*) Applied to the spiritual Israel, the generation of true believers. The single advantage of this is that it extends 'ye,' in ver. 33, to the whole body of believers; but that would be easily so understood without this. — **Till all these things**, including apparently both the signs and the coming. — **Be done,** literally, 'become.' The idea of actual occurrence is the prominent one, not that of fulfilment.

Ver. 35. **Heaven and earth shall pass away.** Not merely a strong asseveration (sooner shall heaven and earth pass away), but also a plain declaration that they shall pass away. Comp. Ps. cii. 26; Is. li. 6. The time is not indicated. — **But my words shall not pass away.** Scoffers imply: Heaven and earth cannot pass away (comp. 2 Pet. iii. 34), but Christ's words are losing their force. 'Of this we wait the proof.' 'Not pass away' means more than 'not remain unfulfilled;' the words of Christ will abide as true in the hearts of all His people who look for and haste unto His coming. It is implied that some time will elapse.

Ver. 36. **But of that day and hour knoweth no one, not even the angels of heaven.** The best authorities add: **neither the Son,** as in Mark xiii. 32. This is implied also in the phrase: **but the Father only.** Christ did not know the day and hour of His future coming, since ver. 37 shows that this is referred to. The explanations, that Christ did not know this 'officially,' or the sense: did not choose to tell the disciples, are make-shifts. This seems to be a *voluntary self-humiliation* in knowledge, a part of Christ's emptying of Himself (Phil. ii. 8). Christ could, of course, not lay aside, in the incarnation the metaphysical attributes of His Divine nature, such as eternity, but He could, by an act of His will, limit His attributes of power and His knowledge and refrain from their use as far as it was necessary for His humiliation. His voluntarily not knowing, or 'sacred unwillingness to know,' the *day* of judgment during the days of His flesh, is a warning against chronological curiosity and mathematical calculation in the exposition of Scripture prophecy. We cannot know more than Christ Himself chose to know in the state of His humiliation.

Ver. 37. **But as the days of Noah were.** The second coming of Christ will be sudden and unexpected. Our Lord assumes, that there was a flood sent in judgment in the days of Noah. He endorses the history contained in the book of Genesis.

Ver. 38. **They were eating and drinking,** seeking their enjoyment, not expecting the catastrophe. (As they were 'drinking,' it would seem that wine was made before the flood.) The verse does not at all imply that Christ's people are to cease their ordinary employments, in expectation of the coming of Christ. Absorption in these things is censured.

Ver. 39. **Knew not.** Even after Noah was in the ark, their unbelief continued; so men will persist in unbelief, despite the fear mentioned in Luke xxi. 24, 25; will at least go on as if unconcerned.

Ver. 40. **Then shall two men be in the field.** Until that time Christ's people are to be in companionship with the world. — **One is taken,** *i. e.*, gathered as one of the elect (ver. 31). The one 'taken' is the blessed one. There is no direct allusion to death. This differs from the event referred to in vers. 16-18, where voluntary flight is commanded, and from the judgment (chap. xxv. 31 ff.) where all are gathered.

Ver. 41. **Two women shall be grinding at the mill.** The employment of female slaves. Exod. xi. 5; Is. xlvii. 2, etc. Women in the East, one or two together, turn the handmills, having the upper millstone in their hands, and turning it round on the nether one, which is fixed.

Ver. 42. **Watch therefore.** In view of the suddenness and unexpectedness of this coming, 'watch.' Mark: 'watch and pray.' Not, be always expecting what will come unexpectedly, nor be seeking to know what cannot be known, but be always in the state of readiness, because of the uncertainty.

Ver. 43. **If the master of the house had known,** etc. Comp. Obad. 5; 1 Thess. v. 1-10; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15. The idea of surprise is the main one, as throughout these verses. Watchfulness under uncertainty is constant. The figure has a further application to the hour of death, when for the individual the Lord comes; and to great catastrophes of judgment upon nations.

Ver. 44. **Therefore be ye also ready.** Comp. Luke xxi. 34, 36. To be ready at all is to be ready always. The caution of this passage is not a threatening for the Lord's people. He does not rule them by terror; those ready find Him a Friend; only those not ready find His coming as uncomfortable as that of a thief.

Vers. 45-51. A parable, though not distinctly marked as such in its form. Comp. the parallel account in Mark xiii. 34-36; and similar language on another occasion in Luke xii. 35-46. Such repetitions are not unusual. This passage, closely connected with the second Advent, contains instruction for the Church, while waiting for that event. It applies primarily to the Apostles (on the former occasion mentioned by Luke, it was called forth by Peter), and thus to all officers in the Church; but has an important lesson for all Christians. The contrast is between the faithful and the unfaithful servant, with a more extended reference to the latter.

Ver. 45. **Who then is?** A personal question for every believer, but not a discouraging one. — **The faithful and wise servant.** 'Wise' (or prudent), because 'faithful' in Christ's service. Faithfulness alone is success. — **Whom his Lord set over his household.** Mark's account (xiii. 34) represents a number of servants left by the master, each with his appointed work. Here one

servant is placed over the whole, as a steward. Ministers of Christ are referred to, since these are elsewhere represented as 'set' by Him in the Church (1 Cor. iv. 1, 2; xii. 28; 1 Thess. v. 12, 13), but for a specific purpose: **to give them their meat** (or 'food'), namely, that provided by the Lord, and adapted and necessary for them, **in due season.** The food is God's word, which is to be rightly divided (2 Tim. ii. 15). Ruling is included only as far as essential for the purposes of teaching. It is the 'faithful servant' whom the Lord has set over the household.

Ver. 47. **He will set him over all his goods.** The servant, faithful up to the unexpected arrival of his lord, is rewarded, and is called 'blessed' (ver. 47). The reward is promotion to be possessor of the full inheritance. Comp. Rom. viii. 17; also chap. xxv. 21; Rev. ii. 26; iii. 21. Alford: '*Each* faithful servant shall be over *all* his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another, but rather like the diffusion of love, in which, the more each has, the more there is for all.'

Ver. 48. **But if that evil servant.** The form is changed from that in ver. 45, as if to intimate that such cases would readily occur, without need of special inquiry. The verse is a caution to the faithful to persevere, and a warning to those who intrude into the ministry. — **Shall say,** not openly, for the official position forbids that; but **in his heart,** and in his conduct (ver. 49). — **My lord delayeth to come.** This implies that a long delay would occur. The servant began well, and still recognizes Christ as His Lord ('my lord'). The spring of all his evil conduct was unbelief; whether the Lord came sooner or later, his duty remained the same.

Ver. 49. **Beat his fellow-servants.** The faithful ones, since the others would join with him. He plays the lord over God's heritage (1 Pet. v. 3), abusing instead of nourishing the household (ver. 45). Unfaithfulness to Christ, speedily manifests itself in such conduct: censure of others, pride toward others, despotism over others, who are 'fellow-servants.' — **Shall eat and drink with the drunken.** To show laxity of conduct toward the evil members of the household, and to invite the world to help him revel. Beating the fellow-servants leads to worldliness and immorality.

Ver. 50. **The lord of that servant.** Christ is still 'lord' of the unfaithful and sinful servant. — **Shall come.** Doubt of His coming does not hinder it. — **In a day,** etc. The unexpected, sudden coming is again brought forward. To the unfaithful our Lord often comes suddenly in this world, to correct while hope of amendment remains, but ver. 51 refers to something final. Before the Second Advent, when the whole Church shall be tried as to faithfulness, the coming to individuals is at death.

Ver. 51. **And shall cut him asunder.** An ancient mode of punishment among the Israelites (1 Sam. xv. 33; 2 Sam. xii. 31). Extreme punishment is here meant, but the peculiar expression indicates something further, a fearful separating of the conscience and the conduct, so that the condemning power of the former is a constant scourge against the continued evil of the latter. This will be a terrible element of future retribution. — **Appoint his portion with the hypocrites.** Such a servant is not necessarily a mere hypocrite, but his conduct deserves and will receive the punishment allotted to hypocrites. Unfaithfulness, especially in the ministry, will suffer the worst punishment: the faithful servant was also 'wise' (ver. 45), the evil servant is most unwise.— **Weeping and gnashing of teeth.** Comp. chaps. xiii. 42, 50; xxv. 30, 41, 46. The future punishment is of the same character for all, even though there be degrees of it. This picture of judgment on rulers of the Church comes first. The history of ecclesiastical despotism in every age, and on the smaller as well as the largest scale, abundantly shows how needful the warning has been.

CHAPTER XXV. 1–13.

The Parable of the Ten Virgins.

1 THEN shall the kingdom of heaven be likened unto [a] ten
virgins, which[1] took their lamps, and went forth to meet
2 [b] the bridegroom. And five of them were [c] wise,[2] and five *were*
3 foolish.[3] They that *were* foolish took their lamps, and took[4]
4 no oil with them: But the wise took oil in their vessels with
5 their lamps. While[5] the bridegroom [d] tarried, they all slum-
6 bered and [e] slept. And[6] at midnight there was a cry[7] made,
Behold, the bridegroom cometh;[8] go ye out[9] to meet him.
7 8 Then all those virgins arose, and [f] trimmed their lamps. And
the foolish said unto the wise, Give us of your oil; for our
9 lamps are gone[10] out. But the wise answered, saying, *Not so:*

[a] Luke xix. 13.
[b] Chap. ix. 15; John iii. 29; Rev. xix. 7; xxi. 2, 9.
[c] Chap. vii. 24; x. 16; xxiv. 45.
[d] Chap. xxiv. 48.
[e] 1 Thess. v 6.
[f] Comp. Luke xii. 35

[1] that [2] foolish [3] wise
[4] For the foolish, when they took their lamps, took
[5] Now while [6] But [7] a cry is [8] *the best authorities omit* cometh
[9] come ye forth [10] going

lest there be not[11] enough for us and you: but[12] go ye rather
10 to them that sell, and buy for yourselves. And while they
went[13] to buy, the bridegroom came; and [g] they that were
ready went in with him to [h] the marriage:[14] and [i] the door was
11 shut. Afterward came[15] also the other virgins, saying, [k] Lord,
12 Lord, open to us. But he answered and said, Verily I say unto
13 you, [k] I know you not. [l] Watch therefore; for ye know neither[16]
the day nor the hour wherein the Son of man cometh.[17]

g Chap. xxiv. 44.
h Chap. xxii 2.
i Luke xiii. 25; comp. chap. vii. 21 22.
k Chap. vii. 23.
l Chap. xxiv 42.

[11] Peradventure there will not be [12] *omit* but [13] went away
[14] marriage-feast [15] come [16] not
[17] *the best authorities omit* wherein the Son of man cometh

THE PARABLE OF THE TEN VIRGINS. Closely joined to the preceding one. Its leading idea is the readiness of the Church for the coming of the Lord. See the closing exhortation (ver. 13). The last parable applies mainly to rulers, this to the whole Church. Interpreters differ as to the exact time referred to in this and the following parable. Both distinctly point to the coming of Christ, and not to the destruction of Jerusalem; but is that coming immediately followed by the judgment described in vers. 31-46? Some hold that a thousand years will intervene, during which Christ will personally reign on the earth. This is the 'pre-millenial' view. The other view is that the Second Advent will immediately precede the judgment. The numerous intimations that the coming of Christ will be preceded by apostasy and catastrophes, when joined with a literal interpretation of the prophecy about the 'thousand years' in Rev. xx. 4-7, oppose the view that this period will precede the 'coming' spoken of in the last chapter, and alluded to in this parable. The passage in Revelation cannot be discussed here. The 'pre-millenial' interpretation of this parable involves a number of difficulties. At the same time, the main point, respecting the position of the Advent of Christ, is more and more accepted. Certainty here is impossible, perhaps undesirable. All calculations or definite explanations about the time and order of these last things, are discouraged by the whole scope of this discourse. The parable is peculiar to Matthew; in Luke xii. 36, the sudden return of the Lord to His servants (chap. xxiv. 46-51), is spoken of as a return 'from the wedding;' here it is followed by the same thought expanded into a parable.

Ver. 1. **Then.** At the period spoken of in the last chapter. The judgment upon those in office, having a more direct application to the Apostles, is mentioned before the judgment upon the people. But it is not necessarily prior in time.—**Ten.** The number of completion among the Jews; this number may have been usual in wedding processions. — **Virgins,** as representing separation from the world, if any special significance is to be sought. To carry out the apt figure of a wedding, this class of persons must be introduced. — **Took their lamps.** Each had a lamp for herself, probably a torch made by winding rags about a piece of iron, and fastening it to a thick wooden staff. The oil was poured on the wick, the vessel containing the oil not forming a part of the torch or lamp (ver. 4).—**And went forth to meet the bridegroom.** The best explanation is: that the bridegroom was coming from a distance, before the wedding; that the virgins went out to meet him to attend him to the wedding at the house of the bride, where the marriage was to take place. Christ, the Bridegroom, comes from a distance, the bride is the Church; but she is not mentioned here, while the 'virgins' represent the individuals making up the Church, as do the guests in the parable of the wedding of the king's son (chap. xxii. 1-14). Other views refer this to the procession, after the wedding, to the bridegroom's house, where the closing festivities were held. This accords with Eastern customs, but is far less appropriate.

Ver. 2. **And five of them were foolish,** etc. This equal division may have a meaning. The correct order is transposed in the common version.

Vers. 3, 4. **For the foolish.** The insertion of 'for' introduces this as an evidence of their folly. —**But the wise,** provided themselves with oil in the proper vessels. Explanations: (1.) The lamps refer to the outward Christian appearance, the oil to inward spiritual life, the grace of God in the heart. This we prefer. (2.) The lamps represent the human heart, supplied with the oil of the Spirit, the vessels being the whole human nature. (3.) The lamps mean 'faith' the oil 'works,' (4.) the lamps 'works,' the oil 'faith.' The latter two are far-fetched.

Ver. 5. **Now while the bridegroom tarried**; as they were waiting for him; an allusion to the delay of the Lord.—**All slumbered and slept.** Sleep overcame them, even while trying to keep awake. This probably refers to a gradual forgetfulness of, or ceasing to expect at once, the coming of Christ. It indicates an unconscious giving way to the influence of the world. Christ's coming will be unexpected by all, even by those who make calculations about it.

Ver. 6. **But at midnight.** At a late, dark season, the most unsuitable too for the foolish virgins to make good their lack.—**A cry is made, Behold the bridegroom!** This was usual. A sign of the coming of Christ (chap. xxiv. 30). For the individual, that cry may come at any time.

Ver. 7. **Arose, and trimmed their lamps,** *i. e.*, trimmed the wick and put on fresh oil, so as to make a brilliant flame. 'All' did this; the foolish virgins were not lacking in effort. But mere trimming does little good, if there is no oil.

Ver. 8. **For our lamps are going out,** not 'have gone out.' The trimming of the wick made this apparent. Merely outward Christian appearance will show its insufficiency in the midnight when

the Bridegroom comes, yet even then be only 'going out.' — This natural request represents what will occur in various forms in the hour here prefigured.

Ver. 9. **Peradventure.** This was a refusal, though not in form. 'Not so' is a correct paraphrase. The reply is not selfish, even in the figure, for it is affirmed: **there will not be enough.** To have divided the oil would have entirely defeated the purpose of the procession. In that hour each must stand for himself, each having for himself the oil of grace to make his lamp burn brightly. The brightness of the outward life, moreover, is to be a part of the glory of that hour. — **Go ye rather to them that sell.** This probably refers to the means of grace; the Scriptures, prayer, the ministry. Some even find here an argument for a set and a paid ministry.

Ver. 10. **And while they went away to buy.** They kept up their endeavor to the very last (see ver. 11), but probably did not get a supply of oil at that late hour. — **They that were ready** (*i. e.*, the wise virgins) **went in with him to the marriage feast**; comp. Rev. xxix. 7-9; xxi. 2. — **And the door was shut.** No more entrance to the feast. The case of those without ('outer darkness;' comp. chap. viii. 12) was finally decided.

Ver. 11. **Afterward come also the other virgins.** The story is carried to its conclusion; the foolish virgins did not lack persistent effort. We may understand the verse as a mere carrying out of the story, or as showing the persistent appeals of the self-deceived, without regard to time. Comp. chap. vii. 22. The more literal application is given below.

Ver. 12. **I know you not.** Comp. chap. vii. 23. The refusal is definite and apparently final, and is the basis for the exhortation which follows. Some of the advocates of the pre-millenial view suppose that this refusal excludes only from the millenium, not from the ultimate kingdom of glory in heaven, finding a difference between the phrase here and in chap. vii. 23. They refer the parable, not to the final judgment, but to the coming of the Lord to His personal reign. On this view the lesson respects the blessedness of endurance unto the end, of keeping the light bright for the coming of the Bridegroom, however delayed. The ten virgins represent Gentile congregations accompanying the Bride, the Jewish Church. Nor are any of them hypocrites, but all faithful souls bearing their lamps; the foolish ones, however, making no provision for the supply of the oil of the Spirit, but trusting that the light once burning, would ever burn, neglecting watchfulness and prayer. As it was, their lamps were only going out (ver. 8), and their effort was too late *for that time*. At the general judgment, such will be judged in common with the rest of the dead. To all this it may be objected that the final judgment has already been spoken of in chap. xxiv. 51, and that the exhortation of ver. 13 loses its emphasis, if there is another day of grace for these.

Ver. 13. **Watch therefore.** The same admonition as in chap. xxiv. 42, 44. 'Wherein the Son of man cometh' is omitted by the best authorities. This makes the exhortation more general. The coming of our Lord, in so far as individuals are concerned, is the day of death. Then the door is shut: the door of repentance, of hope, of salvation, shut by Him that shutteth and none can open, 'watch therefore,' that the Christian profession is supplied by the oil of the Spirit, so that His sudden unexpected coming may not find us without oil for our lamps.

CHAPTER XXV. 14-30.

The Parable of the Talents.

14 [a] FOR [b] *the kingdom of heaven* [1] *is* as [2] a man [c] travelling into a [a] Comp. Luke xix. 12-27.
far [3] country, *who* [4] called his own servants, and delivered [b] Comp. Mark xiii. 34.
15 unto them his goods. And unto one he gave five [d] talents, to an- [c] Chap. xxi. 33.
other two, and [5] to another one; [e] to every man [6] according to [d] Chap. xviii 24.
16 [b] his several ability; and straightway [c] took [7] his journey. Then [8] [e] Rom. xii. 6; 1 Cor. xii. 11; Eph. iv. 7.
he that had [9] received the five talents went and traded with the
17 same,[10] and made *them* [11] other five talents. And likewise he
18 that *had received* two, he also [12] gained other two. But he that
had [9] received [13] one went [14] and digged in the earth, and hid his
19 lord's money. After [15] a long time the lord of those servants
20 cometh, and [f] reckoneth with them. And so [16] he that had [9] re- [f] Chap. xviii 31.
ceived [13] five talents came and brought other five talents, saying,
Lord, thou deliveredst unto me five talents: behold, I have

[1] For *it is* [2] as *when* [3] going into another [4] *omit* who [5] *omit* and
[6] each [7] and he went on [8] straightway [9] *omit* had
[10] them [11] *omit* them [12] In like manner he that received the two
[13] *insert* the [14] went away [15] Now after [16] *omit* so

21 gained beside them five talents more.[17] His lord said unto him,
Well done, *thou*[18] good and faithful servant: [g] thou hast been[19] [g] Ver. 23; Luke xvi.
faithful over a few things, [h] I will make thee ruler[20] over many 20. [h] Chap. xxiv.
22 things: enter thou[18] into the joy of thy lord. He also that had[9] 47.
received[18] two talents came and said, Lord, thou deliveredst
unto me two talents: behold, I have gained two other[21] talents
23 beside them.[22] His lord said unto him, Well done, good and
faithful servant: thou hast been[19] faithful over a few things, [h] I
will make thee ruler[20] over many things: enter thou[18] into the
24 joy of thy lord. Then he which[23] had received the one talent
came and said, Lord, I knew thee that thou art [i] a hard man, [i] 1 Sam. xxv. 3.
reaping where thou hast not sown,[24] and [k] gathering where thou [k] Comp. Is. xxviii. 25.
25 hast not strewed:[25] And I was[26] afraid, and went[27] and hid thy
26 talent in the earth: lo, *there* [l] thou hast *that is* thine.[28] His[29] [l] Chap. xx. 14.
lord answered and said unto him, *Thou* wicked and [m] slothful ser- [m] Rom. xii. 11.
vant, thou knewest[30] that I reap where I sowed not, and gather
27 where I have not strewed:[31] Thou oughtest therefore to have put
my money to the exchangers,[32] and *then*[33] at my coming I
28 should have received[34] mine own with usury.[35] Take[36] there-
fore the talent from him, and give *it* unto him which[37] hath[18]
29 ten talents. [n] For unto every one that hath shall be given, and [n] See chap xiii. 12;
he shall have abundance: but from him that hath not shall be comp. Luke xii. 48.
30 taken away even that which he hath.[38] And [o] cast ye[39] the [o] See chap. viii. 12.
[p] unprofitable servant into outer darkness: [o] there shall be weep- [p] Luke xvii. 10.
ing and gnashing of teeth.

[17] gained other five talents [18] *omit* thou [19] wast [20] set thee
[21] other two [22] *omit* beside them [23] And he also that
[24] didst not sow [25] didst not scatter [26] being [27] I went away
[28] lo, thou hast thine own [29] But his [30] knewest thou
[31] I did not scatter? [32] bankers [33] *omit* then
[34] received back [35] interest [36] Take ye away
[37] that [38] even that which he hath shall be taken away [39] *insert* out

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CONTENTS. The close connection of this parable with the last is indicated by its opening words. The time is the same, but the two can readily be distinguished: 'The virgins were represented as *waiting* for the Lord, we have here the servants *working* for Him. There the inward spiritual rest of the Christian was described; here his external activity. There, by the end of the foolish virgins, we are warned against declensions and delays, in the inward spiritual life; here against sluggishness and sloth in our outward vocation and work' (Trench). 'There, the foolish virgins failed *from thinking their part too easy* — here the wicked servant fails *from thinking his too hard*' (Alford). This parable must also be distinguished from that of the ten pounds (*minæ*); Luke xix. 2–27. They were uttered on different occasions (this on the Mount of Olives just before the crucifixion, that in Jericho the week previous); with a different purpose; that to warn against the idea of the *speedy* coming of the kingdom of God in a temporal sense, this to exhort disciples to be ready for the return of the Lord. The trust in the one case is the same for each servant, here according to ability; there is a difference in the number of servants, and in the purpose of the Lord's absence; the behavior of the wicked servant is not described in identical terms: the parable in Luke applies to official persons; this to all, even nominal, Christians.

Ver. 14. **For it is.** The events illustrated in the previous parable, 'The kingdom of heaven' is not specific enough. The omission of 'the Son of man,' etc. (ver. 13) forbids our supplying 'he is.' — **As when a man going into another country,** 'going abroad.' Here Christ is represented as a man of wealth; in Luke as a nobleman gone to receive a kingdom. — **His own servants,** the professed followers of Christ, not merely the ministry. — **And delivered unto them his goods.** The spiritual blessings which are 'his;' more general than chap. xxiv. 45, where the office of the ministry is plainly referred to.

Ver. 15. **Five talents — two — one.** In Luke

the trust is the same for each servant. So great a sum as even a single 'talent' (comp. chap. xviii. 24) constituted a very valuable trust. The 'pound' (of much smaller value) is an official gift; the 'talents,' gifts of the Spirit in different degrees. The greater value of the talent suggests the superiority of spiritual endowments to merely official ones. This parable has led to the use of the word 'talent' to denote natural endowments also. — **According to his several ability.** Here natural 'talents' are referred to. Even spiritual gifts are regulated by personal susceptibility and capacity. The 'ability' is as really but less directly the gift of God. Sufficiently our own to occasion strict responsibility, such 'ability' is not enough our own to warrant pride. It is here, moreover, capacity for 'spiritual' gifts. — **Went on his journey.** The order of the parable is that demanded by its form; but the Ascension (the departure) preceded the day of Pentecost (the distribution of gifts). This should caution us against theories about the order of events at the coming of Christ. 'Straightway,' owing to a change of reading, must be placed in ver. 16.

Vers. 16, 17. The Lord's absence represents in general the period between the Ascension and the second coming of the Lord; in the case of individuals, the day of death terminates the period of activity. — **Straightway** (see ver. 15). Each faithful servant began his activity at once; and each gained a sum equal to that intrusted to him. In the other parable, the gift is the same, the gain varied. Success in official position varies; but the blessing from faithful use of God's spiritual gifts is in direct proportion to those gifts. As applied to us, the talents may be constantly *given*, as well as constantly *gaining*.

Ver. 18. **Went away,** in carelessness. — **Digged in the earth and hid his lord's money.** — Not an active ill-doer, like the wicked servant of chap. xxiv. 48, but simply neglectful of the blessing given him. He buried his spiritual gift in what is earthly, fleshly; 'the napkin' in the other parable means idleness in office. The man with the one (spiritual) talent is negligent, not because he has little natural capacity, but from envy, or false ideas of human inability (ver. 24), etc. The one talent may represent the general influences of the Spirit of God. In our history as Christians, this one may be changed to five.

Ver. 19. **Now after a long time.** Long in the history of the whole Church, and long enough in the case of individuals, to allow them to make good use of the trust. — **Reckoneth with them.** The pre-millenial view places this reckoning at the Second Advent, the general judgment occurring later. Nothing is said of judgment outside the Church, yet the wicked servant represents one who is not of Christ's people.

Ver. 20. **I have gained.** In addition to and through the talents entrusted. Spiritual gifts are the means of increasing spirituality, yet human effort and responsibility enters.

Ver. 21. **I will set thee over many things.** In the kingdom of glory; or on the other theory, during the millenium. — **Into the joy of thy Lord.** In Luke the official position is recognized in the rule over 'ten cities,' etc.; here the reward has a reference to the personal spiritual life. 'The joy;' the blessed inheritance which Christ's servants will have with Him. The reference to a 'feast' seems unnecessary.

Ver. 23. **Well done.** The same commendation for the same faithfulness; the amount was smaller, but the trust was smaller, the reward was the same also. In spiritual things faithfulness is success.

Ver. 24. **Lord, I knew thee that thou art a hard man.** A common excuse: the master is hard and selfish. Men represent God as demanding from them what they cannot perform. In the parable, and in reality, the excuse is inconsistent and self-convicting. — **Reaping where thou didst not sow.** '*This is man's lie,* to encourage himself in idleness' (Alford). — **Didst not scatter.** A repetition of the former thought, the sowing being represented as a scattering to bring into contrast the gathering into the barn. A reference to 'winnowing' is less satisfactory.

Ver. 25. **I was afraid.** Both true and false. He had a fear of his lord's punishment, but that did not make him idle. Being afraid of God, is an excuse not a reason, for men's misimprovement of His gifts. The insolent speech shows that the servant did not really regard his master as 'hard.' — **Thou hast thine own.** — The interest of the money, the profit of his own time and labor, due to the lord, should have been added, before this could be true. Such a closing of accounts with God, is an eternal breach with Him.

Ver. 26. **Wicked** because **slothful.** Neglect is also wickedness. — **Knewest thou.** A question. Granting that this were the case; comp. Luke xix. 22: 'Out of thine own mouth will I condemn thee.'

Ver. 27. **Thou oughtest therefore to have put.** Lit. 'thrown,' *i. e.*, thrown on the money-table, which required no exertion. — **My money.** The trust demanded this. — **To the bankers;** the Greek word has the same etymology as the English one. These probably represent stronger spiritual characters who would have quickened his spirituality. If the 'talents' be understood as including temporal trusts, such as money, then 'religious and charitable societies,' as Alford suggests, fulfil this office. — **Mine own with interest.** It is implied that the duty, profit, and pleasure of the servant should have been in gaining for the master. The theory of Christianity is, that laboring for Christ is not a matter of bargain, but of loving, interested service. When the servant came with a false plea of returning to the master what was justly his, he was condemned on his own showing. Those who treat the service of Christ as a bargain, will be justly condemned.

Ver. 28. **Take ye away therefore the talent from him.** This command will be given, whether the latter be a spiritual or temporal gift. — **Give it unto him that hath the ten talents.** Comp. Luke xix. 25, where this command is questioned. This act of judgment on the slothful servant becomes an act of mercy to the faithful one.

Ver. 29. **For unto every one that hath shall be given.** The expression is well-nigh proverbial. Comp. chap. xiii. 12, where it is applied to spiritual knowledge (through parables); here it refers to the whole spiritual life. It is not a law for conduct between man and man, but of God's dealings in providence and grace. He is the owner, and we the trustees, obligated to serve Him moreover. The principle is not arbitrary, for the trust is proportioned to 'ability,' and the taking away is the result of slothfulness and misuse. The giving is a gracious reward, but always in accordance with the previous development.

Ver. 30. Comp. chap. viii. 12; xxii. 13. An obvious allusion to the Marriage Supper of the Lamb, so that this and the preceding parable must refer to the same point in the future. In Luke, the nobleman becomes a king, who punishes his rebellious servants; here the parable closes with the just administration of the landowner, although the King comes into all the more glorious prominence in the last parable, ver. 31 ff.

CHAPTER XXV. 31–46.

The Final Judgment.

31 [a]WHEN[1] the Son of man shall come in his glory, and all
the holy[2] angels with him, then shall he sit upon the
32 throne of his glory: And before him shall be gathered all[3] na-
tions: and [b]he shall separate them one from another, as a shep-
33 herd divideth *his* [c]sheep[4] from the goats: And he shall set the
34 sheep on his right hand, but the goats on the left. Then shall
[d]the King say unto [e]them on his right hand, Come, ye blessed
of my Father, [f]inherit [g]the kingdom [h]prepared for you [i]from
35 the foundation of the world: For [k]I was a hungered, and ye
gave me meat[5]: I was thirsty, and ye gave me drink: [l]I was a
36 stranger, and ye took me in[6]: [k]Naked, and ye clothed me: I
was sick, and ye visited me: [m]I was in prison, and ye came
37 unto me. Then shall the righteous answer him, saying, Lord,
when saw we thee a hungered, and fed *thee?* or thirsty, and
38 gave *thee* drink? When[7] saw we thee a stranger, and took
39 *thee* in?[8] or naked, and clothed *thee?* Or when[7] saw we thee
40 sick, or in prison, and came unto thee? And the King shall
answer and say unto them, [n]Verily I say unto you, Inasmuch
as ye have done[9] *it* unto one of the least of these[10] my breth-
41 ren, ye have done[9] *it* unto me. Then shall he say also unto
them on the left hand, [o]Depart from me, ye cursed,[11] into [p]ever-
42 lasting fire,[12] prepared[13] for [q]the devil and [r]his angels: For [s]I
was a hungered, and ye gave me no meat:[14] I was thirsty, and
43 ye gave me no drink: I was a stranger, and ye took me not in:[8]
naked, and ye clothed me not: sick, and in prison, and ye vis-
44 ited me not. Then shall they also answer him,[15] saying, Lord,
when saw we thee a hungered, or athirst, or a stranger, or
naked, or sick, or in prison, and did not [t]minister unto thee?
45 Then shall he answer them, saying, Verily I say unto you,
Inasmuch as ye did *it* not to one of the least of these,[16] ye did
46 *it* not to[17] me. And these shall go away into [u]everlasting[18]
punishment: but the righteous into [v]life eternal.[19]

a See chap. xvi. 27.
b Chap. xiii. 49.
c Ezek. xxxiv. 17.
d Ver. 40; Rev. xvii. 14; xix. 16; comp. Is. vi. 5.
e 1 Kings ii. 19; Ps. xlv. 9.
f 1 Pet. iii. 9; Rev. xxi. 7.
g Luke xii. 32; Jas. ii. 5.
h Chap. xx. 23; comp. 1 Cor. ii. 9; Heb. xi. 16.
i See chap. xiii. 35.
k Is. lviii. 7; Ezek. xviii. 7, 16; Jas. ii. 15, 16.
l Job xxxi. 32; Rom. xii. 13.
m 2 Tim. i. 16. x. 42.
n See chap. x. 42.
o Chap. vii. 23.
p Chap. xiii. 40, 42; Mark ix. 48, 46.
q Rev. xii. 7.
r 2 Pet. ii. 4; Jude 6.
s Job xxii. 7.
t Chaps. viii. 15; xxvii. 55; Luke viii. 3.
u Dan. xii. 2; John v. 29.
v Rom. ii. 7; vi. 23.

[1] Now when [2] *The best authorities omit* holy [3] all the
[4] the shepherd separateth the [5] to eat [6] to your home
[7] And when [8] home [9] did [10] one of these least of
[11] accursed [12] the eternal fire [13] which is prepared
[14] not to eat [15] *omit* him
[16] unto one of these least [17] unto [18] eternal [19] eternal life

CONTENTS. We have here a picture of the final judgment, 'the end of the world;' not a parable, though containing the figure of a shepherd dividing the sheep from the goats (vers. 32, 33). The pre-millenial theory places this after the millenium, referring it only to those who were not Christians; 'all the gentiles' (ver. 32). In favor of this are urged, the previous statements about the gathering out of the elect (chap. xxiv. 31; 40, 41), the declarations of 1 Thess. iv. 16, 17; 2 Thess. i. 7-10; Rev. xx. 2-15, the answer of the 'blessed' in this section (vers. 37-39), which is considered incompatible with a knowledge of Christianity, the whole judgment being according to 'works,' without reference to faith. But this involves many difficulties and inconsistencies, *e. g.*, that those represented by the foolish virgins reappear in the judgment; that during this personal reign of Christ, the world still remains in ignorance of the simplest gospel truth (see vers. 37-39). There are difficulties on the other side: *e. g.*, how the saints who are to judge the world (1 Cor. vi. 2) are themselves brought to this final judgment; how the millenium, which is to be a time of holiness and peace, can immediately precede the coming of Christ, which is to follow 'tribulation' (chap. xxiv. 29, 30). It is safest to hold, that an interval of some kind, the character of which is not fully known, will occur between the advent of Christ and the final judgment. That Christians are not included in the latter, is not warranted by the section before us. Many of the materialistic and exclusive notions which have been appended to the pre-millenial view are objectionable and hurtful.—The *time* when the discourse was uttered should not be lost sight of, in these discussions as to when it will be fulfilled. Jerome says: 'He who was within two days to celebrate the passover and to be crucified, fitly now sets forth the glory of His triumph.' This contrast deepens our view of the divine foresight and majesty of our Lord, and the sublimity of this description.

Ver. 31. **Now when the Son of man shall come.** An interval is hinted at, but not asserted. —**In his glory.** Comp. chap. xxiv. 30. The 'great glory' culminates in 'His glory' (comp. John xvii. 5).—**And all the angels with him.** 'All the angels,'—'all the nations;' the former interested and active in the work of man's salvation. Comp. Heb. i. 14; Matt. xiii. 40; xxiv. 31; Luke xii. 8. It is an objection to the pre-millenial view that it must include the redeemed among these 'angels.'—**Sit upon.** The sitting expresses finished victory.—**The throne of his glory.**—More than glorious throne;' the throne peculiar to, manifesting, His glory. What and where it will be, we do not know; nor are these the most important questions.

Ver. 32. **Shall be gathered.** Whether voluntarily or involuntarily is not stated; but all submit (Phil. ii. 10).—**All the nations,** all mankind. The pre-millenial view excepts 'the elect,' but of this exception there is here no hint. Even if gathered before (chap. xxiv. 31), they may appear again as their Master does, at the public declaration of the gracious judgment, indicated by previously gathering them out in the days of tribulation.—**Shall separate them.** A process which is further described.—**As the shepherd.** Christ is really the Shepherd of all mankind.—**Separateth the sheep from the goats,** lit., 'the lambs (gentle, tractable) from the he-goats' (proverbially wild, intractable, of less value, to which the idea of wantonness, uncleanness may be added). Together in the pasture, they are now divided.

Ver. 33. **The sheep on his right hand,** the place of preference. The pre-millenial view refers 'the sheep' to the unconscious Christians among the heathen, hinted at in Rom. ii. 7, 10, including the 'other sheep,' 'not of this fold.' But how unlikely that, in this great picture, believers should be excluded, when the term 'sheep' is appropriated to them so often.

Ver. 34. **The King.** Christ Himself. From this point there is no figure. It is the only time that our Lord thus calls Himself, though He acknowledges the title before Pilate (chap. xxvii. 11). He is the judge; comp. Luke xix. 38, and many other passages.—**Ye blessed of my Father.** Not 'blessed' now for the first time; whether believers or unconscious Christians, all the good in them came from the Father, through the Spirit, and for the sake of the Son. God has but one way of blessing.—**Inherit the kingdom.** Peculiarly appropriate to the 'elect,' even were they gathered together before this time. Comp. Rom. viii. 14-17; Gal. iv. 6, 7; Heb. i. 14.—**Prepared for you from the foundation of the world.** Christ has gone to prepare a place for His people (John xiv. 2); but it was prepared for them from 'the foundation of the world' (comp. John xvii. 24). The idea of choosing unto eternal life is plainly implied here, as it is expressed in John vi. 37; Rom. viii. 29, 30; Eph. i. 11; 2 Thess. ii. 13; 1 Pet. i. 2. What follows shows human responsibility in the case of all. 'For you;' the salvation of men was an eternal purpose.

Ver. 35. **For.** The evidence that they are the 'blessed of my Father;' since the proceedings are judicial. The real ground lies deeper than the good deeds themselves (see ver. 40). Those addressed had been prepared for the kingdom prepared for them. Such works are the fruit of Divine grace (ver. 34); charity is the daughter of faith, and faith is wrought by the Holy Spirit. That 'the verdict turns upon works, and not upon faith,' is no proof that believers are not included; judgment must in all cases be according to works, which in Christians are distinguished, but not divided, from faith.—**Hungered,** etc. Heubner: 'The acts of love here named are not such as require merely an outlay of money, but such as involve also the sacrifice of time, strength, rest, comfort,' etc.—**Stranger.** A foreigner or traveller. In the East such an one was dependent upon private hospitality.

Ver. 36. **Naked,** or, poorly clothed.—**Sick—in prison.** Healing and release are not mentioned, these could be rendered by a few only; but visitation, sympathy, care, which all can give.

Vers. 37, 38. **Lord, when saw we thee,** etc. The language of humility rather than of ignorance. Care for Christ's brethren, as such, would not be shown by those ignorant of Him. There is nothing in this description, which makes the judgment a terror to Christians.

Ver. 40. **Unto one of these least** (or, 'these the least') **of my brethren, ye did it unto me.** This principle is the basis of Christian charity, as of all Christian morality. The prominence given to it shows that real faith in Christ must manifest itself in such Christian charity. The early Christians acted at once on this principle. Christ lives again and perpetually in the persons of His people; as we treat them, we treat Him. All

men are to be treated thus, because possible brethren of Christ. Some suppose that the saints appear with Christ as judges; hence the expression, 'these my brethren.' But no theory need exclude the pleasing thought that some may have unconsciously been 'blessed by the Father,' with love in their hearts, feeling its way to Him who is Love, through acts of charity to men, even while Christ has not been made known to them.

Ver. 41. **Accursed.** 'Of my Father' (ver. 34) is omitted, for though the curse comes from God, it is through their own fault. —**Which is prepared**; 'from the foundation of the world' is not added, but **for the devil and his angels**, prepared for him as a devil (his personal existence being evidently assumed). All these differences show that God is ever merciful, and that the punishment on those 'accursed' is a just one, that they go to torment prepared for the devil and his angels, because they have prepared themselves for it. — That the word **eternal** means never-ending, scarcely admits of a doubt; it is used in ver. 46 of the life of the righteous (see below). The word **fire** may not be literal, but whatever the punishment previous to the general judgment, after that the bodies of the wicked, then raised, shall partake in it; and this is not obscurely hinted here.

Vers. 42, 43. **For.** The evidence of their state of heart follows. Only sins of *omission* are mentioned; the absence of good works, the destitution of love, or the dominion of selfishness is sufficient, even without positive crimes, to exclude from heaven.

Ver. 44. **When saw we thee**, etc. A self-righteous plea of ignorance, implying that they would have done such good works, had they seen Him. The answer of the Lord in ver. 45, repeats the principle of ver. 40. Many fancy they would do good to Christ, who fail to see Him in the person of His followers; and the deceitful fancy often continues until the day of retribution.

Ver. 46. **Into eternal punishment.** The opposite is **eternal life**, both never ending, the Greek word being the same. In the New Testament it is used fifty-nine times of the happiness of the righteous, of God's existence, or of the Church and the Messiah's kingdom, in seven of the future punishment of the wicked. If the former end, then the latter may. The word 'punishment' expresses positive misery, not 'annihilation;' especially 'life,' the contrasted expression, means here far more than mere continued existence. Endless and boundless life is contrasted with endless and boundless misery. The two facts, one transcendently glorious, the other unspeakably awful, are revealed: the details, blissful and terrible alike, are wisely withheld. Enough is known to enforce all needed practical lessons.

CHAPTERS XXVI., XXVII.

THE DATE OF THE LORD'S SUPPER. The point of difficulty is *the day of the month*. Our Lord died on Friday, but from very early times there has been a dispute whether this Friday was the 15th of Nisan, or the 14th. The former view places the institution of the Lord's Supper at the regular time of eating the Passover, on the 14th in the evening (Exod. xii. 6, 8; xxiii. 5), the crucifixion taking place on the 15th, the first feast day, though not 'the first day of unleavened bread,' since the leaven was removed on the 14th (Exod. xii. 18, 19). The other view is, that Christ died on the 14th, at the time when the Paschal Lamb should be slain (after three o'clock in the afternoon), hence that the Last Supper was eaten a day before the regular time for the Passover feast.

Reasons for preferring the former view: —

1. The accounts given in the first three Gospels undoubtedly make the impression that the Lord's Supper was instituted during a Passover feast at the regular time. They all speak of it as 'the passover,' and Mark says (xiv. 12) that it was the day 'when they killed' (or 'were wont to kill') 'the passover,' while Luke (xxii. 7) remarks: 'when the passover must be killed;' adding, 'and when the hour was come' (xxii. 14). The disciples asked where they should prepare to eat the Passover (Matthew and Mark). An anticipation of the regular time would have been noted, if not by the disciples, by the man at whose house they met.

2. Christ, who came to fulfil the law, would not have violated it in this instance.

3. A celebration on the day before would not have been permitted, if it was the custom then to slay the lamb in the temple.

4. The reasons for the other view are insufficient: (*a*) If Christ had been crucified at the precise time when it was customary to slay the Paschal Lamb, some hint would have been given of so important a fulfilment of the Old Testament types. But in fact the afternoon of the 14th at three o'clock was before the legal time. (*b*) The passages in John which occasion the difficulty are not decisive: John xiii. 1–4, 'Before the feast of the Passover — Jesus riseth from supper,' does not necessarily mean the *day* before. Chap. xiii. 27: 'What thou doest, do quickly,' was understood by the disciples as meaning, buy what is needed. It is urged that if the feast had begun, no purchases could be made. But if a whole day remained, the word 'quickly' seems unnecessary. In chap. xviii. 28, John speaks of the fear of defilement felt by the Jews, intimating that early on the morning of the day of the crucifixion they had not yet eaten the passover; but this expression may refer to the continuance of the passover-feast. Besides the defilement would have ceased in the evening, in time to eat the Passover, had the evening of Friday been the regular time. John twice speaks (xix. 14, 31) of that Friday as a 'preparation.' This need not be understood of the day before the Passover, since in all other instances the reference is to the day before the Sabbath, not before a feast-day. The Sabbath would be 'a high day' (John xix. 31), as the first Sabbath of the Passover time, even though not the first day itself, as the other view implies. (*c*) The chief priests were present at the crucifixion. But if that had been the time when the paschal lamb was slain, these men should have been present in the temple. (*d*) The objection that an execution would not take place

on the feast day, is of very little weight. According to Deut. xvii. 12, 13, executions were to be public and of a religious character, and one of the Rabbins distinctly states that they took place on feast days: Further the custom was to release a prisoner on the 'feast day,' (Matt. xxvii. 15; John xviii. 39), and Barabbas seemed to have been released *before* the crucifixion (Matt. xxvii. 26).

DATE OF THE ANOINTING AT BETHANY. Matthew and Mark place the anointing at Bethany between the counsel of the chief priests and the treacherous proposal of Judas. John places it just after the arrival at Bethany, 'six days before the Passover,' the entry to Jerusalem taking place 'in the next day.' We accept the latter, as the correct date.

1. While the marks of time in the several accounts do not decide which is the more exact, John xii. 9 speaks of something as following, which must have occurred previous to the public entry to Jerusalem, while Matthew xxvi. 14, and Mark xiv. 10, do not necessarily imply that the proposal of Judas immediately followed the Supper at Bethany.

2. According to John the occasion was a supper made for Jesus, not an accidental eating there. Such an entertainment was more likely to have been given on the triumphal progress to Jerusalem than while Christ was so occupied in His public ministry in the temple. There would scarcely have been time for such a supper on Tuesday evening, as He went to the Mount of Olives at night (Luke xxi. 37), and then delivered a long discourse. Wednesday evening is too late, for the proposal of Judas followed, and the words of Matthew and Mark: 'from that time he sought opportunity to betray Him,' suggest a longer interval than from late on Wednesday night to Thursday night.

3. There is no reason for John's displacing it, while a displacement by Matthew and Mark can be accounted for. (*a*) In history the recapitulation of events is more natural than the anticipation; (*b*) The prophecy of the speedy death would suggest the anointing of the burial; (*c*) Judas had murmured (John xii. 4), and the rebuke no doubt had its effect in ripening his treachery, which is mentioned at this point by Matthew and Mark. Neither of them speak of Judas as the objecter, but they cannot have been ignorant of the connection between the two events. Matthew is most apt to vary from the exact chronology so as to group together events that have a close relation independent of time.

CHAPTER XXVI. 1–16.

The Declaration of the coming Passion: the Counsel of the Rulers. The Anointing at Bethany, and the Agreement of Judas.

1 AND it came to pass, [a] when Jesus had finished all these
2 sayings,[1] he said unto his disciples, [b] Ye know that after
two days is *the feast of* [c] the passover,[2] and the Son of man is
3 betrayed[3] to be crucified. [d] Then assembled[4] together the
chief priests, and the scribes,[5] and the elders of the people,
unto [e] the palace[6] of the high priest, who was called [f] Cai-
4 aphas, And[7] consulted that they might take Jesus by subtlety,
5 and kill *him*. But they said, Not on the feast *day*[8] [g] lest there
be an uproar[9] among the people.
6 [h] Now when Jesus was in [i] Bethany, in the house of Simon
7 the leper, There came unto him a woman having an alabaster
box of very precious ointment, and poured it on[10] his head, as
8 he sat at meat. But when his[11] disciples saw *it*, they had in-
9 dignation,[12] saying, To what purpose *is* this waste? For this
ointment[13] might have been sold [k] for much, and given to the
10 poor. When [l] Jesus understood *it*, he said[14] unto them, Why
trouble ye the woman? for she hath wrought a good work upon
11 me. For [m] ye have the poor always with you; but [n] me ye have

[a] Chap. vii 28.
[b] MARK xiv. 1, 2; LUKE xxii. 1, 2.
[c] John xi. 55; xiii. 1.
[d] Comp. Ps. ii. 2; John xi. 47, 53.
[e] Vers. 58, 69; Mark xiv. 54, 66; xv. 16; Luke xi. 21; xxii. 55; John xviii. 15; comp. Rev. xi. 2.
[f] Ver. 57; Luke iii. 2; xxii. 55; John xi. 49; xviii. 13, 14, 24, 28; Acts iv. 6.
[g] Chap. xxvii. 24.
[h] MARK xiv. 3–9; comp. JOHN xii. 1–8; Luke vii. 37–39.
[i] See chap. xxi. 17.
[k] Comp. Mark xiv. 5; John xii. 5.
[l] Chap. xvi. 8.
[m] Deut. xv. 11.
[n] John xiii. 33.

[1] words [2] the passover cometh [3] delivered up [4] gathered
[5] *the best authorities omit* and the scribes [6] court [7] And they
[8] Not during the feast [9] a tumult arise [10] over
[11] the [12] were sore displeased [13] *ointment*
[14] But Jesus knowing it, said

12 not always. For in that she hath[15] poured this ointment on
13 my body, she did *it* [o] for my[16] burial. Verily I say unto you,
Wheresoever this gospel shall be preached in the whole world,
there shall also this, that this woman hath done, be told[17] [p] for
a memorial of her.
14 [q] Then one of the twelve, called[18] [r] Judas Iscariot, went unto
15 the chief priests, And said *unto them*,[19] What will ye[20] give me,
and I will deliver him[21] unto you? And [s] they covenanted with
16 him for[22] [t] thirty pieces of silver. And from that time he
sought opportunity to betray him.[23]

[o] John xiii. 7; xix. 40.
[p] Acts x. 4.
[q] MARK xiv. 10, 11; LUKE xxii. 3–6; comp. John xiii. 2, 27, 30.
[r] Chap. x. 4; Vers. 25, 47; chap. xxvii. 3; Acts i. 16.
[s] Zech. xi. 12; comp. Gen. xxiii. 16.
[t] Exod. xxi. 32.

[15] *omit* hath
[16] to prepare me for
[17] that also which this woman did shall be spoken of
[18] who was called
[19] *omit* unto them
[20] What are ye willing to
[21] deliver him up
[22] weighed unto him
[23] *or* deliver him up (*as in vers.* 2, 15).

CONTENTS. Our Lord had finished His public work as a Teacher; from this point He appears as High Priest. Matthew brings out this most fully: — The events narrated in this section, though not given in chronological order (see note above), are connected in thought. First comes the more definite declaration of our Lord as to the appointed time of His death (ver. 2). The rulers counsel a postponement (vers. 3–5). But Judas by his treachery (vers. 14–16) is the unconscious means of fulfilling our Lord's prophecy. The anointing at Bethany, which took place, as narrated by John (xiii. 1–8), six days before the Passover, is inserted here, because it helped to bring about this result.

Ver. 1. **Had finished all these words**, *i. e.*, in chaps. xxiv., xxv. The time was Tuesday night, after Wednesday had begun, according to the Jewish reckoning.

Ver. 2. **After two days.** This means, 'the day after to-morrow,' according to Jewish usage. As Wednesday had begun, Friday is the day indicated, beginning at sundown on (our) Thursday. — **The passover cometh.** On the origin of this feast, see Exod. xii. The word 'passover' expresses the literal sense of the Hebrew word, which refers to the passing over of the destroying angel, sparing the first-born of Israel in Egypt. It was the greatest Jewish festival; a sacrificial feast (the paschal lamb with its blood sprinkled on the door-posts) and a memorial feast of thanksgiving. The lamb was not consumed on the altar, nor made the portion of the priests, but used as food by the household of the offerer. Other ideas were expressed in the observances connected with it, most of which were typical of 'Christ our Passover.' The word 'passover' is used in a threefold sense in the New Testament: (1.) The paschal lamb itself; Mark xiv. 12; Luke xxii. 7. (2.) The sacrificial lamb *and the* supper, Matt. xxvi. 17; Mark xiv. 14; Luke xxii. 11. (3.) The *whole feast* of unleavened bread, which lasted seven days, which is the sense here, and in Luke xxii. 1; comp. John ii. 13; vi. 4; xi. 15; xii. 1; xiii. 1, etc. — **Delivered up to be crucified.** The prophecy here is of the time. The events had already been foretold. That time was appointed, because our Lord would thus fulfil all that was typified in the Passover.

Ver. 3. **Then gathered together.** The uncertainty of His enemies, despite their hostile desire, is in contrast with His clear statement of what would come to pass. 'And the scribes' is probably inserted from Mark xiv. 1; Luke xxii. 2, Yet 'the scribes' formed a part of the Sanhedrin, which was probably assembled on this occasion. — **Unto the court.** Not the palace, but the court it inclosed; comp. ver. 69; Luke xxii. 55. — **Who was called Caiaphas.** Josephus says he was originally called 'Joseph;' the form here used may point to an additional name. John (xi. 51; xviii. 13) says he was 'high-priest that same year,' and son-in-law of Annas, who had also been high-priest and was still called so (Acts iv. 5). The office was hereditary in the family of Aaron, and held for life; but Antiochus Epiphanes (B. C. 160) sold it to the highest bidders, and the Romans removed the incumbent at pleasure. Caiaphas was appointed by a Roman proconsul, his predecessor having been deposed, and was removed by a Roman emperor about six years after this time. Though of the party most hostile to the Romans, he and his associates raised the cry: 'We have no king but Cesar' (John xix. 15). The direct connection of this event is probably with the close of chap. xxiii.

Ver. 4. **By subtlety.** On account of the impression made by our Lord upon the people, which still continued (Luke xxi. 38).

Ver. 5. **Not during the feast**, *i. e*, the Passover week, during which the multitudes (sometimes reckoned at three millions on such occasions) remained at Jerusalem. Most of Christ's followers were Galileans, and the Galileans were all considered bold and quarrelsome. This feast was often the occasion of insurrection, according to Josephus. They could not take Him when they would (John x. 39), yet must take Him at a time when they purposed not, but which He had predicted (ver. 2). Both the taking and killing took place between the evenings of Thursday and Friday, which made up the first Passover day. Even in the greatest humiliation His power and truth still shine forth.

Ver. 6. **Now when Jesus was in Bethany.** On Saturday evening, see note above. — **In the house of Simon the leper.** Probably already healed by Jesus, since otherwise he would have been un-

clean. He must not be confounded with the Pharisee called Simon, at whose house in Galilee a similar anointing had taken place long before (Luke vii. 36-70). The two occurrences are clearly distinguished in many ways. One tradition makes this Simon the father of Lazarus; another the husband of Martha, who served on this occasion. Both families may have occupied the same house; or Simon may have been the owner, and Lazarus his tenant.

Ver. 7. **There came unto him a woman.** Mary, the sister of Lazarus (comp. x. 38-42; John xi.); not the woman (in Luke vii.), 'who was a sinner.' The latter person is generally, but without reason, identified with Mary Magdalene, and the three women confounded. — **Having an alabaster box,** or 'vase.' Alabaster cruses were considered by the ancients the best receptacle for valuable ointments or fragrant oils. The vessels usually had a long neck and were sealed at the top. —



Alabaster Box and Vases.

Of very precious ointment. 'A pound of ointment of spikenard,' according to John; 'ointment of spikenard, very precious,' according to Mark (xiv. 3, see notes on that passage). It is supposed to have been a rare gum, from India, liquid when taken from the tree. The main point is its preciousness. Comp. the valuation put upon it by Judas ('three hundred pence' = £9 or $45, a large amount for those days.) — **Poured it over his head.** By breaking the neck of the flask, probably by compressing it in her hands. The quantity of ointment permitted her to anoint his feet also (John xii. 3). The Oriental custom of reclining at table made the latter easier than the former. The expression used by Mark (xiv. 3), hints that from the head it flowed over the whole body. It was also usual to wash the feet of honored guests with water, but the anointing of the feet would indicate the highest honor. Mary may have intended only to show this honor, but this action symbolized Christ's Messiahship, and had a deeper significance, as our Lord points out (vers. 10, 12).

Ver. 8. **Were sore displeased.** Judas was the spokesman, and probably the instigator of this indignation, the others siding with him. The three accounts here show perfect independence. 'The disciples' (Matthew); 'there were some' (Mark); 'one of the disciples, Judas Iscariot' (John). No doubt, all shared the feeling for the time; Mark distinguishes 'some' in a company, of which the disciples formed a part; John mentions the author of the objection, and gives his motives. If John and Judas were reclining at this table in the same relative positions as at the Last Supper, John would probably have heard nothing but the remark of Judas. — **To what purpose is this waste.** Simon the Pharisee, in the similar case, objected to the character of the woman; here the value of the ointment is thought, as Judas suggested, to have been squandered by this act of Mary. Sacrifices, made out of love to Christ, seem wasteful to the world, and even to the Church when under the influence of a mercantile spirit.

Ver. 9. The best authorities omit 'ointment' here, but it is necessary to supply it. — **Sold for much.** Pliny says that a pound of this ointment cost more than four hundred *denarii* (comp. 'three hundred pence,' Mark and John). — **Given to the poor.** This suggestion, put forward by Judas, was with him a mere pretext (see John xii. 6); the other disciples may have honestly felt it. Judas may have hoped to get the money in his possession, but not necessarily to make off with it; his intention was scarcely ripe enough for such a scheme. Those who hold trust funds, even for benevolent purposes, are often as unscrupulous in adding to them as in increasing their private store.

Ver. 10. **But Jesus knowing it,** *i. e.*, the whole case, as is evident. **Said unto them.** He answers, not Judas, but the others. Yet this was a rebuke to Judas, and helped to ripen his treacherous design. — **Why trouble ye the woman?** — The chief concern is for the affectionate Mary. Her noble act of love had been misjudged, and remarks made which would disquiet or confuse her conscience. (See Mark xiv. 2.) She is defended and encouraged first of all. The impulses of genuine love to Christ, or His people, are often thus checked, even by real Christians, who for the time being speak the cold and selfish language of the world. — **A good work.** Christ measured the moral quality of the act by the motive, the disciples by its seeming utility. This utilitarian age presents many temptations to follow the lead of Judas.

Ver. 11. **For ye have the poor always with you** (Mark adds: 'and whensoever ye will ye may do them good'); **but me ye have not always.** His speedy death is foretold; but the main point is, that this opportunity could never return; while the care of the poor would be a daily 'duty to humanity down to the end of time.' The act was justified by the special occasion. It ought not to be cited to defend expensive modes of worship at the cost of neglecting the poor. Such special occasions may, however, recur in our lives. This verse suggests that no reorganization of society will ever banish poverty from the earth. There is but one way of doing this, namely, by Christ's people recognizing the poor as 'with them' and under the impulse of love like that of Mary, making the care of them the usual expression of that love.

Ver. 12. **To prepare me for burial.** Mary may have been aware of the predicted crucifixion, and thought of His actual burial when she anointed Him. If she was conscious of the meaning of her own act, then her love discerned what the disciples could not perceive; if she was not, then the Lord gives to acts of love a significance beyond the intention. The latter view seems the more probable one, if the earlier date be accepted. The expressions in Mark xiv. 8; John xii. 7, imply that she had a presentiment of an impending crisis, after which anointing would be unnecessary or impossible.

Ver. 13. **Verily,** etc. A solemn, weighty pref-

ace. — **This gospel.** The tidings of salvation, with special reference to Christ's death, just alluded to. — **In the whole world.** A prediction of the world-wide preaching of His death. — **That also which this woman did shall be spoken of for a memorial of her.** Fulfilled to the letter. John, before he tells of this, speaks of Mary as well known on this account (John xi. 2). It is right to record and remember the good deeds of those who love Christ, but when the desire to be put on record enters, the ointment is spoiled. This is the only case where such a promise is made; therefore the incident has a weighty lesson and holds up a noble example. Alford suggests, that this prophecy points to a *written* record: that it shows the Gospels cannot have been made up from some original document now lost; since Luke omits this incident, and such a document would have contained it; Luke could not have seen the Gospels of Matthew and Mark, or he would have inserted this to aid in fulfilling the prophecy.

Ver. 14. **Then one of the twelve, who was called Judas Iscariot.** Matthew does not turn aside from his narrative to declare motives or to heap up epithets. — The principal motive, as is inferred from the strong expression of John (xii. 6), was *avarice*. Other views: that he was undecided whether he would betray his Master, and wished to see if the chief priests would offer a sufficient inducement; that he felt it his duty to deliver Jesus up; that he tried an experiment, to see if our Lord would save Himself by a miracle, or establish a temporal kingdom. None of these theories agree with the strong language used by our Lord in ver. 24, and John xvii. 12, or with the positive statement of Luke, that before the interview with the chief priests, 'Satan entered into' him. The character of Judas laid him open to this Satanic influence, and nothing could do this more effectually than love of gain. Temporal ambition doubtless had a place in his heart, but even this was a part of his avarice; for, being treasurer of the Twelve, he might hope to be treasurer of the kingdom. His practical talent must have been marked, to secure this position for him, and the scene at Bethany shows that he had influence among his associates. Whatever was known to our Lord, whatever the purpose of God, the motive of Judas at the time when the Twelve were chosen, was probably the same as that of the others. The rest were neither well instructed nor highly spiritual, and in outward appearance Judas was probably equal to any of them. All were more or less self-seeking, but over him the love and spirit of Christ had no such influence as over the others. As the Lord drew near to Jerusalem, ever telling of His death, Judas could not fail to manifest his real spirit. This was done at the supper in Bethany. The reproof then administered had its effect (hence the order of Matthew and Mark). The triumphal entry of the next day may have encouraged his false hopes, but the subsequent occurrences only disappointed him the more. Seeing the enmity of the rulers, hearing the denunciations (chaps. xxii., xxiii.) upon the class, who as rich and honored filled the stations to which his desires pointed, convinced from the final prediction (ver. 2) that our Lord would be put to death, the hour had come when his sordid soul was ready to listen to the suggestions of Satan; 'then entered Satan into Judas, surnamed Iscariot.' The same expression is used by John (xiii. 27), at the critical moment when Judas left the Passover feast. His remorse is readily explained. See chap. xxvii. 3-5. Even that was Satanic. — **Chief priests.** Luke adds: 'and captains.' The latter were the guardians of the temple and its treasures. This probably took place while the Sanhedrin was assembled (ver. 3); but Judas may have made the offer to both, in the hope of getting a better reward.

Ver. 15. **What are ye willing to give me?** No indication of hesitation. Mark (xiv. 10) says that he went '*in order* that he might deliver him up to them.' — **They weighed unto him.** This, which is the correct sense, refers to the actual payment, which probably occurred on the night of the betrayal. — **Thirty pieces of silver.** Silver shekels, each worth a little more than two shillings, or fifty cents. The price was itself an insult, since this was the price for the life of a



Shekel of Israel.

slave (Ex. xxi. 2). Our Lord died the death of a slave and a malefactor, that He might redeem us from the slavery and eternal misery of sin. Comp. Zech. xi. 12, here fulfilled. (Notice Joseph was sold for *twenty* pieces of silver. Gen. xxxvii. 28.) Some think that this was the *earnest money*. But Judas returned thirty pieces (chap. xxvii. 3), and the answer then given him indicates that the rulers were done with him.

Ver. 16. **From that time.** Probably Tuesday evening. — **Opportunity.** A time and place suited to the crafty policy of the Sanhedrin. The 'opportunity' soon offered; only one night intervened. — **To betray him,** or 'deliver him up.' The same word as in vers. 2, 15. Judas was not merely to tell where they could take him, but himself to be the active agent in taking Him and transferring Him into the hands of His enemies (see vers. 47-50, 57). So that 'betray' is the real meaning.

CHAPTER XXVI. 17–30.

The Lord's Supper.

17 [a] NOW [1] [b] the first *day* of the *feast of* [2] unleavened bread the
disciples came to Jesus, saying unto him,[3] Where wilt
18 thou that we prepare [4] for thee to eat the passover? And he
said, Go into the city to such a man, and say unto him, [c] The
Master saith, [d] My time is at hand; I will [5] keep the passover
19 at thy house with my disciples. And the disciples did as Jesus
had [6] appointed them; and they made ready the passover.
20 [e] Now when the [7] even was come, [f] he sat down [8] with the
21 twelve.[9] And as they did eat,[10] [g] he said, Verily I say unto you,
22 that one of you shall betray me. And they were exceeding
sorrowful, and [h] began every one of them to say unto him,[11]
23 Lord, is it I?[12] And he answered and said, [i] He that dippeth [13]
24 *his* hand with me in the dish, the same shall betray me. [k] The
Son of man goeth [l] as [14] it is written of him: [k] but [m] woe unto
that man by [15] whom the Son of man is betrayed! it had been
25 [n] good [16] for that man if he had not been born. Then [17] Judas,
which betrayed him,[18] answered and said, Master, is it I?[19]
He said [20] unto him, [o] Thou hast said.[21]
26 [p] And as they were eating, Jesus took bread, and [q] blessed *it*,[22]
and brake *it*, and [23] gave *it* [22] to the disciples, and said, Take,
27 eat; [r] this is my body. And he took the [24] cup, and [s] gave thanks,
28 and gave *it* [22] to them, saying, Drink ye all of it; For [r] this is
my [t] blood of the new [25] testament,[26] which is shed for [u] many
29 for the [27] remission of sins. But [28] I say unto you, I will [29]
not drink henceforth of this fruit of the vine, until that day
when I drink it new with you [30] in my Father's kingdom.[31]
30 And when they had sung a hymn, [v] they went out into [32] [w] the
mount of Olives.

[a] Mark xiv. 12–16; Luke xxii. 7–13. [b] Exod. xii. 18. [c] John xi. 28. [d] Comp. John vi. 6, 8, 30 viii. 20. [e] Mark xiv. 17–21. [f] Luke xxii. 14. [g] Luke xxii. 21; John xiii. 21. [h] Luke xxii. 23; John xiii. 22. [i] John xiii. 26; comp. Ps. xli. 9; John xiii. 18. [k] Luke xxii. 22. [l] Vers. 54, 56; Mark ix. 12; Luke xxiv. 25–27, 46; Acts xvii. 2, 3; xxvi. 22, 23; 1 Cor. xv. 3; 1 Pet. i. 10, 11. [m] Chap. xviii. 7. [n] John xvii. 12. [o] Ver. 64. [p] Mark xiv 22–26; Luke xxii. 18–20, 39; 1 Cor. xi. 23–25. [q] See chap xiv. 19. [r] Comp. 1 Cor. x 16. [s] See chap. xv. 36. [t] Exod. xxiv. 8. [u] See chap. xx. 28. [v] Luke xxii. 39; John xviii. 1. [w] See chap xxi. 1.

[1] *insert* on [2] *omit* the feast of [3] *omit* unto him
[4] make ready [5] *omit* will [6] *omit* had [7] *omit* the
[8] was sitting at meat [9] *The best authorities insert* disciples
[10] were eating [11] to say unto him every one (*omit* of them),
[12] Is it I, Lord? [13] hath dipped [14] even as [15] through
[16] good were it [17] And [18] *or*, his betrayer
[19] Is it I, Rabbi? [20] saith [21] said it [22] *omit* it
[23] and he [24] *omit* the [25] *The best authorities omit* new
[26] covenant [27] unto [28] And [29] shall
[30] with you new [31] the kingdom of my Father [32] unto

CONTENTS. Vers. 17–19; the preparation for the Passover. Vers. 20–25; the actual celebration during which our Lord announces who would betray Him. Vers. 26–30; the institution of the Lord's Supper. On the date, see note at the beginning of the chapter (p. 207).

THE PASSOVER RITES. At the Paschal supper among the Jews from ten to twenty persons gathered as one household. The rites of the feast were regulated by the succession of the cups, filled with red wine, commonly mixed with water. 1. *Announcement of the Feast* —The head of the house pronounced the thanksgiving or benediction over the wine and the feast. In the form

used the words, 'fruit of the vine,' occur. The first cup was then drunk by him, followed by the others. Then the washing of hands, after praise. 2. The eating of the bitter herbs, dipped in vinegar or salt water, in remembrance of the sorrows in Egypt. Meanwhile the paschal dishes were brought in — the well-seasoned broth (called charoseth), the unleavened loaves, the festal offerings and the lamb. All these things were then explained. They sang the first part of the Hallel, or song of praise (Ps. cxiii., cxiv.), and the second cup was drunk. 3. Then began the feast proper (at which they reclined): the householder took two loaves, broke one in two, laid it upon the whole loaf, blessed it, wrapped it with bitter herbs, dipped it, ate of it, and handed it round with the words: 'This is the bread of affliction, which our fathers ate in Egypt.' He then blessed the paschal lamb, and ate of it; the festal offerings were eaten with the bread, dipped in the broth; and finally the lamb. The thanksgiving for the meal followed the blessing and drinking of the third cup. 4. The remainder of the Hallel was sung (Ps. cxv.-cxviii.), and the fourth cup drunk. Occasionally a fifth cup followed, while Ps. cxx.-cxxvii. were pronounced, but this was the extreme limit. Little, however, can be deduced from this order in regard to the mode of celebrating the Lord's Supper. It is probable that with the first cup our Lord made the announcement of Luke xxii. 17, 18. The second cup may have been devoted to the interpretation of the festal act. The third cup, the cup of thanksgiving, was probably that of the Lord's Supper.

Ver. 17. **On the first day of unleavened bread.** The 14th of Nisan, when the leaven was removed. In the evening of this day (after the 15th had begun) the Passover was eaten. (See note on p. 207). — **The disciples.** It is probable that they came with the intention of inquiring on this point, and their thought was answered by the command mentioned in Luke (xxii. 8), to which they responded: **Where wilt thou**, etc. As strangers they must join some household in the city. The householder kept the lamb from the 10th day of the month; he presented it in the temple, 'between the evenings,' *i. e.*, between three and six o'clock in the afternoon of the fourteenth, himself slew it. The priests, standing in a row extending to the altar, received the blood in silver basins, which they passed from hand to hand, until at the foot of the altar the blood was poured out, whence it flowed by an underground conduit into the brook Kedron. This took the place of the sprinkling of the blood on the doorposts. The householder then removed the skin and fat from the lamb; the latter was burned on the altar by the priest, the former was carried home bound about the lamb. As the number of lambs was very great the persons bringing them were admitted in detachments. The disciples asked where they should find a householder who was ready to do this, and whom they, as his guests, would assist. The accounts of Mark and Luke intimate that most of the preparations were already made.

Ver. 18. **Go into the city.** Addressed to 'two of his disciples' (Mark), 'Peter and John' (Luke). — **To such a man.** The name is not given. Mark and Luke give the sign by which they should find the right person: a man should meet them, bearing a pitcher of water, and following him, they should address the master of the house he entered. Possibly the householder was a believer; of a previous understanding there is no hint. Such hospitality was usual on such occasions. This mode of directing the disciples would prevent Judas from knowing the place in time to betray our Lord at the Passover meal. — **The Master saith.** The man must have recognized to some extent our Lord's authority. — **My time is at hand.** The time of suffering; not the time of my Passover, over against the ordinary time of observing it. How far either the disciples or the householder understood this is uncertain.

Ver. 19. Comp. the fuller accounts of Mark (xiv. 14-16) and Luke (xxii. 11-13).

Ver. 20. **Even.** Luke: 'the hour.' Both point to the regular time. — **He was sitting at meat,** or, 'reclining at table.' The original requirement was, to eat the Passover standing (Exod. xii. 11). The Jews altered this when they came to the land of promise and rest.

Ver. 21. **And as they were eating.** The four Evangelists are entirely independent in their accounts of the Last Supper. Luke (xvii. 15-18) records the expression of our Lord's desire to eat the Passover with them; and this seems to have been the first incident, attending the first cup (the announcement of the feast). The washing of the disciples' feet is mentioned by John only (xiii. 4-12), and this preceded the announcement of the betrayer (John xiii. 21-30) which our verse narrates. The strife as to who should be greatest, mentioned by Luke only (xxii. 21-30), seems to have been the immediate occasion of the washing of the disciples' feet; hence the probable order was: (1) the expression of desire; (2) this strife; (3) the washing of the disciples' feet; (4) the announcement that one should betray Him, mentioned by all four Evangelists. — **One of you shall betray me.** This indefinite announcement would give Judas an opportunity of repentance. But it produced no effect, except to startle and sadden them all.

Ver. 22. **Is it I, Lord?** Comp. the fuller details in John xiii. 18-30. The Greek form of this question implies a denial; hence the hypocrisy of Judas in asking the question by himself, after the others. Yet every Christian may ask such a question at the Lord's table.

Ver. 23. **He that hath dipped the hand with me in the dish.** One near Him. There were probably a number of dishes, or bowls, distributed along the table, containing the broth called *charoseth*, prepared of dates, figs, etc., which was used at the Supper, representing, it is said, the Egyptian bricks or clay. Even this statement may not have definitely pointed out Judas to the others. There is a pathetic tenderness in the language (comp. Ps. xli. 9, quoted in John xiii. 18).

Ver. 24. **The Son of man goeth, even as it is written of him.** Luke: 'As it hath been determined.' The prophecy implied the purpose. — **But.** God's purposes include our freedom (comp. Acts ii. 23) — **Woe unto that man.** Stier: 'The most affecting and melting *lamentation of love*, which feels the woe as much as holiness requires or will admit.' Our Lord seems to forget His own woes in pity for this man. — **Good were it for that man,** etc. A proverbial expression for the most terrible destiny, forbidding the thought of any deliverance however remote.

Ver. 25. **And Judas.** John, who was next to our Lord (John xiii. 23), gives a more detailed

account of what he saw and heard; which probably took place before the question of Judas, after the giving of the sop. The hypocrisy of that question at such a time is an indication that, 'after the sop Satan entered into him' (John xiii. 27). — **Thou hast said it.** An affirmative answer (see ver. 64; comp. Mark xiv. 62), uttered in close connection with the words: 'What thou doest, do quickly' (John xiii. 27). The misunderstanding of these words and the immediate withdrawal of Judas, prevented the disciples from seeing, even now, the purpose of Judas.

Judas not present. Matthew and Mark place the institution after the announcement respecting the betrayal. Luke hints at the latter after the account of the former, but his order is obviously less exact. John shows that Judas went out after the announcement, but does not mention the institution at all. It is therefore most probable that Judas went out (John xiii. 30) *before* the institution. As however 'dipping into the dish' (ver. 23), indicates that the supper was in progress, which usually began with the breaking of the unleavened bread, it is possible that Judas was present at the distribution of the bread, but not at the giving of the cup. (In that case, the laity in the Romish Church have only Judas' portion.) The breaking of bread may have been deferred in this case, or, as is more likely still, was an act altogether distinct from the usual distribution of the Passover cakes. The account of Luke favors the latter view. Practical exhortations based on the presence of Judas at the Lord's Supper are of very doubtful propriety.

THE INSTITUTION OF THE LORD'S SUPPER. This feast of love, designed to bind the hearts of Christians to their Lord and to each other, has, like the person of our Lord Himself, been made the occasion of controversies, alike unrefreshing and fruitless. The blessing of the holy communion does not depend upon the critical interpretation of the Gospel accounts, — important as this may be in its place, — but upon childlike faith, which receives it. The passages to be compared constantly are: Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-29. Our Lord on this occasion founded a permanent ordinance in the Christian Church; a sacrament, pointing to His death in the past, to His life in the present, to His coming in the future; of which it is a Christian duty to partake, and a sin to partake unworthily; it being a communion of believers as members of the same body of Christ (1 Cor. x. 16, 17). The main point respects the meaning of the words: 'This is my body' (ver. 26). 'This' in the original is neuter, 'bread' is masculine. 'This' does not mean 'this bread,' but 'bread in this service.' 'Is,' may not have been expressed in the Aramaic language used by our Lord. The relation between the words 'this' and 'my body,' cannot be determined by this verb alone. The four leading views may, however, be classed under two senses given to 'is:'

(1) *Literal.*
(*a*) Romanist view.
(*b*) Lutheran.
(2) *Figurative.*
(*a*) Zwinglian.
(*b*) Calvinistic.

(1) Literal interpretation.

(*a*) Romanist view (called *transubstantiation*): *This is* (really and essentially) *my body.* This (and nothing else) involves the changing of the substance of bread into the real flesh of our Lord, the form only remaining. This view does not give a literal sense, but implies: This becomes (not is) my body. As applied to the cup, it is not at all literal. According to Luke and Paul, in giving the cup, our Lord said not, this wine, but 'this cup is the new testament in my blood.' This view interprets these words: This wine (our Lord said; 'this cup') becomes my blood (our Lord said 'the new testament in my blood'). No literal sense of the whole is possible. This view has led to great abuses: It makes of this Sacrament a sacrifice; it makes it efficacious, whatever be the character or state of the partaker; its tendencies have been to exalt the clergy at the expense of the people, to exalt the Sacrament at the expense of the word of God, to exalt forms at the expense of morality.

(*b*) The *Lutheran* view (commonly called *consubstantiation*). This declares that the body of Christ is present *in*, *with*, and *under* the bread. It seeks to avoid the errors of the Roman doctrine, and yet preserve a literal sense, by interpreting our Lord's words: 'This is (*in a certain sense and partially,* but not exclusively) my body.' Of course this is not literal, and involves the figure of synecdoche, the additional philosophical difficulty of two substances occupying the same space at the same time, and the ubiquity of Christ's body.

(2) The *figurative* or symbolical sense. 'This signifies my body.' This view implies that the bread and wine remain bread and wine in substance as well as form. Comp. 1 Cor. vi. 26-28, where the bread which is eaten is spoken of as 'bread' three times.

(*a*) The *Zwinglian* view: The Lord's Supper is a *memorial service*, and nothing more. The objection to this view is that it does not exhaust the phrase as a figure. When Christ says, 'I am the vine,' 'I am the door,' etc., the *lower object*, used as a figure, has attached to it a higher spiritual sense. In the Lord's Supper the lower object is made a continued sign, emblem, symbol of the greatest spiritual truth. The consequences of this bald view are shown in the lower estimate of the Sacrament, even as a memorial service, which it has almost invariably produced.

(*b*) The *Calvinistic* view. This maintains the spiritual or dynamic presence of Christ in the Lord's Supper over against the literal interpretations, and His real presence over against the Zwinglian view.

Both the figurative views agree, that here where bread is the sign, it is signified: that Christ's body was broken for us (1 Cor. xi. 24); that it was given for us (Luke xxii. 19); further that as bread is the usual means of nourishing natural life, so Christ nourishes our spiritual life (John vi.); the Calvinistic view emphasizes the fact that we, as partakers of the same bread, signify our membership in the same mystical body of Christ (1 Cor. x. 17). In the Passover the sin-offering was consumed, not on the altar, but as food by the household of the offerer. So in the Lord's Supper the bread was not only an emblem of this flesh as 'wounded for the sins of men,' but also 'as administered for their spiritual nourishment and growth in grace' (J. Add. Alexander). The Lord's Supper is therefore a feast of the living union of believers with Christ, and a communion of believers with each other. It

signifies, and also *seals*, such union and communion, becoming to the believing heart a means of grace, and to the unworthy partaker a means of condemnation (1 Cor. xi. 27-30). By this is not meant that it conveys, in and of itself, grace and condemnation, any more than in the case of preaching, prayer, the reading of the Scriptures, singing Psalms. The language and feelings of Christians, when engaged in the solemn service, assume as much as this.

Practically all may agree, save those who hold that the Lord's Supper is a *sacrifice*. This opinion is contrary to the cardinal truth of the gospel, as is manifest not only from a comparison with those passages of the New Testament which speak of the sacrifice of Christ as offered 'once for all,' but from the injurious effects of the doctrine, as displayed in the corruptions of the Romish Church.

Ver. 26. **As they were eating.** During the paschal feast, hence this was probably not the usual breaking of the Passover cakes. — **Took bread.** The unleavened cakes, used on these occasions, easily broken. — **And blessed.** As was the custom. Luke and Paul say: 'gave thanks,' which is the same thing. The word 'Eucharist' ('thanksgiving') is a common name of the Lord's Supper, as a feast of thanksgiving. Our Lord probably did not Himself partake. — **Take, eat; this is my body.** (See note above.)

Ver. 27. **And he took a cup.** Luke and Paul, 'after supper.' Although the institution may have been independent of the regular mode of celebrating the Passover, the giving of thanks mentioned here, taken in connection with 1 Cor. x. 16 ('the cup of blessing'), indicates that this was a cup of thanksgiving, hence probably the *third* cup of the Passover feast. — **Drink ye all of it.** 'All' is significant in view of the Romanist usage, which denies the cup to the laity.

Ver. 28. **For this is my blood of the covenant.** The wine, poured-out, is a symbol of the blood of Christ shed for us. Both here and in Mark the word 'new' is omitted by the best authorities, though it occurs in the accounts of Luke and Paul. It was still the same covenant, though 'new.' Hence as the old covenant forbade the drinking of blood, it could not be commanded here in a literal sense. As Moses (Exod. xxiv. 8) sprinkled blood upon the people and said, 'Behold the blood of the covenant,' our Lord points directly to the shedding of His blood on the cross as 'the blood of the covenant.' He thus comforted His disciples by explaining His death to them, and we can find no blessing in it apart from this explanation. — **Which is shed** (or 'being shed') **for many unto remission of sins.** Our Lord here declares, with reference to His own death, that it was an actual dying for others, to the end that their sins might be pardoned. That death for many is the ground of the forgiveness of each; the partaking of the cup signifies our belief that He thus died for us; the seal of the covenant assuring our believing souls of forgiveness. Both 'bread' and 'wine' set forth Christ *in us*, as well as Christ *for us*. The blood is a symbol of life; the wine, the emblem of Christ's blood, is drunk, to signify also our new life through the blood of Christ, just as the eating of the bread sets forth nourishment derived from Christ, whose body has been broken for us. The central fact is the atoning death of Christ, which we *commemorate*; the present blessing is the assurance conveyed by visible signs, that we receive, truly though spiritually, Christ, with all His benefits, and are nourished by His life into life eternal. The word 'many' seems to hint at the communion of believers with one another.

Ver. 29. **I shall not drink henceforth.** He is done with earthly rites, and at this sad moment points them to a future reunion at the Marriage Supper of the Lamb. The ordinance now receives its prophetic meaning (comp. 1 Cor. xi. 26 'till He come'), directing believers to the perfect vision and fruition of that time, through the foretaste which this sacrament is designed to give. It is a tame interpretation which finds here only a declaration that the Jewish Passover is superseded by the Lord's Supper. — **Drink it with you new,** on some peculiar and exalted festal occasion. — **My Father's kingdom.** Not to be weakened into 'in the Christian dispensation.' It points to the victory of the Church, not to its conflicts; and the continued celebration of the Lord's Supper is an expression of assured victory on the part of His militant Church.

Ver. 30. **And when they had sung a hymn** (Ps. cxv.-cxviii.), **they went out unto the mount of Olives,** to Gethsemane (ver. 36). Between the hymn and the going out we must insert the discourse and prayer of John xiv.-xvii. The place of eating the Passover was probably kept concealed, to give time for that closing interview, appropriately called, 'the Holy of Holies.'

CHAPTER XXVI. 31-46.

Promises to the Disciples with the too Confident Response of Peter. Our Lord in Gethsemane.

31 [a] THEN saith Jesus unto them, All ye [b] shall be offended [a] MARK xiv. 27-31.
because of [1] me this night: for it is written, I will [c] smite [b] See chap. xi. 6.
the Shepherd, and the sheep of the flock shall be scattered [c] ZECH. xiii. 7; comp.
32 abroad. But after I am risen again,[2] [d] I will go before you into John xvi. 32 [d] Chap. xxviii
33 Galilee. [e] Peter[3] answered and said unto him, Though all *men*[4] 7, 10, 16; Mark xvi. 7.
[b] shall be offended because of [1] thee, *yet* will I[5] never be of- [e] Comp. Luke xxii. 31, 33.

[1] in [2] raised up [3] But Peter [4] If all [5] I will (*omit* yet)

34 fended. [f] Jesus said unto him, Verily I say unto thee, That[6]
this night, [g] before the cock crow, thou shalt deny me thrice.[7]
35 [h] Peter said[8] unto him, Though I should[9] die with thee, yet
will I[5] not deny thee. Likewise also said[10] all the disciples.
36 [i] Then cometh Jesus with them [k] unto a place called Gethsem-
ane, and saith unto the[11] disciples, Sit ye here, while I go and
37 pray yonder.[12] And he took with him [l] Peter and [m] the two
sons of Zebedee, and began to be sorrowful and [n] very heavy.[13]
38 Then saith he unto them, My soul is exceeding sorrowful, even
39 unto death: tarry ye here, and [o] watch with me. [p] And he
went a little further,[14] and fell on his face, and [q] prayed, saying,
[r] O my Father, if it be[15] possible, let [s] this cup pass[16] from me:
40 [t] nevertheless, not as I will, but as thou *wilt*. And he cometh
unto the disciples, and findeth them asleep,[17] and saith unto
41 Peter, What, could ye not [o] watch with me one hour? [o] Watch
and [u] pray, that [v] ye enter not into temptation: the spirit in-
42 deed *is* willing, but the flesh *is* weak. He went away again the
second time,[18] and prayed, saying, O my Father, if this cup
may not pass away from me,[19] except I drink it, [w] thy will be
43 done. And he came[20] and found them asleep[17] again:[21] for
44 [x] their eyes were heavy. And he left them, and went away
again, and prayed the[22] third time, saying[23] the same words.
45 Then cometh he to his[24] disciples, and saith unto them, Sleep
on now, and take *your* rest: behold, [y] the hour is at hand, and
46 the Son of man is betrayed into the hands of sinners. Rise,[25]
let us be going: behold, he is at hand that doth betray[26] me.

f Luke xxii 34; John xiii. 38
g Ver. 75; comp. Mark xiv. 30.
h Luke xxii. 33; John xiii. 37.
i MARK xiv 32-42.
k Luke xxii. 39; John xviii. 1.
l Chap. xvii. 1.
m Chap. iv 21.
n Phil. ii. 26; comp. John xii. 27.
o See chap. xxiv. 42.
p Luke xxii 41, 42.
q Heb. v. 7
r John xii. 27
s See chap. xx. 22.
t Ver. 42; John v. 30 vi. 38; Phil ii. 8.
u Luke xxii. 40, 46.
v Comp. chap vi. 13.
w See ver. 39 comp. chap vi. 10.
x Luke ix. 32.
y John xii. 27; xiii. 1.

[6] *insert* in [7] thrice deny me [8] saith
[9] Even if I must [10] In like manner said also
[11] his [12] yonder and pray [13] sore troubled
[14] forward a little [15] is [16] pass away [17] sleeping
[18] Again a second time he went away
[19] *The best authorities read* this cannot pass away (*omitting* from me)
[20] came again [21] *omit* again [22] a [23] saying again
[24] the [25] Arise [26] betrayeth

THE PREDICTION OF PETER'S DENIAL. The conversation recorded in vers. 31-35 seems to have taken place on the way across the brook Kedron to Gethsemane. Luke inserts a similar prediction, in connection with the incident about the two swords, which must have taken place before the departure. John too places the prediction before the farewell discourse (chaps. xiv.-xvii.), the *whole* of which must have been delivered in the room. If there was but one intimation of Peter's denial, it was at the point where it is placed by Luke. The order is: After the singing of the hymn, the prediction about Peter, then the incident about the swords (in Luke), next John xiv., then a rising to go (John xiv. 31), then the remainder of the discourse and the prayer (John xv.-xvii.), then the actual going out. Matthew and Mark, however, connect the prediction of Peter's denial with another important prophecy, not mentioned by Luke and John, and with difficulty fitted into their narratives. They indicate that the prediction about Peter was occasioned by something else, and record a less presumptuous answer from him. It is probable that our Lord gave *two* intimations on this point, the first mentioned by Luke and John (as above), the second by Matthew and Mark, uttered on the way out to Gethsemane. We then have, what would scarcely be lacking, a conversation on the way. The phrase 'this night' favors this view.

Ver. 31. **All ye.** Not without a contrast to Judas who had gone. — **Shall be offended**; 'made to stumble,' 'fall away.' — **In me**, *i. e.*, His betrayal and sufferings, **this night**, would be made by them an occasion of stumbling, a snare; they would forsake and deny Him. — **For it is written** (Zech. xiii. 7). Our Lord, knowing what would

come, knew also that it was designed to fulfil this prophecy. — **I will smite the Shepherd**, etc. In the prophecy: 'Smite,' a command. This change suggests that the coming sufferings were not only at the hands of men, but in some proper sense inflicted by God Himself; God smote Him instead of His people (comp. Is. liii. 4-10). 'The Shepherd' is Christ, and in the original prophecy meant the Messiah (comp. Zech. xi. 7-14; xii. 10). — **And the sheep of the flock**; the Apostles, but with a wider reference also to the Jewish people. — **Scattered abroad.** This occurred both in the case of the disciples, and of the Jews, after they had rejected the smitten Shepherd.

Ver. 32. **But after I am raised up.** The resurrection is again announced. — **I will go before you.** The figure of a shepherd is continued. Comp. the remaining words of Zech. xiii. 7: 'And I will turn my hand upon the little ones.' — **Into Galilee.** In Galilee He collected His disciples: chap. xxviii. 16; John xxi., 1 Cor. xv. 6. This gathering was the pastoral work after the resurrection, hence the other interviews in Jerusalem are not referred to.

Ver. 33. **But Peter answered.** Instead of laying hold of the comforting part of the promise, Peter reverts to the first part. — **If all . . . I will never be offended.** The utterance of affection, yet of self-confidence and arrogance, since 'all' refers to the other disciples. Hence he was allowed to fall lower than the rest. This reply differs from that given by Luke and John. Its tone points to a previous declaration respecting his want of fidelity.

Ver. 34. **Before the cock crow.** Mark: 'Before a cock crow twice.' The first cock crow is about midnight, and heard by few; the second, about three in the morning, is usually called 'cock-crowing' (comp. Mark xiii. 35). The latter is referred to here: Our Lord meant the actual cock-crowing to be a warning for Peter (ver. 75). It is said that the inhabitants of Jerusalem kept no fowls because they scratched up unclean worms. But this is not certain, and such a prohibition would not affect the Roman residents. — **Thrice deny me.** Deny knowing me (Luke xxii. 34), a denial of any relation to Christ, virtually a denial of faith in Him, as the Son of God; in contrast with the previous confession (chap. xvi. 16).

Ver. 35. **Even if I must die with thee.** In Luke and John, something like this precedes the prediction of the denial: in Matthew and Mark it occurs at this point. This favors the view that two different occasions are referred to. — **In like manner said also all the disciples.** The ardent spokesman influenced the rest. Their asseverations were probably not so strong, but were as inconsiderate. So 'all' forsook Him (ver. 56), but Peter alone denied Him.

Ver. 36. **Unto a place called Gethsemane.** Luke (xxii. 39) says in general 'to the mount of Olives,' though hinting at a customary place; John (xvii. 1, 2) tells us that was a 'garden' beyond the brook Kedron, known to Judas, 'for Jesus ofttimes resorted thither with His disciples.' 'Place' means 'a piece of land,' 'field' (see John iv. 5; Acts i. 18, etc.); 'Gethsemane' means 'oil-press.' It was probably an enclosed olive-yard, containing a press and garden tower, perhaps a dwelling-house. It was at the western foot of the Mount of Olives beyond the Kedron ('black brook'), so called from its dark waters, which were still more darkened by the blood from the foot of the altar in the temple (see note on ver. 17). The spot now pointed out as Gethsemane lies on the right of the path to the Mount of Olives. The wall has been restored. Eight olive trees remain, all of them very old (each one has paid a special tax since A. D. 636), but scarcely of the time of our Lord, since Titus, during the siege of Jerusalem, had all the trees of the district cut down. Dr. Thomson (*The Land and the Book*) thinks the garden was in a more secluded place further on, to the left of the path. — The name has been connected with the bruising of our Lord for our sins. — **His disciples.** The remaining eight. — **Sit ye here,** *i. e.*, 'stay here.' These eight would form, as it were, a watch against premature surprise. — **While I go yonder.** Probably out of the moonlight (the Passover was at full moon); not into a house. — **And pray.** Our Lord speaks of the coming struggle as prayer. So Abraham (Gen. xxii. 5), when he, almost on the same spot, was going to the greatest trial of his faith.

Ver. 37. **Peter and the two sons of Zebedee.** These three witnesses of His Divine glory on the Mount, were chosen to witness His human anguish in the valley. Yet they did not witness it (ver. 40). Their nearness seems to have been in some way a comfort to Him, though they could not help Him. — **And began to be sorrowful and sore troubled.** Two ideas: first, that He was troubled with woe that falls upon Him; second, that He felt forsaken, had a weight of trouble that drove Him into solitude.

Ver. 38. **My soul is exceeding sorrowful.** Comp. John xii. 27. A sufferer all His life, His sufferings now increased, **even unto death.** His human body would have given way under the sorrow of His human soul, had not strength been imparted by the ministrations of an angel (Luke xxii. 43). Soul and body interacted in Him as in us. Luke (xxii. 44) narrates more particularly the physical effects of this agony. — **Tarry ye here and watch with me.** He would have friends near Him, but does not say: *Pray* with me; in this conflict He must be alone. His command was not merely to keep awake out of sympathy with Him, but to be on their guard against coming dangers. Even then He showed care for them.

Ver. 39. **And he went forward a little.** 'About a stone's cast' (Luke xxii. 41), since that seems to refer to this second withdrawal. Into the Holy of Holies He goes alone. Luke, a physician, gives more vivid statements. — **Fell on his face.** Luke: 'kneeled down.' Kneeling and prostration were scarcely distinguished in the east. — **If it is possible.** Mark (xiv. 36): 'Abba, Father, all things are possible unto thee;' Luke (xxii. 42): 'if thou be willing.' The bitterness of this cup was so great, that He desired its removal, but even this desire was subordinated to the holy will of His Father. — **This cup.** (Comp. chap. xx. 22.) All His sufferings, including the specific sorrow of that hour. Hope of relief remains in our anguish; but He foreknew *all.* All the predictions our Lord had previously made and the events of the same evening, show that it was not merely a fear of death. — **Pass away from me.** God answered the prayer by giving Him strength to drink it. The removal of the suffering was not 'possible.' The sor-

rows were necessary, not for Him, but for us. — **Not as I will, but as thou wilt.** In this real struggle, *His will* was still fixed in its obedience to that of His Father. As the God-man He foreknew all the bitterness of the cup, and His human will desired relief, but that will was overruled by the Divine purpose, which coincided with His Father's will and led to submission.

Ver. 40. **Sleeping.** Not sound asleep, as we infer from ver. 43, but in a dozing, drowsy state. Excessive sorrow has this result (comp. Luke xxii. 45). Spiritual influences, too, exhaust the body. Their drowsiness does not prove insensibility; they had, however, been warned to watch. — **Unto Peter,** who had promised most. — **What,** or 'so then.' This indicates disappointment, if not displeasure. His chosen friends had failed to comfort Him in this crisis.

Ver. 41. **Watch and pray.** The care for them, which was involved in the rebuke even, now becomes most prominent. They needed then, and, as the original implies what is habitual, always to watch, to be on their guard, as well as to pray. And that for themselves: **that ye enter not into temptation.** This includes an entertaining of the temptation. Others explain it: a temptation greater than ye can bear. Luke, whose account is at this point more condensed, inserts this admonition in a different place (xxii. 40, 46). — **The spirit indeed is willing, but the flesh is weak.** 'The spirit,' *i. e.*, the human spirit, but only as quickened by the Holy Spirit. Of itself it could have no such willingness. In the Epistles the word 'flesh' generally means the whole depraved condition of man; but here, where it is contrasted with the human spirit, it probably refers to the material part of man's nature. The human spirit (when acted upon by the Holy Spirit), is willing to do the present duty, but the flesh, the body, which is weak (and weakened through sin), hinders and often produces failure. That was the case with the disciples. Nor is an application to our Lord forbidden. In Him, though weighed down by sorrow, so that the flesh almost gave way to death in its weakness ('even unto death'), the willingness of the spirit triumphed. Possibly there is a hint of the conflict in believers between the 'spirit' and the depraved nature ('flesh'), even though in this case its actings were through the weary body.

Ver. 42. **Again a second time.** Mark (xiv. 39): 'spake the same words.' The prayer is substantially the same, but the form indicates more fully the resignation and self-sacrifice: the cup had not passed away, He must drink it, and He says: **Thy will be done.**

Ver. 43. **For their eyes were heavy.** Drowsiness, not deep sleep, is meant; Mark adds (xiv. 40): 'and they knew not what they should answer Him.'

Ver. 44. **The third time, saying again the same words.** Now full strength came to enable Him to meet the sufferings before Him.

Ver. 45. **Sleep on now.** Not 'do ye still sleep?' but a permission, *i. e.*, Sleep on now, if you can. It is not ironical; the circumstances forbid that. They could not take their rest, for the betrayer was coming. — **Behold, the hour is at hand.** The hour of His enemies, the hour of darkness (Luke xxii. 53), but with special reference to the approach of the betrayer. It is not certain that the band of Judas had already appeared. — **Is betrayed into the hands of sinners.** Our Lord had predicted (chap. xx. 18, 19), that He would be delivered to the chief priests and Gentiles; 'sinners' here includes both. There is special significance in the choice of this word at such a time.

Ver. 46. **Arise,** *i. e.*, rouse yourselves, not simply, stand up. — **Let us be going.** Both expressions imply haste, not necessarily terror. The conflict is over, the spirit of submission reigns; yet He is anxious that the trial of the moment of His betrayal should be over. His advancing to meet His betrayer may have been to rejoin and protect the eight disciples at the entrance of the garden. — **Behold,** etc. The band of Judas now appears.

THE CONFLICT IN GETHSEMANE.

This conflict presents our Lord in the reality of His manhood, in weakness and humiliation, but it is impossible to account for it unless we admit His Divine nature. (Hence there is no reason for supposing that John omits it because it presents the human weakness of our Lord; especially as John himself frequently alludes to such weakness.) Had He been a mere man, His knowledge of the sufferings before Him could not have been sufficient to cause such sorrow. The human fear of death will not explain it. The conflict of desire and will in Him shows a higher will than mere men have, a will which was so controlled in its ruling purpose, that even the first prayer (ver. 39) breathed entire submission. Our Lord, as a real man, was capable of such a conflict. But it took place after the serenity of the Last Supper and before the sublime submission in the palace and judgment hall. The conflict therefore seems to be a *specific* agony of itself; the sorrow and grief was not about the future merely, but in and of that hour, though not to be accounted for by the merely human influences which would then affect Him. There was resting upon Him a sense of the world's sin, which He was bearing, a suffering for us, probably conjoined with the fiercest assaults of Satan. Otherwise, in this hour this Person, so powerful, so holy, seems to fall below the heroism of martyrs in His own cause. The language of His prayers shows that His sorrow did not spring from His own life, His memories or His fears, but was either sent *directly from God*, or purposely permitted by God. This involves the vicarious nature of the conflict. The agony was a bearing of the weight and sorrow of our sins, in loneliness, in anguish of soul threatening to crush His body, yet borne triumphantly, because in submission to His Father's will. Three times our Lord appeals to that will, as purposing His anguish; that purpose of God in regard to the loveliest, best of men, can be reconciled with justice and goodness in God in but one way: that which exalts His grace to us. Our Lord suffered anguish of soul for sin, that it might never rest on us. To deny this is in effect, not only to charge our Lord with undue weakness, but to charge God with needless cruelty.

CHAPTER XXVI. 47–56.

The Betrayal.

47 [a] AND while he yet spake, lo, [b] Judas, one of the twelve,
came, and with him a great multitude with swords and
48 staves,[1] from the chief priests and elders of the people. Now
he that betrayed him gave them a sign, saying, Whomsoever I
49 shall kiss, that same[2] is he; hold him fast.[3] And forthwith[4]
he came to Jesus, and said, Hail, [c] Master:[5] and kissed him.
50 And Jesus said unto him, [d] Friend, wherefore art thou come?[6]
Then came they, and laid hands[7] on Jesus, and took him.
51 And, behold, [e] one of them which[8] were with Jesus stretched
out *his* hand, and drew [f] his sword, and struck a[9] servant of the
52 high priest, and smote[10] off his ear. Then said[11] Jesus unto
him, Put up again thy sword into his[12] place: for [g] all they that
53 take the sword shall perish with the sword. Thinkest thou
that I cannot now[13] pray to my Father, and he shall presently[14]
54 give me[15] [h] more than twelve [i] legions of angels? But[16] [k] how
then shall[17] the Scriptures be fulfilled, [l] that thus it must be?
55 In that same[2] hour said Jesus to the multitudes, Are ye come
out as against a thief[18] with swords and staves[1] for to take[19]
me? I [m] sat daily with you[20] [n] teaching in the temple,[21] and ye
56 laid no hold on me.[22] But all this was done,[23] that the Scrip-
tures of the prophets might be fulfilled. [l] Then all the disciples
forsook him, and fled.

[a] MARK xiv. 43–50; LUKE xxii. 47–53; JOHN xviii. 3–11.
[b] See ver. 14.
[c] Ver. 25.
[d] See chap xx. 13.
[e] Comp. John xviii. 10.
[f] Luke xxii. 38.
[g] Gen. ix. 6; Rev. xiii. 10.
[h] Comp. Dan. vii. 10; chap. iv. 11.
[i] Mark v. 9, 15; Luke viii. 30.
[k] See ver. 24.
[l] Ps. lxxxviii. 8, 18; Is. liii. 7–10; ver. 31, 56.
[m] Luke ii. 46; John viii. 2.
[n] Mark xii. 35; Luke xix. 47; xxi. 37; John vii. 28; viii. 20; xviii. 20.

[1] clubs [2] *omit* same [3] take him [4] straightway [5] Rabbi
[6] *Do* that for which thou art come!
[7] their hands [8] that [9] smote the [10] took [11] saith
[12] its [13] *omit* now [14] even now [15] send to my aid
[16] *omit* But [17] should [18] robber
[19] to seize [20] *omit* with you [21] in the temple teaching
[22] took me not [23] hath come to pass

ALL the Evangelists narrate this occurrence with interesting variety in details, showing their entire independence. It shows the glory and majesty of our Lord even in such an hour; the reference to the fulfilment of the Scriptures (vers. 54–56) confirms the view that the preceding conflict was proposed and permitted by God.

Ver. 47. **Judas** knew the place. He had probably represented to the rulers the ease with which our Lord could now be taken, and overruled their decision to wait (ver. 5). This haste favors the view that avarice was his leading motive. — **One of the twelve.** Usually thus termed; here the phrase emphasizes the treachery. — **With him a great multitude.** Composed of a detachment of the Roman cohort stationed in the castle Antonia (John xviii. 3, 12; 'the band'); of the Jewish temple-watch (Luke xxii. 52; 'the captains of the temple'); of others, including servants and dependents of the high-priest (ver. 51) and, in all probability, some fanatical chief-priests and elders also (Luke xxii. 52), who wished to witness the religious (!) capture. — **With swords and clubs**; the latter in the hands of the rabble accompanying the armed soldiers. The size of the crowd may have been a recognition of our Lord's power or designed to produce the impression on Pilate that some great plot was to be crushed, and on the people that Jesus was a great criminal. They had lanterns and torches (John xviii. 3), for although the moon was full, they expected to take Him in a deep valley, where these might be needed. — **From the chief-priests and elders of the people**, the national authorities, at whose wish the Roman authorities acted.

Ver. 48. **Gave them a sign**, previously agreed upon; comp. Mark xiv. 44, 'had given.' — **Whomsoever I shall kiss.** The kiss among the ancients was a sign of affectionate and cordial

intimacy, and particularly a token of fidelity, Gen. xxix. 11. — **Take him.** Judas may have feared He might still elude them, either by some exercise of His acknowledged power, or, more probably, with the help of His disciples. If the incidents mentioned by John (xviii. 4-9) took place, as is probable, on the first appearance of the crowd, most of those present already knew which was Jesus. But the signal agreed upon would be necessary to point Him out to the Roman soldiers, who might not have understood the conversation or had orders to act upon this sign. Our Lord had probably rejoined the other disciples.

Ver. 49. **And straightway.** John xviii. 5, indicates that Judas appeared at first as if not directly belonging to the crowd, but soon moved in advance of them, as they fell back. He was probably excited as well as dissembling. — **Hail, Rabbi.** A deceitful address. — **Kissed him.** A stronger word than that used in the last verse (so in Mark's account). Meyer: 'The sign was the simple kissing; but the performance was more emphatic, a caressing, corresponding with the purpose of Judas to make sure, and with the excitement of his feelings.'

Ver. 50. **Friend.** Comp. chap. xx. 13. A term of civility, though not necessarily of friendship. Our Lord did not turn away, in holy indignation, from this Judas kiss. His meekness and gentleness under the greatest provocation, surpasses even the standard which He holds up for His disciples; Matt. v. 39. — **Do that for which thou art come!** A slight change of reading makes the common translation incorrect. The expression is elliptical, and may be either an exclamation or a question: 'Is it this for which thou art come?' The former accords much better with the emotion natural at such a time. In any case it is a stinging rebuke to Judas. — **Laid their hands,** etc. This does not imply undue violence. He was probably not bound until afterwards (comp. John xviii. 12).

Ver. 51. **One of them.** Peter, as was well known (John xviii. 26), but only John gives the name. — **Drew his sword.** According to Luke (xxii. 49) the question was first asked: 'Shall we smite with the sword?' Peter did not wait for the answer. They had two swords (Luke xxii. 38), whoever had the other one was not so rash. — **The servant of the high-priest.** Named 'Malchus;' John xviii. 10. — **His ear.** The 'right ear' (Luke and John). Peter was no swordsman, for he missed his blow. In any case carnal weapons used in Christ's cause deprive His opponents of 'ears,' *i. e.*, of willingness to listen to the truth. Christ's grace may restore this willingness, as it healed this ear. The healing is mentioned by Luke (the physician) only. The double effect of Peter's rashness, damage to Malchus and danger to himself, were thus removed.

Ver. 52. **Thy sword;** not mine! — **Into its place,** *i. e.*, the sheath (John xviii. 11). Peter was still standing with drawn sword. — **For all they that take the sword.** A general proposition in regard to unwarranted recourse to measures of violence. — **Shall perish with the sword.** The special reference is to Peter. In taking the sword he had been imprudent, and exposed himself to a superior force; had been revolutionary, for these came with authority; had been cruel, for the mutilation of a human being in a spiritual cause is uncalled for. His life would have been forfeited to the sword, had not our Lord interfered and removed the effects of his blow. Any special application to the armed band who came to take Him seems unlikely. But as a rule, the violent perish violently. The circumstances of this occasion (Peter trying to kill, and the band representing authority, even though abused), as well as a comparison with Gen. ix. 6; Rom. xiii. 4, warrant an application to the justice of capital punishment for murder. The great lesson is: The Church, a spiritual body, may use spiritual weapons only (comp. 2 Cor. x. 3, 4); never carnal and violent measures.

Ver. 53. **Or thinkest thou.** An appeal to Peter's faith, and also a declaration of power and an exhibition of patience. — **Even now,** at this crisis when all seems to be lost. — **Twelve legions.** He numbers His hosts by 'legions,' as did the Romans (in whose hands he was). A legion included more than six thousand men. 'Twelve;' probably in allusion to the twelve persons (Himself and the eleven) opposed to this midnight band; a legion for each; a mighty host, all-sufficient to help them. Peter is rebuked, not for distrust of God's power, but for using force. Were that necessary, it would have come in answer to prayer. Christ, in mercy to men, chose to gain His victory by suffering and long-suffering. When force is needed, Christ will appear with the angels (chap. xxv. 31). Before that time, every use of it tends only to evil. Violence against the conscience, as well as against the body, reacts upon those employing it.

Ver. 54. **How then,** if I should invoke this aid, which I might do, **should the Scriptures be fulfilled?** Our Lord shows His patience and submission; even while asserting His majesty. — **That thus it must be.** According to the counsel of God, for the salvation of a sinful world, as declared in the Scriptures, the Messiah 'must' suffer: that suffering must be 'thus' brought about. Our Lord's death could not be incidental or accidental. He 'must' suffer (comp. ver. 56; Luke xxiv. 26). This declaration also contained consolation for His terrified disciples.

Ver. 55. **Multitudes.** Especially the rulers and temple-guards (Luke xxii. 52). Mark (xiv. 48) says 'answers,' *i. e.*, to their actions, not their words. He was probably bound, at this time, but His protest does not imply a desire to resist. — **As against a robber,** not 'a thief,' against whom no such display of force would be needed. — **Sat.** Unmolested and unlike a robber. — **Daily.** From day to day, as during the past week. — **In the temple,** the most public place in Jerusalem. — **Teaching.** Not unobserved, so that you needed to seek me; nor yet riotous or robbing, as your present conduct implies. — **And ye took me not.** They dared not (chap. xxi. 46); the method now adopted showed the malignity of an evil conscience, and also a deceitful purpose to turn the current against Him.

Ver. 56. **But all this hath come to pass.** The words of our Lord. Mark gives a briefer form of the same thought; Luke, another expression, supplementing this: 'but this is your hour, and the power of darkness.' This word of our Lord is therefore His final surrender of Himself to death; a willing offering of Himself for others, in accordance with the purpose of a merciful God. — **Then all the disciples forsook him.** All who had joined with Peter in his protestation (ver. 35). This forsaking is connected with the last word of our Lord. He says He submits,

their courage fails them. Only after Christ died for men, could men die for Him.—**And fled.** Not absolutely. See Mark xiv. 51; Luke xxii. 54; John xviii. 15. When the eleven forsook the Lord, other disciples, as Nicodemus, and Joseph of Arimathea, took a more decided stand for Him. The Church can never fail; new Christians take the place of the old ones.

CHAPTER XXVI. 57–68.

Jesus before Caiaphas.

57 AND [a] they that had laid hold on [1] Jesus [b] led *him* away [c] to
[d] Caiaphas the high priest, where the scribes and the [2]
58 elders were assembled.[3] But [e] Peter followed him afar off unto
[f] the high priest's palace,[4] and went [5] in, and sat with [g] the ser-
59 vants,[6] to see the end. Now the chief priests, and elders, and
all the [h] council,[7] sought false witness against Jesus, to [8] put
60 him to death; But found none: yea, [i] though many false wit-
nesses came, *yet* found they none.[9] At the last came [k] two false
61 witnesses,[10] And said, This *fellow* [11] said, [l] I am able to destroy
62 the temple of God, and to build it [m] in three days. And the
high priest arose,[12] and said unto him, Answerest thou noth-
63 ing? what *is it which* [13] these witness against thee? But
[n] Jesus held his peace. [o] And the high priest answered and
said [14] unto him, [p] I adjure thee by [q] the living God, that thou
64 tell us whether thou be the Christ, the Son of God. Jesus
saith unto him, [r] Thou hast said: nevertheless [15] I say unto you,
Hereafter [16] [s] shall ye see the Son of man sitting [s] on [17] the right
65 hand of power, and [s] coming in [18] the clouds of heaven. Then
the high priest [t] rent his clothes, saying, He hath spoken blas-
phemy; what further need have we of witnesses? behold, now
66 ye have heard his [19] blasphemy. What think ye? They an-
67 swered and said, He is guilty of death. Then [u] did they spit
in his face, and buffeted [20] him; [v] and others [21] [w] smote *him* with
68 the palms of their hands, Saying, Prophesy unto us, thou
Christ, Who is he that smote [22] thee?

[a] Luke xxii 54.
[b] MARK xiv. 53–65; JOHN xviii. 12, 13, 19–24.
[c] Acts xvi. 40.
[d] See ver. 3.
[e] Comp. John xviii. 15.
[f] See ver. 3.
[g] Chap. v. 25 John vii. 32, 45, 46; xviii. 3, etc.; xix. 6; Acts v. 22, 26.
[h] See chap. v. 22.
[i] Ps. xxvii. 12; xxxv. 11.
[k] Deut. xix. 15.
[l] John ii. 19.
[m] See chap. xvi. 21.
[n] Is. liii. 7; chap. xxvii. 12, 14; John xix. 9.
[o] Comp. Luke xxii. 67–71.
[p] Comp. Lev v. 1; 1 Sam. xiv. 24, 26.
[q] See chap. xvi. 16.
[r] See ver. 25
[s] See chap. xxiv. 30.
[t] Num. xiv. 6; Acts xiv. 14.
[u] Is. l. 6; chap. xxvii 30; Mark x. 34.
[v] Comp. Luke xxii. 63–65.
[w] Chap. v. 39.

[1] had taken [2] *omit* the [3] gathered together
[4] the court of the high priest [5] entered [6] officers
[7] the chief priests and the whole council [8] that they might
[9] *The best authorities read*, And they found it not, though many false witnesses came.
[10] But afterward came two (*the best authorities omit* false witnesses)
[11] *man* [12] stood up [13] what do [14] the high priest said
[15] moreover [16] From henceforth [17] at [18] on
[19] the [20] buffet [21] some [22] struck

THE THREE TRIALS. These seem to have been three judicial examinations of our Lord. (1.) An examination before Annas, who, although deposed, was considered the real high-priest by the Jews, while they were obliged to recognize Caiaphas. This is mentioned by John only (John xviii. 13, 15, etc.), who followed and went into the palace. It was not formal, no witnesses having been called, but rather an attempt to ensnare our Lord in His own words.

(2.) The night examination before Caiaphas mentioned in this section. This was formal, in accordance with his official character. Caiaphas, the son-in-law of Annas, probably lived in the

same palace with him. This would obviate the difficulties arising from the views of the Jews and the authority of the Romans. The guard seems to have remained in the same palace court during both examinations.

(3.) In the morning of Friday the final and formal examination before the Sanhedrin (chap. xxvii. 1, 2; Mark xv. 1; Luke xxii. 66). Matthew and Mark give the details of the *second* examination, Luke of the *third*, John of the *first*. Peter's denials occurred during the period from the first to the close of the second examination. John's account shows this. The other Evangelists treat that subject as a whole, hence Matthew and Mark put it *after*, and Luke *before* the examination. A threefold examination by the secular authorities succeeded on Friday morning. These repeated trials were probably caused by a consciousness of the groundlessness of the whole proceeding.

Ver. 57. **To Caiaphas the high priest.** Appointed by the Romans, Annas having been deposed, as frequently occurred (comp. ver. 8). — **Where the scribes and elders were gathered together.** Mark inserts 'the chief-priests,' indicating a meeting of the Sanhedrin or council (ver. 59). The examination before Annas would allow time for them to come together. But it was not the final assemblage of that body (see chap. xxvii. 1, 2; Luke xxii. 66-71).

Ver. 58. **Peter followed afar off.** Not out of curiosity, yet like a mere spectator. Such following leads to danger, not to victory. — **Unto the court of the high priest.** Not the 'palace' (comp. ver. 3), but the area enclosed by the building (which may not have been a 'palace'). The entrance to this was through the 'porch' (ver. 71; Mark xiv. 68). A fire was soon kindled in the court. — **Entered in.** John (xviii. 15, 16) tells that he himself, as an acquaintance of the high priest, went in, while Peter stood without; the former procured admission for the latter. The first denial occurred about this time (see next section). — **And sat with the officers.** Those who had been engaged in the capture (see ver. 47). He remained there for some time, from about midnight to cock crowing (three o'clock). — **To see the end.** The fire was kindled in the courtyard of the house where Annas lived (according to John), and Mark and Luke, who tell of the examination before Caiaphas, refer to Peter's warming himself there. Annas and Caiaphas therefore probably lived in the same house.

Ver. 59. **The whole council.** The Sanhedrin, Joseph of Arimathea and Nicodemus were probably absent (Luke xxiii. 51), since their opposition would have been in vain (comp. John vii. 50; ix. 22). It was not the first time this body had consulted against Him. See John vii. 45-53; ix. 22; xi. 57; xii. 10. — **Sought false witness.** Knowing that true witness could not be had, they actually sought 'false witness.' Such a sin is greatest in judges.

Ver. 60. **And found it not,** *i. e.*, to answer their purpose. — **Many false witnesses came,** as was natural; but two witnesses to one specific point were required (Numb. xxxv. 30; Deut. xvii. 6; xix. 15). — **Afterward;** after numerous vain attempts to find two, even apparently concordant, witnesses. — **Two.** The smallest number requisite.

Ver. 61. **This man.** 'Fellow' conveys a sneer, not contained in the original. — **Said;** see John ii. 19, for what our Lord really said. — **I am able to destroy the temple,** etc. The testimony as recorded by Mark (xiv. 58) differs in form, but the same Evangelist says (ver. 59) their witness did not agree. Differing in minor circumstances, they probably agreed in making the saying one derogatory to the temple. Such were regarded as blasphemous by the Jews (Acts vi. 13); the temple being the symbol of their religion. The witnesses were probably guilty of wilful misinterpretation. The Sanhedrin knew what the true sense of the words was (chap. xxvii. 63), and the witnesses were probably fully aware of it. Our Lord's zeal in cleansing the temple (chap. xxi. 12, 13) should have been an evidence to all that He would not speak slightingly of it. Besides, if they supposed He meant the temple in Jerusalem, they heard His promise of restoring it, which could not imply hostility to the temple itself. The words of our Lord are a prophecy of His death, and yet of His ultimate victory; this, in their blindness and fanaticism they could make a ground for condemnation.

Ver. 62. **And the high priest stood up.** With a show of holy horror. — **Answerest thou nothing?** Silence would be a contempt of important testimony. — **What do these witness against thee?** Is it true or false? if true, what is its meaning? To make but one question of the high-priest's language does not suit the vehemence natural to the occasion.

Ver. 63. **But Jesus held his peace.** Before Annas He had spoken (John xviii. 19-23), but that was not an official hearing. Here under false witness and reproach He (as before Herod) is silent, in patience and confidence of victory. The testimony was false in fact, even if partially true in form. An answer would have involved an explanation, which his opposers either knew already or were too hostile to accept. The silence does not, as early interpreters thought, point to our silence before the judgment seat of God, had He not taken our place and been silent before His judges; for His silence led to their greater judgment and self-condemnation. His claim to be the Messiah was the ground of their hostility and also the only ground on which they could demand His death. His silence implied this, and served to bring the whole matter to an issue. — **And the high-priest said.** Our Lord's silence compels the abandonment of the subterfuge. Yet the deceitfulness remained. They would not believe Him, as He afterwards told them (Luke xxii. 67). They merely offered the alternative of a conviction as a blasphemer or an impostor. — **I adjure thee,** etc. Gen. xxiv. 3; 2 Chron. xxxvi. 13. When a judge used this formula, the simple answer yea or nay, made it the regular oath of the witness. — **By the living God.** In His presence, a witness and judge of the answer. — **The Christ, the Son of God.** The latter term probably meant more than the former. Mark xiv. 61, and the question at the third examination (Luke xxii. 67, 70), indicate that Caiaphas used it in a sense similar to that we now attach to it. 'He and the Sanhedrin wittingly attached to it the peculiar meaning which, on previous occasions, had been such an offence to them (John v. 18; x. 33); and Jesus, fully understanding their object, gave a most emphatic affirmation to their inquiry. Of all the testimonies in favor of the divinity of Christ, this is the most clear and definite' (Gerlach).

Ver. 64. **Jesus saith.** Put upon judicial oath our Lord replies. To be silent would be construed as a confession that He was not the Messiah. — **Thou hast said.** An affirmative answer (Mark xiv. 62: 'I am'). This calm response, drawn out by the oath, is a public declaration of His Messiahship. It ensured His death, but laid full responsibility upon them. The Faithful Witness (Rev. i.) did not falter or fail. — **Moreover,** not 'nevertheless.' Over and above the confession, which they would not believe, His glory would appear to them as a sign of its truth. He was conscious of His glory in the moment of His condemnation, in His deepest humiliation. This declaration would be a warning to any not hardened in their opposition, but to most, if not all, it was a prophecy of judgment. — **From henceforth shall ye see.** Not simply at some time 'hereafter,' but in all the future. Christ's glorification began as soon as their proceedings against him were finished, and in such a way as to make the Jewish people see His power. The prophecy has been fulfilled ever since. — **Sitting** as they now sat to judge Him, with a reference to the quiet confidence of His future position in glory. — **At the right hand,** *i. e.*, the place of honor. — **Of power,** *i. e.*, of God, who is Almighty. This expression is used in contrast with His present weakness. The whole alludes to Ps. cx. 1, which He had quoted to them in the last encounter (chap. xxii. 44). — **And coming on the clouds of heaven.** 'The sign from heaven' they had demanded (Mark viii. 11). This refers to Christ's final appearing, but may include His coming to judgment on the Jewish people, at the destruction of Jerusalem.

Ver. 65. **Then the high-priest rent his clothes,** his upper-garment, not the high-priestly robe, which was worn only in the temple. Rending the clothes was a sign of mourning or of indignation (Acts xiv. 14), but in the former sense was forbidden to the high-priest (Lev. x. 6; xxi. 10). Instances of the high-priests using this sign of indignation occur in the first Book of the Maccabees and Josephus. The Jews found in 2 Kings xviii. 37, a precedent for rending the clothes on occasions of real or supposed blasphemy. Such an action, at first natural, became a matter of special regulation, hence more theatrical than real. — **He hath spoken blasphemy.** This implies: (1.) That our Lord had on oath claimed to be Divine, else it could not be called blasphemy; (2.) that the high-priest, while compelling Him to be a witness in His own case at once declared His testimony to be *false*, else it could not be called blasphemy. Every one who hears of Jesus now must accept either His testimony respecting Himself or the verdict of the high-priest. — **What further need,** etc. They had difficulty in getting witnesses. The true witness answered; they refused to believe, but found His confession sufficient for their purpose. — **Behold now ye have heard the blasphemy.** The high-priest assumes that they all agree with him, the whole verdict being spoken in hot haste.

Ver. 66. **What think ye?** A formal putting of the question to vote. — **He is guilty** (or 'worthy') **of death.** The answer of all (Mark xiv. 64). This formal condemnation was, as they imagined, according to the law (Lev. xxiv. 16; comp. Deut. xviii. 20). The Sanhedrin was forbidden to investigate any capital crime during the night, and according to the Roman law a sentence pronounced before dawn was not valid. This test vote, however, they considered as settling the question; hence the ill-treatment which followed (vers. 67, 68). They were scrupulous in holding another meeting in daylight and there passing the final sentence (chap. xxvii. 1; Luke xxii. 7). Yet even this was illegal, for a sentence of death could not be pronounced on the day of the investigation. All the examinations took place within one Jewish day, beginning in the evening.

Ver. 67. **Then did they spit in his face.** The guard chiefly, but probably the members of the Sanhedrin also (Acts vii. 54, 57; xxii. 2). At all events they permitted it. It was an expression of the greatest contempt. Our Lord was treated as one excommunicated, though the final sentence had not been passed. — **And buffet him.** Struck Him with their fists. — **And some** ('the officers,' Mark xiv. 65) **smote him.** Either with the hand, or 'with rods,' probably both. Comp. the similar treatment at the examination before Annas (John xviii. 22). This probably took place in part when Jesus was led into the court to be kept there until the morning. The officers were probably those warming themselves by the fire, and just then Peter denied Him for the third time, so that our Lord turned and looked on him (Luke xxii. 61).

Ver. 68. **Prophesy unto us, thou Christ.** His face was covered, and after each blow, He was asked who gave it. The lower officials probably continued this scoffing amusement for some time. The Roman soldiers were apt in the same kind of mockery (chap. xxvii. 28–31). First, condemned as a blasphemer, He was treated as an outlaw. Luke (xxii. 65) adds: 'Many other things blasphemously spake they against Him.' The term 'Christ' is used in mockery of His claims, and His silence would be construed into an evidence that He was an impostor. Brutal views of the Messiah were involved in this brutal play. There is a mocking of Him, which cannot strike His human body, though directed against His Person, His office, His mystical body.

CHAPTER XXVI. 69–75.

Peter's Denial.

69 [a] NOW Peter sat [1] without in [b] the palace: [2] and a damsel [3]
came unto him, saying, Thou also wast with Jesus of
70 Galilee.[4] But he denied before *them* all, saying, I know not

[a] MARK xiv. 66–72; LUKE xxii. 55–62; JOHN xviii 16–18; 25–27.
[b] See ver. 3

[1] was sitting [2] court [3] maid [4] the Galilæan

71 what thou sayest. And when he was gone out into [c] the porch,
another *maid* saw him, and said unto them that were there,
72 This *fellow* [5] was also with Jesus [d] of Nazareth.[6] And again
73 he denied with an oath, I do not know [7] the man. And after a
while [8] came unto *him* [e] they that stood by, and said to Peter,
Surely thou also art *one* of them; for [9] thy speech bewrayeth
74 thee. Then began he to curse [10] and to swear, *saying*,[11] I know
75 not the man. And immediately the [12] cock crew. And Peter
remembered the words of Jesus, which said [13] unto him,[14] [f] Before
the cock crow, thou shalt deny me thrice.[15] And he went out,
and wept bitterly.

[c] Luke xvi. 20; Acts x. 17; xii. 13, 14; xiv. 13; Rev. xxi. 12, 13, 15, 21, 25; xxii. 14.
[d] Luke xviii. 37; John xviii. 5; xix. 19, etc.
[e] Comp. Luke xxii. 59; John xviii 26.
[f] Ver. 34.

[5] *man* [6] the Nazarene [7] I know not [8] a little while
[9] for even [10] *or* call down curses on himself [11] *omit* saying
[12] a [13] how that he had said [14] *omit* unto him [15] thrice deny me

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THE VARIOUS ACCOUNTS of Peter's denial. All four Evangelists narrate the main facts. Their candid statements respecting what might seem derogatory to the good name of one of the chief Apostles is a guarantee of honesty and presumptive evidence of truthfulness. (Mark, who probably wrote under Peter's own direction, is very full.) Nor is there in the story an inherent improbability, at least for those who have knowledge of the workings of Divine grace. To objectors it may be said: 'Thy speech bewrayeth thee.' Every point of the narrative accords not only with Christian experience, but with the character of Peter as sketched in the New Testament, and with our Lord's predictions and warnings to him. What befell Peter may befall any Christian who relies on his own strength, especially after self-exaltation (vers. 33–35), lack of watchfulness and prayer (vers. 40, 43), and presumptuous rushing into danger (vers. 51, 58). The account of Peter's repentance also finds its confirmation in the Christian heart. It was occasioned in part by a natural cause (the crowing of a cock), yet even that was a direct sign from the Lord: by a look of compassion and love; by a remembrance of the Lord's words, recalling his past sin of *pride* quite as much as his present denial. All were from Christ, and hence the penitence was genuine. It was sudden as his sin had been; it was secret, sincere, and lasting. This internal evidence of truthfulness shows that the variations in the four accounts are evidences of independence, and not discrepancies. They agree in the main facts, namely, that Peter *was recognized on three occasions* during the night; that he was *on all three a denier of his Lord;* but they differ in details. They mention different recognizers, especially in the second and third case, they record different replies and different circumstances. It follows that not one of the four consulted the narrative of the others, or derived his account from the same immediate source. Forgers would have made their accounts agree; writers of legends would have shown a common source; but these differences prove that the occurrences took place and were reported by credible independent witnesses.

It is difficult, however, to construct a single narrative out of the four accounts. Each denial could not have consisted of a recognition by a single person and a single answer by Peter. Peter was in an excited crowd at night, for probably two hours or more. Three single questions and three single answers would not have been all that occurred, but rather three episodes of suspicion and denial. The variations therefore go to prove not only the *independence*, but also the *truthfulness* of the narratives. Agreement in every point would suggest collusion; the account of three simple questions and answers would seem improbable. Having four independent, competent witnesses, even if at our distance we cannot arrange all the details, the variations ought not to shake our faith in the entire accuracy of each and all the narratives. The theory of evidence that is most satisfactory accepts three occasions of denial, without counting each answer as a separate denial; the more numerous recognitions may have been nearly simultaneous, and the answers belonging to each occasion, given in well-nigh immediate succession.

FIRST DENIAL; vers. 69–70.

Ver. 69. **Now Peter was sitting without in the court**, the interior court enclosed by the house. Mark: 'below in the court,' *i. e.*, below the room (probably on the ground-floor) where the examination was going on. If this room were open towards the court, as was sometimes the case, then Peter could see something of the trial. John tells (xviii. 15, 16) how he gained admission. But warming one's self with Christ's enemies has its dangers. — **A maid.** Mark: 'one of the maids of the high-priest,' probably the one who kept the door, mentioned by John, since he connects with this denial Peter's standing by the fire in the court, expressly mentioned by Mark and Luke. But two maid-servants may have made a similar charge on this occasion. — **Jesus the Galilean.** Probably contemptuous banter, or light ridicule, not with a view to serious accusation. The maid seems to have followed him into the court, repeating the banter, which he repelled in the different words recorded by the different Evangelists.

Ver. 70. **But he denied before them all.** Before those gathered about the fire. — **I know not what thou sayest.** On this first occasion he de-

nies, not only his discipleship and knowledge of Jesus (Luke and John), but even that he understood what she could mean (Matthew and Mark); possibly to two different maids. He practised evasion, which leads to direct lying, often to perjury. Christ's cause is not helped, nor His people defended, by crafty policy. Peter drew his sword in the presence of an armed band, but lied to a bantering maid-servant. In the Bible accounts of the fall of good men, women have usually been the occasion, though not the cause, of the crime. Even the maid at the gate was involved in the crime against Jesus.

SECOND DENIAL; vers. 71, 72.

Ver. 71. **Into the porch.** In his embarrassing position, he left the fire, going out to the arched gateway leading from the court to the street; probably no further. Mark mentions a crowing of the cock, while he was there (comp. Mark xiv. 30). As Peter himself probably informed Mark of this, it was not the cock-crow that brought him to repentance; nor does he conceal his forgetfulness of the signal. — **Another maid saw him, and said unto them that were there.** This second recognition seems to have been a general one, beginning by the fire (John, who probably stood there and tells what he himself witnessed), recurring in the porch, where this maid attacked him (Matthew, Mark). If the maid mentioned in ver. 69, was not the porteress, then it is possible that she takes up her banter again. Luke tells of a man recognizing him; probably a servant standing in the porch, one of those to whom the maid spoke. At such a time such a charge would awaken further remark. — **Jesus the Nazarene.** Again, a woman's weapon, of contempt and ridicule; potent enough, when human weakness is not supported by Divine grace.

Ver. 72. **Denied with an oath.** The oath is mentioned by Matthew alone, and was uttered to the maid in the porch. — **I know not the man.** From evasion to perjury, one sin leading to another. The expression is even somewhat contemptuous; Peter was now 'a stone of stumbling,' not a 'rock.'

THIRD DENIAL, followed by repentance; vers. 73–75.

Ver. 73. **And after a little while.** 'An hour' (Luke), so that the second cock-crowing followed immediately (ver. 74). Peter probably remained in the porch, as a less conspicuous place. — **They that stood by.** A very general recognition by those in the porch. The second denial had allayed the indignation, but the examination was about concluded, and there was more stir and excitement. The first man who recognized him, was probably the one mentioned by Luke; then the bystanders joined in: **Surely thou also art one of them,** as if to offset his oath (ver. 72): **for even thy speech bewrayeth thee.** The Galilean dialect was peculiar, not making a distinction between the guttural sounds, etc.; a ready means of detection. Peter may have talked, while in the porch, with assumed unconcern.

Ver. 74. **Then began he to curse,** or 'to call down curses on himself,' if what he said was not true. — **And to swear,** to call God to witness that it was true. Probably at this time he was recognized by the kinsman of Malchus (John xviii. 26), who had been in the garden of Gethsemane, and doubtless in the audience room, until our Lord was brought out after the examination, or he would have seen Peter before. — **And immediately a cock crew.** The second cock-crowing, about three o'clock in the morning. Just then, according to Luke (xxii. 61), our Lord 'turned and looked on Peter.' We infer that this occurred as He was led out after the examination. Peter was in the porch, not the court. This view accounts for the fact of so many having recognized Peter there, and agrees with the requirements of time.

Ver. 75. **And Peter remembered.** His memory was helped by our Lord's look of reproachful love (comp. Mark xiv. 72). — **The word of Jesus** (ver. 34). — **And he went out,** *i. e.*, from the porch into the street. His departure was not to save himself from his perilous position, but to be alone in his grief. He did not go out into 'black night,' for it was moonlight still. — **And wept bitterly.** Tears of true penitence. The repentance of Judas led him back to the priests, with money in his hand; the repentance of Peter led him to God with tears in his eyes. 'A small matter (a mean servant) makes us fall when God does not support us; a small matter (the crowing of a cock) raises us again, when His grace makes use of it' (Quesnel).

CHAPTER XXVII. 1–10.

Jesus led to Pilate; the Remorse of Judas.

1 [a b] WHEN the[1] morning was come, all the chief priests
and[2] elders of the people took counsel against Jesus
2 to put him to death: And when they had bound him, [a c] they
led *him*[3] away, and [d] delivered him[4] to Pontius[5] [e] Pilate the
governor.
3 Then [f] Judas, which had betrayed him,[6] when he saw that he
was condemned, [g] repented himself, and brought again[7] [h] the
4 thirty pieces of silver to the chief priests and elders, Saying, I

[a] Mark xv 1.
[b] Luke xxii. 66.
[c] Luke xxiii. 1; John xviii. 28.
[d] Chap. xx. 19; Acts iii. 13.
[e] Luke iii. 1; xiii. 1.
[f] See chap. xxvi. 14.
[g] See chap. xxi. 29.
[h] Chap. xxvi 15.

[1] Now when [2] and the [3] And they bound him, and led him
[4] him up [5] *The best authorities omit* Pontius [6] *or*, his betrayer [7] back

have[8] sinned in that I have[8] betrayed the innocent blood. And
5 they said, What *is that* to us? [i]see thou *to that*.[9] And he [i] Ver. 24.
cast[10] down the pieces of silver in [k]the temple,[11] and departed, [k] See chap. xxiii. 35.
6 and [l]went[12] and hanged himself. And the chief priests took [l] 2 Sam. xvii 23; comp Acts i. 18.
the silver pieces,[13] and said, It is not lawful for[14] to put them
7 into the [m]treasury, because[15] it is the price of blood. And [m] Mark xii. 41, 43; Luke xxi. 1; John viii. 20.
they took counsel, and bought with them the potter's field, to
8 bury strangers in. Wherefore [n]that field was called, The field [n] Acts i. 19.
9 of blood, [o]unto this day. Then was fulfilled that which was [o] Chap. xxviii 15.
spoken by [n]Jeremy[16] the prophet, saying, [p]And they took the [p] ZECH. xi. 13
thirty pieces of silver, the price of him that was valued,[17] whom
10 they of the children of Israel did value;[18] And[19] gave them
for the potter's field, as the Lord appointed me.

[8] *omit* have [9] *to it* [10] flung [11] sanctuary [12] went away [13] pieces of silver [14] *omit* for [15] since [16] Jeremiah [17] priced [18] whom they priced on the part of the sons of Israel [19] And they

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CONTENTS. This morning meeting of the Sanhedrin is mentioned more particularly by Luke (xxii. 66–71). They must apply to the Roman governor to have their formal sentence against Jesus executed. They first decide how to proceed (ver. 1), and then the actual delivery took place (ver. 2). The account of the remorse and suicide of Judas is peculiar to Matthew, although referred to in Peter's speech after the Ascension (Acts i. 16–19). Its insertion in connection with the prophecy quoted, accords with the character of this Gospel. The repentance of Peter and the remorse of Judas stand close together, in the narrative before us, as if to contrast them. They actually occurred in quick succession, although Matthew, to close the subject, adds events that must have happened later (see ver. 7).

Ver. 1. **Now when morning was come.** Luke: 'as soon as it was day;' comp. John xviii. 28. Probably about sunrise, since the twilight is short in that latitude. — **All the chief priests and the elders of the people.** The detailed statement of Mark (comp. Luke xxii. 66) shows that this was a formal meeting of the Sanhedrin, evidently a second one. The mocking spoken of in chap. xxvi. 67, 68, must have intervened. Luke xxii. 66, indicates that this meeting was held in the council-chamber within the temple-area, where alone, according to the Talmud, sentence of death could be pronounced; also that a formal procession conducted Him thither. It is characteristic of Pharisaism to be most formal when most unjust. — **To put him to death.** They decided how they should cause Him to be put to death in accordance with the decision of the midnight session. Their plan appears to have been: 1. To ask Pilate's consent, without inquiry, to their sentence of death (John xviii. 30). 2. If necessary, to make the vague charge, that Jesus claimed to be King of the Jews (ver. 11). This was the ground on which they forced Pilate to consent. 3. Another charge mentioned by John (xix. 7), that He claimed to be the Son of God, may have been determined on, in case He denied the political character of His Messiahship. But it had no effect, and the other accusation was resumed.

Ver. 2. **And they bound him.** The bonds put on Him in the garden seem to have been removed sometime during the night. — **And led him away.** Probably in a solemn procession, with a view of influencing both the people and the governor. — **Delivered him up.** The same word often translated 'betrayed.' — **Pilate the governor.** The title is a general one; the office held by Pilate was that of Roman 'procurator' whose chief business it was to collect the revenues, and in certain cases to administer justice. Palestine had been thus governed since the banishment of Archelaus (A. D. 6), and Pilate was the sixth procurator, holding the office for ten years under the Emperor Tiberius (probably from A. D. 27–36). The usual residence of the procurator was in Cesarea (Acts xxiii. 33; xxv. 1, 4, 6, 13), but during the great festivals he was generally at Jerusalem, to preserve order and to uphold the supremacy of the Roman power, perhaps also to administer justice. Pilate had an unyielding and severe disposition (comp. Luke xiii. 1), and his conduct led to repeated revolts among the Jews, which he suppressed by bloody measures. He was therefore hated and at last removed in consequence of the accusations made against his administration by the Jews. He died by his own hand. There are many legends about him, invented by both the early Christians and their opponents.

Ver. 3. **Then Judas.** Probably on Friday morning. — **When he saw.** This he could see from the procession to Pilate's judgment-hall. — **That he was condemned.** That Judas did not expect this issue, seems contrary to the words of his confession (ver. 4). This circumstance shows that his object was not to induce Jesus to display His glory; in that case his repentance would have led him to Christ and not to suicide. — **Repented himself,** felt sorrow or remorse; not the word usually translated 'repent.' Remorse is *caused* by the consequences of sin;

repentance is only *occasioned* by them; in remorse the sorrow is for the *consequences*, in repentance for the *cause*, and the sin itself. A terrible prophecy repecting the fate of the betrayer (chap. xxvi. 24) had been joined with the prediction of this effect of the treachery. As the latter had been fulfilled, Judas must have felt the terrors springing from the former. — **Brought back the thirty pieces of silver.** He probably received them during the night. Peter first repented in solitude before God; Judas attempted some rectification before men. The bringing back of the money really supports the view that his one great motive was avarice. Remorse, calling for rectification before men, would point to the moving cause of his crime. It is unlikely that more was to have been paid him.

Ver. 4. **I sinned.** 'Erred' is too weak. Although Judas had no real conception of the sinfulness of sin, his feeling was intense. All notions that he tried to make his guilt appear small seem to come from wrong views of his motives and of his remorse. Fearful sorrow for the consequences of sin may coexist with entire sinfulness. — **In that I betrayed,** lit., 'in betraying,' **innocent blood.** No sign of affection for his Master, but even Judas may testify to the sinless perfection of our Lord. Nothing in the three years' intercourse could now be used to appease his conscience. — **What is that to us? see thou to it.** Tools of crime are lightly thrown away after the crime. The rulers have no remorse. Was Judas then worse than his employers?

Ver. 5. **Flung down,** with violence. — **In the sanctuary,** *i. e.*, 'the holy place.' Either he stood just outside and spoke to the priests, who were in the holy place, or in his despair had even entered this forbidden place. In God's temple lay the money for which God's Son had been sold to death, as a testimony against the Jews. — **And departed.** Lange thinks into solitude, as if to lead a hermit's life, a frequent effect of remorse; bnt it probably refers to the terror which drove him away, as if from danger. — **And went away.** Probably from the temple, or from his retirement, if he did retire. — **Hanged himself.** This is to be taken literally, and occurred shortly afterwards. Peter, a few weeks afterwards (Acts i. 18, 19), speaks of his death as well known. That passage shows that the suicide took place in the field spoken of in vers. 7, 8; supposed to have been 'on the steep face of the southern hill, opposite Mount Zion, which bounds the valley of Hinnom.' It would seem that Judas hanged himself over the precipice, fell headlong in consequence of the rope or branch breaking, struck on one of the sharp projecting rocks so common there, and lay 'burst asunder' in the field below, which he may be said to have 'obtained' (Acts i. 18), because it was bought with his 'reward of iniquity,' and he himself the first one buried there. Matthew's account is part of a history, Luke's account part of a speech to those who were acquainted with the facts. The former naturally brings into prominence the conduct of the priests, the latter looks at the death of Judas in the light of the Apostleship he had lost.

Ver. 6. **It is not lawful,** etc. Based upon Deut. xxiii. 18. What was put in the treasury was deemed an offering to God. — **Since it is the price of blood.** They thus stigmatized the crime of their tool, but not their own. Too conscientious to defile the treasury, they were not afraid to defile their own hands. A characteristically Pharisaical scruple.

Ver. 7. **And they took counsel.** Probably soon after the crucifixion. — **The potter's field.** Some well known spot, of little value, because unfit for tillage. — **To bury strangers in.** Not heathen, but either foreign Jews, or, as is more likely, proselytes of the gate. 'The field of blood' would be deemed good enough for this class, who could not be wholly overlooked. The charity was at all events a cheap one, and Pharisaism is true to itself in this. Compare the traders in the court of the Gentiles (chap. xxi. 12). It is not expressly stated, but suggested by Acts i. 18, that Judas was buried there. This first graveyard (instead of the usual isolated sepulchres) was not consecrated but desecrated by the burial of a suicide; the remains of such are usually refused a place in 'consecrated' burial-grounds.

Ver. 8. **The field of blood.** 'Akeldama,' Acts i. 19. The stain of the blood money remained in the name. It belonged to the Latins until the fourteenth century and afterwards became the property of the Armenians. Until the present century it was used as a burial place. — **Unto this day,** *i. e.*, when Matthew wrote.

Ver. 9. **Then was fulfilled.** The action of the Sanhedrin undesignedly fulfilled prophecy. — **Jeremiah the prophet.** No such words can be found in the book of Jeremiah, but something very similar occurs in Zech. xi. 12. Explanations: (1) Zechariah was changed into Jeremiah. Of this there is no positive proof of any weight, and there is no motive for the change. (2) The book of Jeremiah, being actually arranged by the Jews as the first of all the prophets, gave its name to the whole body of their writings. This is the simplest view. (3) The discrepancy was purposed; to show the unity of prophecy. Altogether unsatisfactory. (4) A mistake of memory. This is out of the question. Matthew's other citations from Zechariah have no name prefixed (chap. xxi. 5; xxvi. 31), but he must have known the name of the prophet. (5) The most improbable theories are, that the passage occurred in some work of Jeremiah which has been lost, or was an oral statement, or expunged by the Jews. (6) Lange refers the words 'as the Lord appointed me,' to Jer. xxxii. 8. But that passage is very obscure. The view is more ingenious than satisfactory. We regard the whole as a free adaptation from Zech. xi. 13. Here the prophet's labors are valued at thirty pieces of silver which he is bidden to cast to the potter in the house of the Lord. If we accept the words: 'a goodly price that I was prized at of them,' as spoken *to* the prophet, the reference to the Messiah is undoubted. The word 'them' is then expanded into the clause of the text: **whom they priced on the part of the sons of Israel,** referring to the contemptuous estimate (the price of a slave) put upon the Messiah by the representatives of the children of Israel, as in the case of the prophet. Others prefer to render it: 'bought from the children of Israel,' finding a reference to the selling of Joseph, taking Judas as the representative of the nation. But the Greek means 'priced;' Joseph was sold for twenty pieces of silver; the priests represented the nation.

Ver. 10. **And they gave them for the potter's field.** In the prophecy we read: '*to* the potter,'

a phrase of which many fanciful explanations have been given. The thirty pieces were paid to the potter for the field, and we have here a simple expansion, showing the full symbolical meaning of the prophecy.—**As the Lord appointed me.** This may readily be referred to the command given to Zechariah, without searching for something similar in Jeremiah.

Chapter XXVII. 11–31.

Christ before Pilate.

11 [a] AND [1] Jesus stood before the governor: and the governor
asked him, saying, Art thou the King of the Jews?
12 And Jesus said unto him, [b] Thou sayest. And [c] when he was
accused of [2] the chief priests and elders, he answered nothing.
13 [d] Then said Pilate unto him, Hearest thou not how many
14 things they witness against thee? And he answered him to
never a word; [3] insomuch that the governor marvelled greatly.
15 [e] Now at *that* [4] feast the governor was wont to release unto the
people [5] a [6] prisoner, whom they would. And they had then
16 a [f] notable prisoner, called Barabbas. Therefore when [7] they
17 were gathered together, Pilate said unto them, Whom will ye
that I release unto you? Barabbas, or Jesus which [8] is called
18 Christ? For he knew that for envy they had delivered him.[9]
19 [g] When he was set down [10] on the judgment seat, his wife
sent unto him, saying, Have thou nothing to do with [h] that
just [11] man: for I have suffered many things [12] this day [i] in a
20 dream because of him. But [13] the chief priests and elders [14]
persuaded the multitude [15] that they should [k] ask [16] Barabbas,
21 and destroy Jesus. The [17] governor answered and said unto
them, Whether of the twain will ye that I release unto you?
22 They said, Barabbas. Pilate saith unto them, What shall
I do then with [18] Jesus which is called Christ? *They* all
23 say unto him,[19] Let him be crucified. And the governor [20]
said, Why, what evil hath he done? But they cried out the
24 more,[21] saying, Let him be crucified. When [22] Pilate saw
that he could prevail [23] nothing, but *that* rather [l] a tumult
was made,[24] he took water, and [m] washed *his* hands before the
multitude, saying, I am innocent of the blood of [n] this just per-
25 son: [25] [o] see ye *to it*. Then answered all the people, and said,
26 [p] His blood *be* on us, and on our children. Then released he
Barabbas unto them: [26] and when he had [q] scourged Jesus, he
delivered *him* [27] to be crucified.

a Mark xv. 2-5; Luke xxiii. 2, 3; John xviii. 29-38.
b Luke xxii. 70.
c See chap. xxvi. 63.
d John xix. 10.
e Mark xvi. 6-15; Luke xxii. 17-25; John xviii. 39-xix. 16.
f Rom. xvi. 7 (Greek)
g John xix. 13; Acts xii. 21; xviii. 12, 16, 17; xxv. 6, 10, 17.
h Ver. 24.
i See chap. ii. 12.
k Acts iii. 14.
l Chap. xxvi. 5.
m Comp. Deut. xxi. 6-8.
n Ver. 19.
o Ver. 4.
p Josh. ii. 19; comp. Acts v. 28.
q Is. liii. 5; comp. Luke xxiii 16; John xix. 1.

[1] Now [2] by [3] he gave him no answer, not even to one word
[4] the, *or* a [5] multitude [6] one [7] When therefore [8] who
[9] him up [10] While he was sitting [11] righteous [12] *or* much
[13] Now [14] the elders [15] multitudes [16] ask for [17] But the
[18] What then shall I do unto [19] *The best authorities omit* unto him
[20] he [21] exceedingly [22] So when [23] prevailed
[24] arising [25] righteous man [26] unto them Barabbas
[27] and Jesus he scourged and delivered up

27 *r* Then the soldiers of the governor took Jesus into *s* the com-
mon hall,[28] and *t* gathered unto him the whole band *of soldiers*.[29]
28 And they stripped him, and *t* put on him *u* a scarlet robe.
29 And when they had platted[30] a crown of thorns, they put *it*[31]
upon his head, and a reed in his right hand: and they bowed
the knee before him, and *v* mocked him, saying, Hail, King of
30 the Jews! And *w* they spit[32] upon him, and took the reed, and
31 smote him on the head. And *v* after that[33] they had mocked
him, they took the robe off from him,[34] and put his own raiment
on him,[35] and *x* led him away to crucify *him*.

r Mark xv. 16–21. *s* John xviii. 28, 33; xix. 9; Acts xxiii. 35; Phil. i. 13. *t* John xix. 2, 3. *u* Rev. xvii. 4; xviii. 12, 16; comp. Luke xxiii. 11. *v* Vers. 31, 41; chap. xx. 19. *w* See Chap. xxvi. 67. *x* Isa. liii. 7.

[28] palace *or* prætorium [29] *omit* of soldiers [30] And they platted
[31] and put it [32] spat [33] when
[34] took off from him the robe [35] on him his garments

CONTENTS. The account of Matthew is least detailed, but contains two incidents (vers. 19, 24) peculiar to itself. The Jews first attempted to obtain Pilate's consent to the death of Jesus, without formal accusation (John xviii. 28–32). Failing in this they make the political charge (Luke xxiii. 2). Then comes the question of Pilate (ver. 11). Our Lord acknowledges His Messiahship, but first inquires in what sense Pilate puts the question (John xviii. 34). Before His Jewish accusers He was silent (vers. 12–14). Pilate finds no fault in Him, but hearing He is a Galilean sends Him to Herod (Luke xxiii. 4–12). On the return from Herod, Pilate offers them the choice between Jesus and Barabbas (vers. 15–18), seeking to release Jesus (Luke xxiii. 13–17); but the multitude, under the influence of the priests, ask that Barabbas be released and Jesus crucified (vers. 20–23). Luke records three successive efforts of Pilate to release our Lord; Matthew three answers of the people (vers. 21–23). Pilate was no doubt influenced also by the message of his wife (ver. 19). Yet by having put Christ on a level with Barabbas he had already committed himself and gave way to avoid a tumult. After the significant hand washing and the awful response of the multitude (vers. 24, 25), Jesus was scourged (ver. 26). Pilate may have hoped that this would satisfy the Jews; for, after the crown of thorns had been put upon Christ, Pilate exhibited Him to the multitude (John xix. 1–4, '*Ecce homo*'). Between vers. 30 and 31 we place a number of incidents mentioned by John (xix. 6–15): the new accusation on the part of the Jews, the subsequent interview of Pilate and Jesus, the threat of the Jews, the final decision of Pilate, his taunts calling forth the cry: 'We have no king but Cesar.'

Ver. 11. **Now Jesus stood before the governor.** In 'the judgment hall' (John xviii. 28), which the Sanhedrin did not enter for the fear of defilement. Failing to get Pilate's consent without inquiry, they charge Jesus with 'saying, that he himself is Christ, a king' (Luke xxiii. 2).—**Art thou the king of the Jews?** They had condemned Him for 'blasphemy,' but they bring a political accusation now, since Pilate would probably not take notice of the religious one (see John xviii. 31).—**Thou sayest,** *i. e.*, 'yes.' He first inquires in what sense Pilate puts the question, and then explains the nature of His kingdom (John xviii. 34–37). This is implied here. Had Pilate understood it in the political sense, he would not have been so anxious to release Him.

Ver. 12. **Accused.** When they sought to establish their charge.—**He answered nothing,** as before Caiaphas. An answer would not have convinced them, nor furthered Pilate's wish to release Him.

Ver. 13. **How many things?** Comp. Luke xxiii. 5, as a specimen of the testimony, or accusations, they brought. The main charge was true in form, but false in fact: His claim to be a king was not a political offence. So as to the evidence: He had stirred up the people, etc., but not to mutiny or for political purposes. Honest advocates at the bar should avoid the tricks of these murderers of Christ.

Ver. 14. **And he gave him no answer, not even to one word.** This is the emphatic force of the original.—**Marvelled greatly.** The silence of our Lord continued until just before the final decision (see John xix. 10, 11). Those accused are not often silent, and Pilate had probably found the Jews tried at his bar especially vehement.

Ver. 15. **Now at the feast,** or 'a feast.' Annually at the Passover.—**Was wont.** Expressly mentioned by three Evangelists. When the custom arose is unknown, but it was undoubtedly designed to soften the Roman yoke. A turbulent people always sympathizes with criminals condemned by hated rulers. That they could choose the prisoner was a prominent feature.

Ver. 16. **A notable prisoner.** A leader in an insurrection in which he had committed murder (Mark and Luke). John calls him 'a robber.' Probably one of the Zealots, of whom Josephus speaks. His crime was really political.—**Barabbas,** 'Bar-abbas,' *i. e.*, 'the son of his father;' although other meanings have been discovered in it. Some minor authorities call him, 'Jesus Barabbas,' and many think he was a false Messiah; but this is a mere conjecture.

Ver. 17. **When therefore they were gathered together.** The Sanhedrin was gathered by Pilate himself, after Jesus had been sent back by Herod (Luke xxiii. 7). As the morning wore on, there would be a greater crowd of others.—**Jesus**

who is called Christ. Pilate seems to have known of the Messianic claim. His policy was crooked. He ought to have released Jesus, but he would avoid opposing the council. He chose this expedient, probably with the idea, that the popularity of Jesus would lead the multitude to call for His release. But he was outwitted, or at least mistaken. To put Jesus, as yet uncondemned, on a level with Barabbas, was a crime; a cowardly shirking of responsibility, and a blunder; for this proposal placed Pilate in the power of the Sanhedrin. Pilate was not 'weak and irresolute;' but baffled in his purpose by superior cunning. Yet his purpose, like his character, was lacking in moral earnestness; the grand defect of the heathen world at that time. Comp. his question: 'What is truth' (John xviii. 38), and his mocking tone throughout.

Ver. 18. **For envy**, of His popularity. This implies that Pilate knew something of Jesus before; but it shows his injustice, in not protecting Him as innocent. Still Pilate, while not wishing to directly oppose the rulers, really desired to thwart them.

Ver. 19. **While he was sitting.** Probably while the people were considering the matter. — **The judgment seat.** A lofty seat of authority, usually on a stone pavement; comp. John xix. 13. On this occasion he ascended the seat of judgment to receive the decision of the people, in the other case (in John) to mock the Jews and pronounce the final sentence against Jesus. — **His wife sent to him.** From the time of Augustus the Roman governors were in the habit of taking their wives with them into their provinces. Tradition gives the name of Pilate's wife, as *Claudia Procula* or *Procla*, and the Apocryphal Gospel of Nicodemus says she was a proselyte of the gate, but little weight is to be attached to this. — **That righteous man.** She may have known something of Jesus and was satisfied of His innocence. Her request hints that Pilate might incur Divine vengeance by injuring Jesus. She alone pleads the cause of our Saviour. Compare Plato's description of the perfectly just man, who 'without doing any wrong, may assume the appearance of the grossest injustice;' yea who 'shall be scourged, tortured, fettered, deprived of his eyes, and after having endured all possible sufferings, fastened to a post, must restore again the beginning and prototype of righteousness.' — **Suffered many things**, or 'much.' Some fearful apparition must be meant. — **In a dream.** The dream may have been entirely natural. The governor's wife knew something of the mission of Jesus; and the night before, the Sanhedrin had in all probability alarmed the procurator's household, coming to demand a guard. — Pilate's desire to release Jesus was doubtless increased, but he was already committed to the choice of the people.

Ver. 20. **Now the chief priests and the elders persuaded the multitudes.** Probably while Pilate was receiving the message from his wife. The leaders 'would say, Jesus had been condemned by the orthodox court. Barabbas was, on the contrary a champion of freedom; that Pilate wished to overthrow their right of choice, their civil rights, their spiritual authority, to persecute the friend of the people,' etc. The fact that Jesus was a Galilean may also have been used against Him.

Ver. 21. **But the governor answered.** He may have tried to obtain a decision before the arguments of the rulers produced an effect, or simply to end the matter. — **Barabbas.** Pilate's cunning recoiled on himself. From this point he was committed against Jesus. When questions of justice are entrusted to a mob, the innocent usually suffer.

Ver. 22. **What then shall I do unto Jesus?** An effort to escape the consequences of his previous false step by appealing to the people, perhaps also an expression of surprise. — **Let him be crucified.** Pilate did not expect this. Their own law would have punished Jesus by stoning. But Pilate had placed Jesus on a level with Barabbas and they ask the punishment due to him. They put the Innocent One in the place of the guilty. Thus the details of prophecy in regard to the manner of Christ's death were to be fulfilled. Contrast this demand with the 'Hosannas' of the previous Sunday. Popular movements which do not rest on *moral* convictions are as shifting as the sand. The 'voice of the people,' when misguided, may be the voice of Satan; yet God overrules even this for good.

Ver. 23. **What evil hath he done?** Pilate repeated this question three times, joining with it the proposal to chastise Him and let Him go (Luke xxiii. 22). The only answer is a more excited demand, leading to an uproar. The persistence of Pilate shows his real desire to release Jesus. But the multitude felt that Pilate, by his previous proposal, was committed to a decision against Jesus. Hence a governor, representing the proud Roman power, the nation of legal enactments, was forced to parley with a mob, which at another time he would have crushed with the severest measures. When Christ is to be crucified, no alliance of godless men is impossible, Comp. Luke xxiii. 12.

Ver. 24. **When Pilate saw that he prevailed nothing.** The mob triumphed (see Luke xxiii. 23). It was a dangerous time for an insurrection and Pilate would have been called to account for it, since the Jews were constantly presenting complaints at Rome. He could not have made a defence to his superiors; so he preferred to sanction wrong, knowing and confessing it to be such. — **Took water and washed his hands**, etc. A symbolical act, well understood by the Jews (Deut. xxi. 6), to express freedom from guilt. But he condemned himself, even while he washed his hands. — **This righteous man.** Significant language just here, when 'this righteous man' is about to suffer the punishment of one (Barabbas) confessedly guilty. He suffered, the just for the unjust.

Ver. 25. **His blood,** *i. e.*, the guilt of the punishment, if He be innocent, **be upon us.** Pilate formally puts the responsibility upon them; but in a fanatical hate they assume it themselves, even adding, **and on our children.** Peculiar to Matthew, who wrote mainly for Jewish Christians. The imprecation has been a fearful legacy from that generation. But the curse will be turned to a blessing, and the blood of Christ be on that people in its cleansing, healing power (Rom. xi. 25, 26). As the persecutions of the Jews have been mainly through unjust civil enactments, compare the last cry of the chief priests: 'We have no king but Cesar' (John xix. 15).

Ver. 26. **And Jesus he scourged.** The guilty one was released, and the innocent one entered

upon his punishment. Scourging usually preceded crucifixion. As Pilate made further attempts to release Jesus (John xix. 4–15), some have thought that this scourging was not the one which usually preceded crucifixion, but a distinct punishment — others even think that our Lord suffered twice from the lash. Pilate probably ordered the usual scourging, hoping still to release Jesus. He then showed Him (Ecce Homo) to the people, but in vain, as he might have known, for he had (Luke xxiii. 16, 22) already twice proposed this punishment. Roman scourging was a fearful punishment. The entire body was bared, the lashes were given without number, thus differing from the Jewish mode. It could not be inflicted upon a Roman citizen (Acts xxii. 25), but was for slaves. In this case it was inflicted by soldiers. So that the whips were thongs with lead or bones attached. The prisoner was usually bound in a stooping posture so that the skin of the back was stretched tightly; as their backs were flayed by the process, they frequently fainted, and sometimes died. The soldiers, who afterwards mocked Him, were not likely to be mild in this case. Yet the representative of civil justice proposed this as a milder punishment for One who was innocent. — **And delivered up to be crucified.** After the mocking, etc. The delivery was to the Roman soldiers who executed the sentence, and yet it was also to the will of the Sanhedrin (comp. Luke xxiii. 25). Thus Pilate sacrificed his independent position as a representative of the Roman law, to the fanaticism of the Jewish hierarchy. The State became a tool in the hands of an apostate and bloodthirsty Church. Pilate's conduct is an awful warning to rulers, who to gain popularity pander to religious fanaticism. His political fall was due to the accusation of these very people.

Ver. 27. **Into the palace,** or, 'prætorium.' The scourging had taken place outside. From Mark (xv. 16) we learn that it was into the court (comp. chap. xxvi. 68). The word *prætorium* was applied first to the general's tent in the Roman camp, then to the residence of the provincial governors, who were usually generals. Pilate, when in Jerusalem, probably lived in the former palace of Herod, 'on the northern brow of Zion, overlooking the enclosure of the temple, and connected with it by a bridge' (J. A. Alexander). But Lange thinks that Herod Antipas would probably have occupied this, and Pilate the castle Antonia. — **The whole band.** The tenth part of a legion, the 'cohort,' numbering from four hundred to six hundred men, then on duty at Pilate's residence. It was probably in the open guard-room of the cohort, but this does not prove that the place was the castle Antonia.

Ver. 28. **And they stripped him.** Some ancient authorities read 'clothed him.' His clothing was replaced after the scourging, and probably also the robe which Herod had put on Him to mock Him (Luke xxiii. 11), usually supposed to have been white, marking Him as a *candidate* for royal honors. This robe was removed, and instead they **put on him a scarlet robe,** the sign of His having attained royal honors. It was probably an ordinary military cloak. Mark and John speak of it as 'purple;' but imperial or royal purple is more scarlet than blue.

Ver. 29. **A crown of thorns.** This would wound as well as mock Him, though the latter was the chief design. It is difficult to determine what kind of thorns was used. Alford says: 'Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *nubka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.' — **And a reed in his right hand,** as a mock sceptre. The original, according to the best authorities, represents the passive demeanor of Christ, as if His hand did not close on the reed. — **They bowed the knee.** In feigned homage, greeting Him in the usual form: **Hail, King of the Jews!** A symbolical meaning may be found in all this mock-adoration.

Ver. 30. **And they spat upon him.** The sport of wicked men wounds; if they are rough, it becomes brutality. Yet the Jews had done this (chap. xxvi. 67); Herod had taught these rude soldiers how to mock, and Pilate invited them to do it. — **The reed.** The mock sceptre. There was an alternation of mocking homage and cruel treatment.

Ver. 31. **And when they had mocked him.** After this occurred the presentation to the people (John xix. 5) and Pilate's last attempt to release Him. But his previous permission of the mockery shows a great lack of moral earnestness. 'The tender mercies of the wicked are cruel.' Though Pilate was neither weak nor irresolute, he exhibited that lack of moral principle which then characterized the heathen world. His position, authority, and convictions, render the course he pursued one which entitled his name to the continued pillory of shame accorded to it in the Apostles' creed.

CHAPTER XXVII. 32–56.

The Crucifixion.

32 AND [a] as they came out, [b] they found a man of [c] Cyrene,
Simon by name: him they [d] compelled[1] to bear his cross.
33 [e] And when they were come unto a place called Golgotha, [f] that
34 is to say, a place of a skull,[2] They gave him vinegar to drink[3]
mingled with [g] gall: and when he had tasted *thereof*,[4] he would

[1] compelled to go *with them*,
[2] Place of a Skull
[3] gave him to drink wine
[4] *it*

[a] Heb. xiii. 12; comp Num. xv. 35; chap. xxi. 39.
[b] Luke xxiii 26.
[c] Acts ii. 10; vi. 9; xi. 20 xiii. 1.
[d] Chap. v. 41.
[e] MARK xv. 22–37.
[f] Luke xxiii. 33; John xix. 17.
[g] Acts viii. 23

35 not drink. And they crucified him, and [5] [h] parted his gar-
ments, casting lots:[6] that it might be fulfilled which was spoken
by the prophet, They parted my garments among them, and
36 upon my vesture did they cast lots. And sitting down they
37 [i] watched[7] him there; And[8] set up over his head his [k] accusa-
tion written, [l] THIS IS JESUS THE KING OF THE
38 JEWS. [m] Then were there two thieves crucified with him;[9]
39 one on the right hand, and another[10] on the left. And [n] they
40 that passed by [o] reviled him, [p] wagging their heads, And saying,
[q] Thou that destroyest the temple, and buildest *it* in three days,
save thyself. [r] If thou be[11] the Son of God, come down from
41 the cross. [s] Likewise[12] also the chief priests, mocking *him*,[13]
42 with the scribes and elders, said, [t] He saved others; himself he
cannot save. [u] If he be[14] the King of Israel, let him now come
43 down from the cross, and we will believe him.[15] [v] He trusted
in[16] God; let him deliver him now, if he will have[17] him: for
44 he said, [r] I am the Son of God. [w] The thieves[18] also, which[19]
were crucified with him, cast the same in his teeth.[20]
45 [x] Now from the sixth hour there was darkness over all the
46 land unto[21] the ninth hour. And about [y] the ninth hour Jesus
cried with a loud voice, saying, [z] Eli, Eli, lama sabachthani?
that is to say,[22] My God, my God, why hast thou forsaken me?
47 Some[23] of them that stood there, when they heard *that*,[24] said,
48 This *man* calleth for Elias.[25] And straightway one of them
ran, and took a sponge, and [a] filled *it* with vinegar, and put *it*
49 on a reed, and [b] gave him to drink. The rest said, Let be, let
50 us see whether Elias will come[26] to save him. Jesus, [c] when
he had cried again with a loud voice, yielded up the ghost.[27]
51 [d] And, behold, [e] the vail of the temple was rent in twain from
the top to the bottom; and [f] the earth did quake, and the rocks
52 rent;[28] And the graves[29] were opened; and many bodies of
53 the saints [g] which slept arose.[30] And came out[31] of the graves[29]
after his resurrection, and went[32] into [h] the holy city, and ap-
54 peared unto many. [i] Now when the centurion, and they that
were with him, [k] watching Jesus, saw [f] the earthquake, and
those[33] things that were done, they feared greatly,[34] saying,

h Luke xxiii. 34; John xix. 23, 24.
i Ver. 54.
k Acts xxv. 18, 27.
l Comp. Luke xxiii. 38; John xix 19.
m Luke xxiii 32, 33; John xix. 18.
n Ps. xxii. 7; cix. 25.
o Luke xxii. 55; xxiii. 39.
p Job xvi. 4; Lam. ii 15.
q Chap. xxvi 61.
r Chap. xxvi 63; ver. 43.
s Luke xxiii. 35.
t See ver. 29.
u John i. 49; xii. 13; comp. ver. 37; Luke xxiii. 37.
v Psa. xxii. 8.
w Comp. Luke xxiii. 39–43.
x Luke xxiii 44.
y Acts iii. 1; comp. 1 Kings xviii. 29.
z Psa. xxii. 1.
a Luke xxiii. 36; John xix. 29, 30.
b Ps. lxix. 21.
c Luke xxiii. 46; John xix. 30.
d Mark xv. 38; Luke xxiii. 45.
e Exod. xxvi 31, 33; 2 Chron. iii. 14.
f Ver. 54.
g 1 Cor. xv. 20; 1 Thess iv. 13.
h See chap. iv. 5.
i Mark xv. 39
k Ver. 36.

[5] And when they had crucified him, they
[6] *The best authorities omit* the remainder of ver. 35
[7] they sat and watched [8] And they
[9] are there crucified with him two robbers, [10] one [11] art
[12] In like manner [13] *omit* him [14] He is [15] on him
[16] trusteth on [17] desireth [18] robbers [19] who
[20] *or* cast on him the same reproaches [21] until [22] *omit* to say
[23] And some [24] it [25] calleth Elijah
[26] Elijah cometh
[27] And Jesus cried again with a loud voice and yielded up his spirit.
[28] were rent [29] tombs [30] that had fallen asleep were raised
[31] coming [32] they entered [33] the [34] exceedingly

55 [l] Truly this was the Son of God. [m] And many women were
there [85] beholding [n] afar off,[86] which [87] followed Jesus from Gali-
56 lee, [o] ministering unto him: Among which [88] was [o] Mary Mag-
dalene, and Mary the mother of James and Joses, and [p] the
mother of Zebedee's children.[89]

[l] Ver. 43; comp. Luke xxiii. 47.
[m] Mark xv. 40, 41; Luke xxiii 49; comp. John xix. 25
[n] Ps. xxxviii. 11.
[o] Luke viii. 2, 3.
[p] Chap. xx. 20.

[85] there were there many women [86] from afar [87] who had
[88] whom [89] the sons of Zebedee

CONTENTS. This section describes the *central fact of the world's history*. The accounts of the four Evangelists agree perfectly as to the main points; but each mentions circumstances omitted by the others. Matthew gives 'the fullest statement of the blasphemy against Christ's Messianic dignity; and he alone relates the effect produced upon the realm of the dead by the death of Jesus. The chief points are, Simon of Cyrene; Golgotha; the bitter wine; the parting of the garments; the watch (this last is recorded by our Evangelist alone); the two robbers crucified with Jesus; the blasphemies of the foes; the mocking by the robbers; the darkening of the sun; Jesus' exclamation, My God, and the varying interpretations and the real meaning of the same; the giving up of His spirit; the rending of the temple-vail; the excitement in the world of the dead; the centurion's testimony; the women beholding' (Lange).

THE CROSS. Of this there were three forms: 1. *Crux immissa* or *capitata*, a transverse beam crossing a perpendicular one at some distance from the top,= † According to tradition this was the form of the Saviour's cross, which appears probable from the fact that the 'title' was placed over the head. The so-called *Greek* cross is a form of the *crux immissa*, where the two beams cross each other in the middle, and the four arms are of equal length. 2. *Crux commissa*, a transverse beam placed on the top of a perpendicular one, resembling the letter T. 3. *Crux decussata* or 'St. Andrew's cross,' like the letter X. The cross which appeared to Constantine was of this form, with the Greek letter R in ☧ it, so as to represent the first two letters of the word Christos.

In the middle of the perpendicular beam there was a piece of wood, on which the sufferer rested, to prevent the whole weight of the body from falling upon the hands and tearing them from the nails; but as it protracted the sufferings it might itself become a source of great pain. Usually the cross was erected, and the condemned one then fastened on it; but often the nailing took place first, and then the cross was lifted and let fall with violence into the hole dug for it, giving the sufferer a violent shock. Our Lord was fastened to His cross by nails, driven through His hands and feet (comp. Luke xxiv. 39); which seems to have been the usual mode. Each foot was probably nailed separately. Our Lord may have still worn the crown of thorns; especially as the removal of the robe is mentioned, and not that of the crown (ver. 31). This mode of punishment was introduced into Judea by the Romans. The Jews often hanged those who had been stoned to death, but the corpse must be buried the same day, so as not to pollute the land (Deut. xxi. 22, 23). The Romans permitted the crucified to die slowly; and the sufferings sometimes continued for three days. Their flesh was given to the birds or other wild animals. At times their sufferings were shortened, by kindling a fire beneath, or allowing lions and bears to tear them to pieces. As according to Jewish custom, the bodies must at once be taken down and buried, death was hastened by the *Crucifragium*, the breaking of the legs, to which was sometimes added 'a mercy-stroke,' that is, the piercing of the body. If they were already dead, the latter alone was given, to make the matter sure. It was a disgraceful punishment among the Romans, and yet more so in the eyes of the Jews. The physical sufferings were fearfully great. Dr. Richter thus describes them. '1. On account of the unnatural and immovable position of the body and the violent extension of the arms, the least motion produced the most painful sensation all over the body, but especially on the lacerated back and the pierced members. 2. The nails caused constantly increasing pain on the most sensitive parts of the hands and feet. 3. Inflammation set in at the pierced members and wherever the circulation of the blood was obstructed by the violent tension of the body, and increased the agony and an intolerable thirst. 4. The blood rushed to the head and produced the most violent headache. 5. The blood in the lungs accumulated, pressing the heart, swelling all the veins, and caused nameless anguish. Loss of blood through the open wounds would have shortened the pain, but the blood clotted and ceased flowing. Death generally set in slowly, the muscles, veins, and nerves gradually growing stiff, and the vital powers sinking from exhaustion.'

Ver. 32. **Came out.** From the city. Executions took place outside of the camp, here outside of the holy city. Num. xv. 35; 1 Kings xxi. 13; Acts vii. 56. This may have been the Roman custom also. As Pilate had no lictors, soldiers led our Lord forth; a centurion (ver. 54) as usual headed the company. A herald generally went before the condemned person, but the Evangelists do not mention this. — **A man of Cyrene, Simon by name.** Mark (xv. 21): 'who passed by, coming out of the country, the father of Alexander and Rufus;' Luke: 'coming out of the country.' Probably a Jew who had come to attend the Passover, as many of them lived in Cyrene (in African Libya), frequently coming to Jerusalem (comp. Acts ii. 10; vi. 9). Some think he was chosen, because he was an African; others: because he was a slave, as one of this class would be considered fit for such a service; others: because he was a disciple; others still: because meeting the procession, he showed some sympathy for Jesus. The last is the likeliest supposition. As his sons were known in the early

Church, he probably *became* a Christian; but we know nothing more of him. Simon Peter was not there; Simon of Cyrene took his place. — **Him they compelled**, or 'impressed' (comp. chap. v. 41), etc. Jesus at first bore His own cross (John xix. 17), as was customary. The phrase 'coming out of the country' suggests that Simon met the procession after the greater part of the way to Golgotha had been passed. Tradition says, that our Lord sunk to the ground beneath the load, but the more exact expression of Luke ('that he might bear it after Jesus') shows that the after part of the cross alone, which usually dragged upon the ground, was put upon Simon. Those who bear the cross after Jesus carry the lightest end. Another incident on the way is mentioned by Luke (xxiii. 27-31).

Ver. 33. **Golgotha, that is to say, Place of a Skull.** The name is the form then used, for the Hebrew word 'skull' (comp. Luke xxiii. 33, where 'Calvary' means simply *skull*). It is very unlikely that it was the place of execution, and that the name arose from the skulls of the criminals lying there. The Jews did not leave bodies unburied, and in their mode of execution (stoning) the skulls would be broken; there is no evidence that the Jews had a special place for public execution; and a rich man like Joseph of Arimathea would not have a garden near such a spot (John xix. 41). In that case, too, the name would have been: 'the place of skulls.' It is now generally believed that the form of the elevation (scarcely a *hill*) resembled a skull. There is a curious tradition, that Adam was buried where the second Adam died and rose again.

Tradition has for fifteen centuries pointed out the site of the present 'Church of the Holy Sepulchre' as the actual spot. The arguments in favor of this popular opinion are: the unbroken tradition, the fact that no good case has been made out for any other locality. But tradition has proved an unsafe guide on such points, and it is highly probable, that this spot was *inside* the city wall at that time. Nor is it necessary to fix the site, the whole question, however interesting, being of little practical importance. The Apostles and Evangelists barely allude to the places of Christ's birth, death, and resurrection. They fixed their eyes upon the great facts themselves, and worshipped the exalted Saviour in heaven, where He lives forever. Since the age of Constantine, in the fourth century, these localities have been abused in the service of an almost idolatrous superstition, yet not without continued protest from many of the wisest and best men of the Church. It is repugnant to sound Christian feeling to believe that a spot so often profaned and disgraced by the most unworthy superstitions, impostures, and quarrels of Christian sects, should be the sacred spot where the Saviour died for the sins of the race. A wrong estimate of these holy places led to the fearful loss of life in the Crusades; the contention respecting them occasioned the Crimean war; even those who profess to be above such superstitions often spend more of time, trouble, and money in journeyings of sentimental curiosity thither, than they do for the spread of the gospel of the crucified and risen Redeemer. It would therefore seem a wise ordering of Providence that the exact locality *cannot* be determined. Even if the traditional site be accepted, it is very unlikely that our Lord passed along the so-called 'Via Dolorosa,' whether Pilate lived in the palace of Herod or in the castle Antonia.

Ver. 34. **Wine**, according to the best authorities; but the sour wine used might be called 'vinegar.' See Luke xxiii. 36, where the 'vinegar' offered Him by the soldiers must have been their ordinary drinking wine; comp. ver. 49; Ps. lxix. 21. — **Mingled with gall.** Mark: 'myrrh.' The term 'gall' was applied to many bitter substances, including 'myrrh.' It was a stupefying draught, such as was commonly given before execution. The custom was, however, a Jewish rather than a Roman one. — **He would not drink.** He afterwards took the unmixed vinegar wine, when He was about to say: 'It is finished' (comp. John xix. 28-30). He tastes this mixture, to show that He was aware of its purpose, and refuses it. He would drink of the cup His Father had given Him, but not of this. The early martyrs felt justified in thus mitigating their pains; but His vicarious sufferings must be borne to the fullest extent.

Ver. 35. **And when they had crucified him.** Here occurs His touching prayer for the soldiers (Luke xxiii. 34). To all the physical torture described in the note on 'the cross,' we must in this case add the result of these upon a soul sensitive and capable of suffering beyond all human comparison: the effect of ingratitude, of loneliness, of taunts from those who represented His own chosen people, and above all His state of soul as He consciously bore the sins of men. Men may honestly differ in their statements of the doctrine of the Atonement, but that our Lord then and there so suffered for men, that by virtue of His death we may be at peace with God, who hates our sins, is the only view that accounts for the facts. Hence the cross, the instrument of such torture, the sign of such shame, and on that account in itself a hindrance to the gospel among those who saw in it only this, has become the symbol of honor, blessing, and redemption. Our forgetfulness of its original significance is an evidence of this charge. Even the superstition that bows to it, however to be deprecated, witnesses that *the cross* is the centre of the Christian scheme. — **They parted his garments, casting lots.** Those crucified were probably entirely naked, at least their clothes were given to the executioners. John tells why it was necessary to gamble for the coat. There were four soldiers (John xix. 23). The rest of the verse is not found here in the oldest manuscripts, but was probably inserted from John xix. 24.

Ver. 36. **And they sat and watched him there.** This was usual, to prevent the condemned from being taken down. 'In this case they had a peaceful bivouac which assumed a significant meaning.'

Ver. 37. **And they set up over his head.** Not necessarily the soldiers. It was customary for the person to be crucified to carry 'a title,' suspended from his neck, to the place of execution. Pilate had written this title, in Latin, Greek, and Hebrew, and it was undoubtedly intended mainly to mock the Jews (see John xix. 19-22). — **His accusation**, put in a form which conveyed a sneer against His accusers. Thus He died, with His proper title over His head. — **This is Jesus the king of the Jews.** Each of the four Evangelists gives a different form of this title. It was written in three languages, and possibly in three forms. John was an eye-witness, and if there were but one form, that given in his account must

be accepted as correct. See John xix. 19-22. The entire independence of all four Gospels is fully proven by this variation.

Ver. 38. **Then.** Luke (xxiii. 32) tells us that the two robbers were led out with Him. — **Two robbers.** Probably associates of Barabbas, and hence placed on either side of Jesus, who had taken the punishment due to Barabbas. This proceeding carries out the mockery implied in the title; these two representing the subjects of 'the King of the Jews.' The usual punishment for robbery was crucifixion.

Ver. 39. **They that passed by.** People walking about, probably coming that way, for the purpose of seeing the execution. The morbid taste for horrors no doubt existed then, and popular hatred was aroused. Besides, the dignitaries were there (ver. 41)! The elevation seems to have formed a natural stage for the public exposure of the crucified. — **Reviled**, literally, 'blasphemed.' They reviled, but it was in this case blasphemy.—**Wagging their heads** (comp. Ps. xxii. 7), in malignant triumph mingled with contempt.

Ver. 40. **Thou that destroyest the temple**, etc. The testimony before the Sanhedrin (chap. xxvi. 61) was taken up by the citizens of Jerusalem, who were proud of their temple. Such taunting of one executed has been repeated often enough, and does not, in itself, show that these spectators were worse than the mass of men. — **Save thyself.** Power to destroy the temple implies power to do this. — **If thou art the Son of God.** Another reference to the proceedings before the Sanhedrin (chap. xxvi. 64). The taunt is in a poetic form (Hebrew parallelism); and the crowds at an execution in the east are said to give vent to their feelings in this way still. Mark gives the same taunt in different words, and it was no doubt uttered in many different ways. Luke says (xxiii. 35): 'the people stood beholding.' It appears therefore that the derision of the people was by no means so malignant as that of the rulers. But their taunts were especially ungrateful.

Ver. 41. **In like manner also the chief priests**, etc. All classes of the Sanhedrin were represented, probably in large numbers, and their taunt is of a public, national character. Thus the chief ecclesiastical personages acted on the great festival day of their religion. The language is differently reported by the several Evangelists. The mockery was probably continued for some time, and would vary in form.

Ver. 42. **He saved others.** This may be ironical, or it is a recognition of His miracles of mercy, to taunt Him with a supposed loss of power just when He needed it most for Himself. His very mercy is used in mockery. — **He is the king of Israel**, etc. Ironical, with a mocking suggestion of still being open to the proof of His Messiahship. — **And we will believe on him.** Unless there was an *atoning* purpose in Christ's death, it will always seem strange that He did not offer some such miraculous proof of His power. The soldiers repeated this reproach, but of course without this last clause (see Luke xxiii. 36, 37).

Ver. 43. **He trusteth on God.** In their mockery they repeat almost the very language of Ps. xxii. 8. Their Pharisaical scrupulousness made them substitute 'God' for 'Jehovah,' which occurs in the Psalm, and which the Jews would not utter. Yet that Psalm was now finding its fulfilment, and the verse they echo is preceded by a description (ver. 7) of their very gestures. See ver. 46.

Ver. 44. **The robbers also cast the same in his teeth**, or 'cast on him the same reproaches.' Luke alone tells of the penitence of one (see Luke xxiii. 39-43). Both probably at first reproach Him, but one was afterwards converted, during the three hours they hung side by side. It is not satisfactory to refer 'the robbers' to but one. At this point occurred the touching incident recorded in John xix. 26, 27.

Ver. 45. **Now from the sixth hour.** Twelve o'clock. The nailing to the cross took place at nine o'clock (Mark xv. 25: 'It was the third hour'). John (xix. 14) says that it was 'about the sixth hour,' when Pilate presented our Lord to the people for the last time. Whatever be the explanation of that passage, we accept the accuracy of the verse before us, confirmed by the statements of Mark and Luke. From midday to three o'clock in the afternoon, usually the brightest part of the day, **there was a darkness.** Besides the testimony of the three Evangelists, early Christian writers speak of it and appeal to heathen testimony to support the truth. It could not have been an ordinary eclipse, for the moon was full that day. Although an earthquake followed (ver. 51), yet even that was no ordinary earthquake, and the obscuration was too entire and too long continued to be the darkness which often precedes an earthquake. It was a miraculous occurrence designed to exhibit the amazement of nature and of the God of nature at the wickedness of the crucifixion of Him who is the light of the world and the sun of righteousness. To deny its supernatural character seems to impair this design. If Jesus of Nazareth is what the Gospels represent Him to be, the needs of humanity ask Him to be, and the faith of the Christian finds Him to be, the supernatural here seems natural. — **Over all the land.** Possibly only the whole land of Judea; the main point being the fact in Jerusalem. Still it may refer to the whole world, *i. e.*, where it was day, especially as the heathen notices of what is generally supposed to be the same event, justify an extension beyond Judea. Heubner: Suidas relates that Dionysius the Areopagite (then a heathen), saw the eclipse in Egypt, and exclaimed: 'Either God is suffering, and the world sympathizes with Him, or else the world is hurrying to destruction.'

Ver. 46. **And about the ninth hour.** During the three hours of darkness, our Lord was silent. He seems not to have become gradually exhausted, for after nearly six hours on the cross, according to three Evangelists, **Jesus cried out with a loud voice** (comp. ver. 50). The agony resembles that in Gethsemane, but seems even more intense. Matthew and Mark mention only this utterance from the cross. — **Eli, Eli.** The first words of Ps. xxii., given by Mark in the Aramaic dialect then spoken: 'Eloi, Eloi.' — **Lama**, or 'Lema' (Aramaic, and better supported). — **Sabachthani**, also Aramaic. The translation follows: **My God**, etc., suggesting that Matthew wrote in Greek. *The 22d Psalm*, from which this cry is taken, had already been cited (from ver. 8) in mockery by the rulers (ver 43), whose conduct is described in the Psalm (ver. 7). The casting lots for His garments (ver. 35) is a fulfilment of ver. 18 (comp. John xix. 24). There are so many othe- points of agreement, that the

Psalm has been deemed a direct and exclusive prophecy of Christ's passion. But it is better to admit a primary reference to David, or to an ideal person representing the righteous. It is then *typical* of the life, sufferings, and victory of Christ, necessarily finding its highest and most striking fulfilment in Him. — **Why hast thou forsaken me?** These words express feeling, and the feeling indicated by their obvious meaning. Bodily causes, inflammation, interruption of the flow of blood, dizziness, no doubt acted on His real human body and soul. But His soul was capable of unusual sufferings. The speedy death, while He could cry with a loud voice (ver. 50) points to a deeper struggle. This was an experience of sin and death in their inner connection and universal significance for the race, by One who was perfectly pure and holy, a mysterious and indescribable anguish of the *body* and the *soul* in immediate prospect of, and in actual wrestling with, death as the wages of sin and the culmination of all misery of man, of which the Saviour was free, but which He voluntarily assumed from infinite love in behalf of the race. In this anguish, He expresses His actual feeling of abandonment. But His spirit still holds fast to God, and thus our hold on God is established. Here the vicarious nature of the sufferings distinctly appears.

Ver. 47. **This man calleth Elijah.** The resemblance between the word 'Eli' and the name Elijah is very close in the original. There is here an allusion to the belief that Elijah would come before the Messiah, and hence a sarcastic denial of His Messiahship. A real misapprehension of His language, and a fear that Elijah might come, seem improbable.

Ver. 48. **Straightway one of them.** This was occasioned by our Lord's cry: 'I thirst' (John xix. 28), but all occurred in quick succession. — **Took a sponge.** It would be impossible to use a cup. — **Vinegar.** The sour wine (without the 'myrrh') used by the soldiers, and placed there in a vessel for their refreshment. The soldiers had offered Him drink (Luke xxiii. 36) hours earlier, so that this was probably not one of them. — **A reed.** 'Hyssop' according to John. This was to reach it to Him. The head of one crucified would be about two feet above that of one standing on the ground. — **Gave him to drink.** He drank (John xix. 30), and this reception of refreshment from one who still mocked is a token that His love vanquishes the world's hate.

Ver. 49. **And the rest said, wait,** etc. According to Mark, the man himself says this; giving Him the vinegar, in mingled pity and contempt, he probably responded in the same mocking tone to the jest of the others. The latter say, Wait, do not thus sustain Him; for He is expecting Elijah to help Him, the one who offers it responds: This will sustain Him until Elijah comes.

Ver. 50. **Cried again with a loud voice.** The last words were those recorded in Luke xxiii. 46: 'Father, into thy hands,' etc., immediately preceded by the triumphant cry: 'It is finished' (John xix. 30). The order of the Seven Words (as they are called) is: Before the darkness: 1. The prayer of Christ for His enemies. 2. The promise to the penitent robber. 3. The charge to Mary and John. At the close of the darkness: 4. The cry of distress to His God. Just before His death: 5. The exclamation: 'I thirst.' 6. 'It is finished.' 7. The final commendation of His Spirit to God. — **And yielded up his spirit.** Actually died. The form implying, though perhaps not alluding to, the dying exclamation. The interval between the agonized cry: 'My God,' etc., and the actual death in triumph and confidence, was very brief. The intervening expression of human want ('I thirst') seems to have been uttered, to show that one of our race was suffering there, and at the same time to obtain the physical support needed to proclaim the victory won by that One of our race for us. After the victory came the Spirit's rest in the Eternal Father. More than victory is rest in God. It has been urged with much force that the physical cause of our Lord's death was 'a broken heart.' This view accounts for the discharge of water and blood mentioned by John (xix. 34). Rupture of the heart is followed by an effusion of blood into the pericardium, where it quickly separates into its solid and liquid constituents, technically termed *crassamentum* and *serum*, but in ordinary language 'blood and water.'

Ver. 51. **The vail of the temple,** etc. The vail before the Holy of Holies, separating it from the Holy Place. This may have been a result of the convulsion mentioned in the next clause, but the accounts do not indicate this. Supernatural agency is more than probable in view of the significance of the occurrence. This took place toward the time of the evening sacrifice. Even if at first known only to the priests, it would still be made known to Christians, since 'a great company of the priests' were afterwards converted (Acts vi. 7). It was 'a sign of the removal of the typical atonement, through the completion of the real atonement, which insures us a free access to God, Heb. vi. 19; ix. 6; x. 19.' — **And the earth did quake.** The earthquake and the events mentioned next, are peculiar to Matthew's account. Here, too, miraculous power is most probable. This was a token of the greatness of the death of Christ, a sign, too, of the influence of His death upon the destiny of the earth itself. — **And the rocks were rent.** The effect of the earthquake, splitting the foundations of the holy city. A sign of wrath, but more than this. Travellers still point to extraordinary rents and fissures in the rocks in the neighborhood.

Vers. 52, 53. **The tombs were opened.** The Jewish tombs, unlike our own, were natural or artificial excavations in rocks, the entrance being closed by a door or a large stone. These, the stone doors of the tombs, were removed, probably by the force of the earthquake, to testify that Christ's death had burst the bands of death. — **That had fallen asleep.** Comp. 1 Cor. xv. 18; 1 Thess. iv. 15. — **Were raised.** Matthew alone mentions this. The next verse indicates that the actual rising did not take place until 'after His resurrection.' This remarkable event was both supernatural and symbolic, proclaiming the truth that the death and resurrection of Christ was a victory over death and Hades, opening the door to everlasting life. Who these 'saints' were, is doubtful. Perhaps saints of the olden times, but more probably those personally known to the disciples, as seems implied in the phrase: **appeared unto many.** Such saints as Simeon, Anna, Zachariah, Joseph, John the Baptist, or open friends of Christ, it has been suggested. Whether they died again is also doubtful. But probably not, as the next verse intimates an appearance

for a time, not such a restoration as in the case of Lazarus, and others. They may have had glorified bodies and ascended with our Lord. Not much has been revealed, but enough to proclaim and confirm the blessed truth of which the event is a sign and seal. Jerusalem is still called 'the holy city,' a title it could retain at least until the day of Pentecost.

Ver. 54. **The centurion,** who superintended the execution. — **And they that were with him.** The soldiers, as is evident from the phrase: **watching him.** Mark and Luke speak of the centurion only, the latter adding the general consternation of other spectators. — **The things that were done,** *i. e.*, how Jesus died, as Mark tells us. The two accounts supplement each other, but show the usual independence. — **Truly this was the Son of God,** or, 'God's Son.' The heathen officer may have used these words in the heathen sense: hero or demi-god; but this is not probable. For he had heard this accusation, must have known something of Jewish opinion; heathen became Christians through the preaching of the cross, why not through the sight of the dying Redeemer. Such a conversion would be thus indicated. Nor is it certain that this phrase meant demi-god. It might be the germ of a Christian confession without being expressed in the full form, *the* Son of God. Comp. the statement of Luke (xxiii. 47) which does not oppose this view. Only the centurion thus spoke, but as the soldiers 'feared,' some decided spiritual effect may have been produced on them also.

Ver. 55. **Many women.** Luke (xxiii. 49) speaks of 'all His acquaintance' before these women. John was certainly present, probably some of the other disciples. — **Beholding from afar.** At one time a few ventured near the cross (John xix. 25–27), but not 'many.' — **Who had followed.** For some time, since the journey **from Galilee** was not direct. — **Ministering unto him,** *i. e.*, while they followed Him. Comp. on this ministry, Luke viii. 2. Others, who had followed Him to Jerusalem, are distinguished from these (Mark xv. 41), but it is not necessary to suppose there were two separate groups of women.

Ver. 56. **Among whom,** the ministering women, who stood there. — **Mary Magdalene.** Mentioned first here and in Luke viii. 2 (among those who ministered to Him). Comp. chap. xxviii. 2; John xx. 1, 11–18. There is no evidence that she was the sinful woman who anointed our Lord's feet in the house of Simon the Pharisee (Luke vii. 37). Many confuse her with another Mary, the sister of Lazarus (who anointed our Lord in Bethany, chap. xxvi. 6–13, etc.). — **Mary the mother of James and Joses.** Mark: 'Mary the mother of James the less and Joses.' Comp. on chap. xiii. 58. She was the wife of Clopas or Alpheus (John xix. 25), but in our view not the sister-in-law of Mary or of Joseph, who is supposed to have adopted her children. — **The mother of the sons of Zebedee,** *i. e.*, 'Salome' (Mark); comp. chap. xx. 20. As John (xix. 25) mentions a group of women near the cross (at an earlier point of time, however), two of whom are mentioned here (Mary Magdalene and Mary the wife of Clopas), we identify the person spoken of by him as 'His (*i. e.*, Jesus) mother's sister,' with Salome, not with the Mary last named. The mother of Jesus, so touchingly mentioned by the beloved disciple, had probably been led away by him before the time of which Matthew speaks. When the mother of our Lord withdrew, the others remained 'beholding afar off.' These pious women, who, with the courage of heroes, witnessed the dying moments of their Lord and Master, and sat over against the lonely sepulchre (Matt. xxvi. 61), are the shining examples of female constancy and devotion to Christ which we now can witness every day in all the churches, and which will never cease. On the events which immediately succeeded before the request of Joseph (the piercing of His side, in consequence of the scruples of the Jews, which required burial that evening), see John xix. 31–37.

CHAPTER XXVII. 57–66.

The Burial, and Securing of the Sepulchre.

57 [a] WHEN the even[1] was come, there came a rich man of [a] MARK xv 42–47; LUKE xxiii. 50–56; JOHN xix. 38–42.
Arimathea, named Joseph, who also himself was Je-
58 sus' disciple: He[2] went to Pilate, and begged[3] the body of
Jesus. Then Pilate commanded the body[4] to be delivered.[5]
59 And when Joseph had taken[6] the body, he[7] wrapped it in a
60 clean linen cloth, And [b] laid it in his own new tomb, [c] which he [b] Is liii. 9. [c] Is. xxii. 16.
had hewn out in the rock: and he rolled [d] a great stone to the [d] Mark xvi. 4.
61 door of the sepulchre,[8] and departed. And there was [e] Mary [e] Ver. 56; chap. xxviii 1.
Magdalene,[9] and [e] the other Mary, sitting over against the sep-
ulchre.

[1] And when evening [2] this man [3] asked for
[4] *The best authorities read* it [5] given up [6] And Joseph took
[7] and [8] tomb [9] And Mary Magdalene was there

62 Now the next day,[10] that followed the day of [f] the prepara- [f] Mark xv. 42; Luke xxiii.
tion,[11] the chief priests and Pharisees came [12] together unto Pi- 54; John xix. 14, 31,
63 late, Saying, Sir, we remember that [g] that deceiver said, while 42. [g] 2 Cor. vi. 8;
64 he was yet alive, [h]After three days I will [13] rise again. Com- comp. ver. 64.
mand therefore that the sepulchre be made sure until the third [h] See chap. xvi. 21.
day, lest [14] his disciples come by night,[15] and steal him away,
and say unto the people, He is risen from the dead: so the last
65 error shall be [16] worse than the first. Pilate said unto them,
Ye have [i] a watch: [17] go your way, make *it* as sure as ye can.[18] [i] Ver. 66; chap. xxviii.
66 So they went, and made the sepulchre sure, [k] sealing [l] the stone, 11. [k] Dan. vi. 17.
and setting a watch.[19] [l] Ver. 60; chap. xxviii. 2.

[10] on the morrow [11] which is the day after the Preparation
[12] the Pharisees were gathered [13] *omit* will [14] lest haply
[15] *The best authorities omit* by night [16] and the last deceit will be
[17] guard [18] make it sure as ye know how
[19] together with the guard

CONTENTS. Our Lord's intense agony of mind no doubt hastened death, although viewed in another aspect, it may be said, that the Saviour *hastened* His death by a voluntary self-surrender which the Father accepted (comp. Luke xxiii. 46). The evidence of His death to the soldiers was the incident mentioned John xix. 34. This early death was unusual (comp. Pilate's surprise, Mark xv. 44), but thus the Scripture was fulfilled (John xix. 36, 37). The request of the Jews is also mentioned in John's account. This was the first step towards burial, a legal scruple of His murderers: then follows the request of Joseph of Arimathea and the events as recorded in the section before us. The burial, as an important fact, is mentioned by all four Evangelists; the sealing and guarding of the sepulchre, with the request which led to these precautions, are peculiar to



Tombs hewn in the Rock.

Matthew. The objections which have been urged against the accuracy of these details, are readily answered.

Ver. 57. **When evening was come.** The first evening before sundown, at which time the bodies must be removed (Deut. xxi. 23). Our Lord's death took place at three in the afternoon. — **There came a rich man.** Probably, to the company of women standing on Golgotha (ver. 56). His going to Pilate is mentioned afterwards. The fact of his being a 'rich man' is mentioned here, in allusion to Is liii. 9: 'With the rich in His death.' — **Of Arimathea.** Either Ramah in Benjamin (Josh. xviii. 25; comp. Matt. ii. 18) or Ramah (Ramathaim) in Ephraim, the birth-place of Samuel (1 Sam. i. 19). The form favors the latter view; the addition of Luke: 'a city of the Jews,' the former. — **Named Joseph.** One Joseph takes care of Jesus in His infancy, another provides for His burial. — **Jesus' disciple.** 'Secretly for fear of the Jews' (John xix. 38). He was a member of the Sanhedrin, of high character, who had not consented to the murder (Luke xxiii. 50, 51). He seems to have feared that the body might be removed in a disgraceful manner, and his secret faith having been quickened, he took a decisive step. Ecclesiastical tradition makes him one of 'the seventy' and the first who preached the gospel in England.

Ver. 58. **This man went to Pilate.** To the palace. 'He went in boldly' (Mark xv. 43). Although it was the Jewish custom to bury the bodies of the crucified before sunset, Pilate's consent was necessary. On Pilate's surprise, see Mark xv. 44. — **Then Pilate commanded.** The ready consent may have been owing to the station and character of Joseph.

Ver. 59. **And Joseph took it.** The body was taken down by Joseph (Mark, Luke, and John). — **Wrapped it in a clean linen cloth.** A winding

sheet. This would enclose the spices used in the temporary embalming, which now took place, Nicodemus having brought the spices (John xix. 39, 40). There was not time enough to embalm on Friday evening, so the costly gifts of Nicodemus were used to preserve the body, the women preparing in the interval what they thought necessary for the further anointing.

Ver. 60. **In his own new tomb.** Peculiar to Matthew, but implied in the other accounts. The fact that it was 'new' (comp. Luke xxiii. 53; John xix. 41), seems designed to overcome any suspicion as to the identity of Him who rose. The location was in a 'garden' (John xix. 41), near the spot of the crucifixion and hence well adapted for the hurried burial. — **In the rock,** an artificial excavation, probably prepared at great cost. It seems to have been cut horizontally and not downward. — **He rolled a great stone.** The common method of closing sepulchres. — **To the door.** There was but one entrance.

Ver. 61. **Was there,** at the tomb. — **The other Mary.** 'The mother of Joses' (Mark xv. 47), already mentioned in ver. 56. According to Luke the female disciples from Galilee all beheld the sepulchre, and returned to prepare spices and ointments, resting on the Sabbath, which began that evening. These two not only saw where He was laid (Mark) but lingered there, **sitting over against the sepulchre,** as the evening came on.

Ver. 62. **The morrow, which is the day after the preparation.** The day of the preparation was Friday, as is plain from Mark xv. 45. 'The morrow' was therefore the Jewish Sabbath, though it is not called so here. The first day of the Passover (Friday) was in one sense a Sabbath, hence this designation is more definite. It is also supposed that the word 'preparation' was the solemn designation in use among the Christians to distinguish the Friday of the crucifixion (Meyer). — **Gathered together.** On Saturday morning; the great Sabbath of the year, as the verse plainly states. While our Lord rested in the tomb, they desecrated the Sabbath, despite their great scrupulousness. It is urged that this must have taken place on Friday evening after six o'clock, since the rulers would guard against the stealing away on the first night as well as on the subsequent one. But their anxiety was about the night preceding the third day (ver. 64). Besides the women were evidently not aware of the presence of the guard (Mark xvi. 3). This is accounted for, if we suppose that this incident occurred on Saturday, and not on Friday evening after six o'clock.

Ver. 63. **We remember,** etc. Comp. chap. xii. 40; John ii. 19. Even if the meaning of the saying was hid from the disciples; enmity was quick to apprehend it. — **That deceiver.** The language of triumph, despite their request. Friends and foes were both busied about the dead Christ.

Ver. 64. **Until the third day,** from His death, the third after and including Friday. — The best authorities omit 'by night.' — **Worse than the first.** The claim to be the Messiah, etc., was in their view the first deceit. As regards the effects of a belief in the resurrection, they judged rightly.

Ver. 65. **Ye have a guard,** or, 'have a guard,' *i. e.*, I permit you to take one. The Roman soldiers, who certainly composed the guard (chap. xxviii. 14), were not under their command. — **Make it sure as ye know how.** Not 'as sure as ye can,' nor is it at all ironical. He gives them the guard, and they are to use the means as they think best. Pilate shirks the responsibility, but again gives way. Yet this was overruled for good.

Ver. 66. **Sealing the stone.** A string was stretched across the stone, and sealed to the rock at either end, with wax or sealing-clay. After these precautions, the body could not disappear, except through the miracle of the resurrection.

CHAPTER XXVIII.

The Resurrection.

GENERAL REMARKS. The resurrection of Jesus Christ is distinctly asserted, by four Evangelists whose testimony nowhere shows greater independence of each other; in the Acts of the Apostles; it is preached directly or assumed in all the Epistles; it has been so believed for eighteen centuries, that if it be not true the history of Christianity becomes a stream without a fountain, an effect without a cause. All theories which seek to set it aside (see below) have proven utter failures. Without it there is no gospel of Jesus Christ.

In the various narratives of this most wonderful and mysterious period of forty days, dealing with facts that transcend all ordinary Christian experience, we might expect, if anywhere, differences of statement. The difficulty in harmonizing the narratives satisfactorily in every particular, arises naturally from our want of knowledge of all the details in the precise order of their occurrence. Indeed, minor differences with substantial agreement, confirm the main facts, far more than a literal agreement would. The Gospel witnesses suggest no suspicion of a previous understanding and mutual dependence. 'The confusion which confessedly exists in this part of the gospel narrative, and the consequent difficulty of reducing it to one continuous account, is not the fault of the historians, but the natural effect of the events themselves, as impressed upon the senses and the memory of different witnesses. If it had pleased God to inspire a single writer as the historian of the resurrection, he would no doubt have furnished as coherent and perspicuous a narrative as any other in the sacred volume. But since it entered into the divine plan, as a necessary element, to set before us not a single but a fourfold picture of our Saviour's life and death, we must purchase the advantage of this varied exhibition, by submitting to its incidental inconveniences, among which is the difficulty, just referred to, of combining all these

views, taken from different points of observation, into one complete view to be seen at the same moment' (J. A. Alexander).

ORDER OF APPEARANCES. We suggest the following as the most probable view; certainty is perhaps impossible.

(1.) To Mary Magdalene (John xx. 14; Mark xvi. 9).

(2.) To the other women (Matt. xxviii. 9). The main difficulty in harmonizing the accounts is just here. Some transpose (1) and (2). Mark xvi. 9 (that passage is authentic, if not genuine, see notes there) is explicit, while John's account implies the same. The details of (1) and (2) may be thus arranged: (*a.*) Three women start for the sepulchre, early on Sunday morning (Mark xvi. 1; comp. Matt. xxviii. 1), followed by others bearing spices (Luke xxiv. 1). (*b.*) These three finding the stone rolled away are differently affected; Mary Magdalene starting back to meet the male disciples who are also coming (John xx. 2); the other two remaining, approach nearer and see one angel sitting upon the stone (Matt. xxviii. 2–7). They go back to meet the other women coming with the spices. (*c.*) While all are absent Peter and John come and find the tomb empty (John xx. 3–10). (*d.*) Mary Magdalene returns, sees two angels in the grave (John xx. 12), and turning round sees Jesus (*first appearance*), and takes the tidings to the disciples (John xx. 14–18). (*e.*) The other two, surprised by the message of the angel, meet the women bringing spices; all visit the tomb and see the two angels standing (Luke xxiv. 4–7), one of whom was sitting on the right side as they entered (Mark xvi. 5). (*f.*) As they go back they meet the Lord (Matt. xxviii. 9). The apparent confusion in the narratives is but an apt reflection of the tumult of doubt, fear, and joy which possessed the whole company during that day, as the different stories were repeated.

(3.) To Peter (Luke xxiv. 34; 1 Cor. xv. 5).

(4.) To the two disciples on the way to Emmaus, toward evening on Sunday (Mark xvi. 12, 13; Luke xxiv. 13–32).

(5.) To the Apostles (*except* Thomas), on Sunday evening (Mark xvi. 14; Luke xxiv. 36; John xx. 19, 24).—These five occurred on the day of the resurrection.

(6.) To the Apostles, including Thomas; a week after (John xx. 24–29), in Jerusalem, where they had waited throughout the Passover. That ended on Friday, on Saturday (the Jewish Sabbath) they would not start for Galilee; perhaps they waited over Sunday because they already regarded it as holy.

(7.) In Galilee, at the Lake of Gennesaret to seven disciples (John xxi.), the *third time* to the assembled Apostles (John xxi. 14).

(8.) To the multitude of disciples on a mountain in Galilee (Matt. xxviii. 16–20; comp. Mark xvi. 15–18; 1 Cor. xv. 6). Possibly the passage in 1 Cor. refers to still another appearance.

(9.) To James (1 Cor. xv. 7). It is doubtful which James this was; and equally so whether it was in Galilee or Jerusalem.

(10.) The final appearance, closing with the Ascension (Luke xxiv. 50, 51; Acts i. 9, 10). Probably referred to in the last clause of 1 Cor. xv. 7. Others make that a distinct appearance, and so reckon (see under 8) *twelve* instead of ten.

Why did not Christ show Himself to His enemies? John xiv. 19 fairly implies that our Lord would not thus do. If we look for reasons why He would not, they may readily be found. As regards His enemies His holiness forbade such an honor to those who had wickedly crucified Him; His wisdom forbade His constraining them to a belief, not of the heart, which would only rouse anew false expectations; His love forbade it; for those who could be reached by the gospel would be far more ready to receive it, if there had not intervened such an appearance to them. Without the Spirit's influence it would only have hardened them. As regards His disciples, such appearances would have interfered with the progress of their strengthening conviction of His resurrection, by depriving them of the assuring intercourse and quiet contemplations of the forty days. As regards the proof of the fact: those who will not accept the testimony which comes from the disciples whose unbelief gradually gave way to settled faith, would not be influenced by any evidence that might have come from the Sanhedrin.

Matthew mentions only the appearance to the women on the day of the resurrection, and to the eleven on the mountain in Galilee, inserting the bribery of the guards as the sequel of chap. xxvii. 62–66. Ver. 18 is also peculiar to this Gospel. The command to go into Galilee is found in Mark's account, and John tells in greatest detail what occurred there, so that both the command and its fulfilment are well established. Luke xxiv. 49 is not in conflict with this; judging from the context there that command was given *after* the return from Galilee. The disciples would naturally linger at Jerusalem; hence the first command was needed, to bring them to the most fitting place for the appearance to the whole Church (in Galilee where it was safer, and where the new Church would be most separated from the Old Economy).

CHAPTER XXVIII. 1–10.

The Resurrection.

1 [a] IN[1] the end of the sabbath,[2] as it began to dawn toward
the first *day* of the week, came [b] Mary Magdalene and [b] the
2 other Mary to see the sepulchre. And, behold, there was a

[a] Mark xvi. 1-8; Luke xxiv. 1-10.
[b] See chap. xxvii. 61; comp. John xx. 1.

[1] Now in
[2] sabbath day

great earthquake: for [c] the [3] angel of the Lord descended from
heaven, and came and rolled back [4] [d] the stone from the door,[5]
3 and sat upon it. [e] His countenance [6] was like [7] lightning, and
4 [f] his raiment white as snow: And for fear of him the keepers [8]
5 did shake,[9] and became as dead *men*.[10] And the angel [g] an-
swered and said unto the women, Fear not ye: for I know that
6 ye seek Jesus, which was [11] crucified. He is not here: for he
is risen, [h] as [12] he said. Come, see the place where the Lord lay.
7 And go quickly, and tell his disciples that he is risen from the
dead; and, behold,[13] [i] he goeth before you into Galilee; there
8 shall ye see him: lo, I have told you. And they departed
quickly from the sepulchre [14] with fear and great joy; and did
run [15] to bring his disciples word.
9 And as they went to tell his disciples,[16] behold, Jesus [k] met
them, saying, All hail. And they came and [l] held him by the [17]
10 feet, and [m] worshipped him. Then said [18] Jesus unto them, Be
not afraid: [19] go tell [n] my brethren [i] that they go [20] into Galilee,
and there shall they see me.

[c] Comp. Luke xxiv. 4; John xx. 12. [d] Chap. xxvii. 60, 66. [e] Dan. x. 6. [f] Comp. Dan. vii. 9; Mark ix. 3. [g] See chap. xi. 25. [h] Chap. xxvii. 63. [i] Vers. 10, 16; chap. xxvi. 32. [k] Comp. Mark xvi. 9; John xx. 14. [l] 2 Kings iv. 27. [m] Ver. 17; see chap. viii. 2. [n] John xx. 17; comp. Ps. xxii. 22; Rom. viii. 29; Heb. ii. 11, 12.

[3] an [4] away [5] *The best authorities omit* from the door
[6] appearance [7] as [8] watchers [9] quake [10] dead men
[11] who hath been [12] even as [13] lo [14] tomb [15] and ran
[16] *The best authorities omit* as they went to tell his disciples
[17] took hold of his [18] saith [19] Fear not [20] depart

Ver. 1. **Now in the end of the Sabbath day,** *i. e.*, the Jewish Sabbath. The next clause shows the time of the day; so that it was really after the Sabbath had ended, according to the Jewish mode of reckoning the days. — **As it began to dawn toward.** Literally 'at the dawning into.' Mark says: 'at the rising of the sun;' Luke: 'very early in the morning' (literally 'deep *dawn*'); John: 'while it was yet dark.' Mark also says: 'very early in the morning.' See Mark xvi. 2. The twilight in Palestine is not of very long continuance as compared with most European countries, so that all point to about the same time, namely, day-break. — **Mary Magdalene.** John mentions her alone. — **And the other Mary.** See chap. xxvii. 61, which suggests why Matthew mentions these two, omitting 'Salome,' whom Mark (xvi. 1) names. — **To see the sepulchre.** The purpose of anointing or embalming the body is omitted by Matthew (see accounts of Mark and Luke). These two women did not bear the spices. Another motive was present, an unconscious hope of the resurrection which hurried these women, who had watched by the sepulchre, in advance of the others, mentioned by Luke. Joanna, wife of Chuzas, Herod's steward (Luke viii. 3), may have been in the advance party, or with the larger band coming with the spices which had been prepared by all the female Galilean disciples (comp. Luke xxiii. 55–xxiv. 1–10).

Ver. 2. **A great earthquake.** Probably witnessed by the women. They first questioned how the stone should be rolled away, so that they could embalm the body (Mark xvi. 3). The earthquake is connected with the sudden rolling away of the great stone by the angel. — **For an angel of the Lord.** The resurrection itself was not a matter of actual bodily vision, and seems to have taken place before the stone was rolled away (ver. 6). The tomb was opened for the sake of the women and the disciples, not to allow the Lord to pass out. The stone could not have been a hindrance to Him (comp. John xx. 19, 26). — **And sat upon it.** This is to be distinguished from all the other angelic appearances. Mary Magdalene probably started back about this time, and left the other Mary and Salome to see and hear the angel. Some think the occurrences of this verse preceded the coming of the women and were witnessed by the soldiers only, and that the message of vers. 5–7 was spoken by the angel inside the tomb, but this is grammatically less probable.

Ver. 3. **His appearance,** rather than his form. — **As lightning.** In its exceeding brightness. Comp. the other descriptions of the angels within the sepulchre (Mark xv. 5; Luke xxiv. 4; John xx. 12). These angelic appearances cannot be regarded as visions. The accounts are too explicit.

Ver. 4. **For fear of him,** *i. e.*, of the angel. As the angel was there when the women came, and the guard did not go back to the city until after the women departed (ver. 11), it seems most probable that all these occurrences took place, *just as* the women came. — **The watchers did quake.** In their terror they did not prevent the women from going into the sepulchre.

Ver. 5. **Fear not ye.** Let the soldiers fear, but not *ye*. This indicates that all were still outside the tomb. — **For I know.** He came to help them in this hour of perplexity, not to frighten them.

— **Who hath been crucified.** The form used is common in the New Testament, pointing to what *has* happened, but with present results.

Ver. 6. **He is not here, for he is risen.** Hilary: 'Through woman death was first introduced into the world; to woman the first announcement was made of the resurrection.' — **Even as he said.** Comp. the expansion of this thought in Luke xxiv. 6, 7, to all the women afterwards, *in* the sepulchre. — **The Lord.** So an angel speaks of 'Jesus who hath been crucified.'

Ver. 7. **Tell his disciples.** This is a message to the disciples, as a body. Women bore the first glad tidings from beyond the grave. — **He goeth before you into Galilee**; as had been foretold in chap. xxvi. 32. Comp. John x. 4. The gathering of the flock in Galilee was a measure of prudence, to prevent persecution, and to dissociate them from the old temple. — **There shall ye see him.** Still part of the message, and yet indirectly applicable to the hearers also. — **Lo, I have told you.** These words, adding solemnity to the important announcement, are peculiar to Matthew, and a mark of accuracy.

Ver. 8. **And they departed quickly from the tomb.** As we suppose, the visits of Peter and John, and of Mary Magdalene, occurred next; then these two women met the others, and returning with them, all entered the tomb, where the message was repeated (Luke xxiv. 3-8). The word 'quickly' is not against this, for the events must have taken place in rapid succession. — **With fear and great joy.** A natural state of mingled feeling, in view of what they had seen and heard. *Fear* at what they had seen, *joy* at what they had heard, and both mingled because the latter seemed too good to be true. The same state of mind is indicated in all the accounts.

Ver. 9. The first clause is to be omitted, but the sense is not affected. — **Behold, Jesus met them.** This (the *second*) appearance is mentioned by Matthew only. Luke xxiv. 24: 'but Him they saw not,' is a report of what the two disciples had heard before they left Jerusalem. — **All hail.** A joyous salutation. — **Took hold of his feet.** In mingled fear and joy. The action was very natural in such circumstances, and was allowed to strengthen the evidence of His resurrection (comp. on the other hand, John xx. 17). In Mary's case this was not necessary. — **And worshipped him.** Before the resurrection, 'worship' had been rendered to Jesus by strangers, not by the disciples. We therefore think that religious worship is here meant, not mere reverence, though the word often has the latter sense. 'The intercourse and companionship of the Lord, after His resurrection, with His disciples, during the forty days of joy, bore manifestly a different character from what they did before His death. Through His death and resurrection, the glorification of His body had begun' (Lisco).

Ver. 10. **Fear not.** This injunction was called for by the mingled emotions of those addressed. The language has also the vivacious form of joyous feeling. — **Go, tell my brethren.** A touching term coming from the Risen One, and applied to those who had forsaken Him. It indicates His continued affection and their fellowship with Him in His glory. — **That they depart into Galilee.** In the excited, half doubting, half rejoicing mood which characterized all the believers, male and female, there was a necessity for a repetition of this command (see ver. 7). Frequent appearances, repeated commands were called for; the first to convince them, the second to direct them. (According to our view of the harmony, this message had been given twice already by the angels: once without and again within the sepulchre.) Our own experience shows the same need. Hence we are prepared to expect that there were other appearances than those recorded here. Matthew passes over most of them, mentioning, probably, only those which impressed his own mind most, or seemed best adapted for his purpose. — **And there shall they see me.** This seems to refer, as in ver. 7, to the whole body of the disciples, who under the leadership of the eleven returned to Galilee about nine days afterwards, many of whom came to Jerusalem again before the Ascension (Acts i. 13-15). Matthew is silent about the subsequent appearances to the Apostles in Jerusalem (Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26), though present on these occasions. As he wrote for Jewish Christians he may have wished to emphasize the appearances in Galilee, in order to lead their minds away from Jerusalem, to which their education would still make them cling. All theories of different traditions (Judean and Galilean) about the resurrection, are unsupported by the contents of the several Gospels.

All attempts to deny the historical character of the resurrection and the subsequent manifestations of Christ have failed. To suppose that the Apostles *lied*, as did the Sanhedrin (chap. xxviii. 13), is a *moral* impossibility; that the resurrection was a mere reviving from apparent death is a *physical* impossibility; that the appearances were mere visions, ecstasies, having no reality outside the minds of the persons, is *psychologically* impossible; such visions are not so often repeated nor to so many persons. Phantoms, visions, the result of too lively imaginations (!) do not revolutionize the world. Consistency requires that those who deny the reality of the resurrection, deny the Apostolic history also; and what is then left to account for Christianity, a fact which must be accounted for?

CHAPTER XXVIII. 11-20.

The Falsehood in Jerusalem; the Appearance in Galilee.

11 NOW when[1] they were going, behold, some of [a] the watch[2] [a Chap. xxvii. 65, 66.]
came into the city, and shewed[3] unto the chief priests all
12 the things that were done.[4] And when they were assembled

[1] while [2] guard [3] told [4] come to pass

with the elders, and had taken counsel,[5] they gave large money
13 unto the soldiers, Saying, Say ye, His disciples came by night,
14 and stole him *away*[6] while we slept. And if this come to [b] the
15 governor's ears, we will [c] persuade him, and secure you.[7] So
they took the money, and did as they were taught: and this
saying [d] is commonly reported[8] among the Jews until this
day.
16 Then[9] the eleven disciples [e] went away[10] into Galilee, into a[11]
17 mountain [e] where Jesus had appointed them. And when they
18 saw him, [f] they worshipped him: but some doubted. And Jesus
came[12] and spake unto them, saying, [g] All power is[13] given unto
19 me in heaven and in[14] earth. [h] Go ye therefore, and [i] teach
[k] all[15] nations, [h] baptizing them [l] in[16] the name of the Father,
20 and of the Son, and of the Holy Ghost: Teaching them to
observe all things whatsoever I have[17] commanded you: and,
lo, I am with you alway, *even* unto [m] the end of the world.
Amen.[18]

[b] Chap. xxvii. 1.
[c] Acts xii. 20.
[d] Chap. ix. 31; Mark i. 45.
[e] See ver. 7.
[f] See ver. 9.
[g] Dan. vii. 13, 14; Acts ii. 36; Rom. xiv. 9; Eph. i. 20–22; Phil. ii. 9, 10; Col. ii. 10; 1 Pet. iii. 22; see chap. xi. 27.
[h] Mark xvi. 15, 16.
[i] Chap. xiii. 52.
[k] Luke xxiv. 47.
[l] Rom. vi. 3; Gal. iii. 27.
[m] See chap. xiii. 39.

[5] And having assembled with the elders and taken counsel [6] away
[7] make you secure [8] was spread abroad [9] But
[10] *omit* away [11] unto the [12] came to *them* [13] authority was
[14] on [15] make disciples of all the [16] into
[17] *omit* have [18] *The best authorities omit* Amen.

CONTENTS. The two incidents of this section seem to have been placed together, to mark a contrast. Judaism reaches its lowest point, when it must bribe heathen soldiers to lie for it. Matthew would thus lead the minds of the Jewish Christians, for whom he wrote, away from the desecrated mount in Jerusalem, to the mount in Galilee, where our Lord proclaims His glory and power. The Gospel closes with a command and a promise (ver. 20) to those who should go forth as despised Nazarenes (Galileans), the fulfilment of which not only proves the falsity of the rulers' story, but left Judaism forever impotent. It is a fitting close for all time. For on the fulfilment of the promise, always connected with obedience to the command, rests the proof of the whole simple narrative.

Ver. 11. **While they were going.** The fact that the soldiers did not go first, indicates that all the occurrences at the sepulchre occupied but a short time. — **Some of the guard,** etc. They told the truth, possibly hoping for a bribe. — **Chief priests,** under whose directions they had been, and to whom they ought to report.

Ver. 12. **Taken counsel.** This was a meeting of the Sanhedrin. Whether public or secret, regular or specially called to meet this emergency, is unknown. — **They,** *i. e.*, the chief priests and elders. — **Gave large money.** More than they gave Judas. This is the lowest depth of their malice; and a humiliating position.

Ver. 13. **Stole him away while we slept.** The story carries its refutation on its face. If all the soldiers were asleep, they could not discover the thieves, nor would they have proclaimed their negligence, the punishment for which was death; if even a few of them were awake, they might and would have prevented the theft. A few timid disciples would not have made such an attempt. But men in the infatuation of unbelief, will believe any story however improbable.

Ver. 14. **And if this** (*i. e.*, the reported sleeping on guard) **come to the governor's ears.** There is no evidence that Pilate took any notice of the matter, but the soldiers ran a risk, against which they are now insured. — **We will persuade him.** A hint at further and costly bribery; for Pilate was avaricious and corrupt. But he may never have heard the story. — **Make you secure.** They were ready to promise this, though to gain their end they would not scruple to sacrifice their tools.

Ver. 15. **This saying.** This report of the soldiers; not the entire account here given. — **Was spread abroad.** This points to the time when the falsehood gained currency. — **Until this day,** *i. e.*, when the Gospel was written, possibly thirty or forty years after the resurrection. It was current among the Jews in the second and third centuries, and has been believed in later times. In view of this currency of the story, it follows that *either the Sanhedrin or the early Christians invented a lie.* There is no middle ground. The testimony we possess, the proper inquiry after motives on either side, as well as the history of both for eighteen centuries, show conclusively that it was the early Christians who invented the falsehood.

THE RISEN LORD IN GALILEE.

Ver. 16. **But the eleven disciples.** As this meeting was appointed before our Lord's death (chap. xxvi. 32) as the message of the angel (ver. 7), repeated by our Lord Himself (ver. 10)

was probably addressed to the whole body of disciples, and as the language of ver. 17 ('some doubted') could scarcely apply to the eleven, we infer that all the disciples who could be brought together were assembled on this occasion, identifying it with the appearance mentioned in 1 Cor. xv. 6 ('five hundred brethren at once'). It was probably the *eighth* appearance, preceded by that at the Sea of Galilee (John xxi.). 'The eleven disciples' are mentioned as representatives of the entire band. — **Went into Galilee.** Probably on the Monday after the Passover feast had closed, nine days after the resurrection. — **Unto the mountain where Jesus had appointed them.** Evidently a definite place of meeting, but exactly when and where is unknown. An apocryphal tradition of a late date (13th century) says that the mountain was the northern peak of the Mount of Olives, which it is asserted, was called *Galilea*. But this is a useless attempt at harmonizing the accounts. There was a good reason for the withdrawal into the district of Galilee, remote from Jerusalem. Some conjecture that it was Mount Tabor. Were a knowledge of the locality important, it would have been pointed out to us as definitely as it was appointed to believers then.

Ver. 17. **They worshipped him.** The word might mean something less than religious worship, but it does mean that in many cases; the matter could scarcely be mentioned, if it meant less here. — **But some doubted.** A few, probably of the five hundred, not of the 'eleven.' Some say the doubt was respecting the identity of our Lord, and find in it an evidence of their caution in examining the evidence, which gives their subsequent conviction and testimony the greater weight. But they came there because they thought He was risen, and the sight of the Lord had *in all other cases* produced conviction. The doubt was probably whether it was proper to worship Him, especially as the following words of our Lord apply so directly to such a doubt. So now 'some,' attached to our Lord, have a speculative doubt as to the propriety of according Him Divine honors. When it becomes a positive denial of the power He claims in the next verse, genuine faith in Him is scarcely possible.

Ver. 18. **And Jesus came to them.** He may have been seen first at a distance, or He may now have approached those who doubted. — **All authority was given to me in heaven and on earth.** An expression of His glorification and victory. The primary reference is to His authority as Mediator, extending over all in heaven and on earth, *for His Church*. It 'was given' by the Father, to Him as the God-man, though as the Eternal Word, He had such glory before the foundation of the world. Before the resurrection the disciples were not ready for this revelation, nor had the victory of the God-man been won. Hence to exalt the truths spoken by our Lord before His death above those which He uttered after His resurrection, or taught His disciples through this power, is to lose the full glory of the gospel. Our Lord now announces the fact, but this victory was won at the Resurrection. He lingers on earth to assure His chosen ones, and at the ascension enters into His Inheritance.

Ver. 19. **Therefore.** The glorification of Christ is the ground of His sending them, and the blessed reason why in their weakness and insufficiency they can go. Evidently addressed to all the brethren, not to the Apostles only, and so understood in the early Church (comp. Acts viii. 1, 4). — **Make disciples of.** More than 'teach.' It includes the two means which follow: 'baptizing' 'teaching' (ver. 20), probably referring to the whole process of Christianizing, from beginning to end. Because Christ rules (ver. 18), go, not to conquer men by force, but to work on their hearts — make them disciples, docile pupils in the school of Christ. — **All the nations.** The limitation of chap. x. 5 is now removed. Then the disciples needed time to learn; now their commission is made universal. Yet the Jewish prejudice could not be overcome at once, and the Apostles themselves, until further revelation came (Acts x.), were in doubt whether circumcision were not first necessary. This fact shows that we could never have had the gospel, if the Gospel history had not been explained by the further revelation, which some now seek to underrate. — **Baptizing them.** The 'discipling' consists of two parts: *baptism*, the rite of admission, and the *subsequent instruction*. This is the ordinary process in the Christian Church. And it has been usually understood as referring to admission into the covenant in infancy; then a growing up in Christian instruction. Too often, parents have clung to the former with superstitious scrupulousness, and neglected the latter. This method can apply only to Christian churches already established. As the Jewish religion began with the promise of God, and the faith and circumcision of *adult* Abraham (see Rom. iv. 11), so the Christian Church was founded in the beginning, and is now propagated in all heathen countries by the preaching of the Gospel to, and by the baptism of, *adults*. But even in the case of adult converts, a *full* instruction in the Christian religion does not, as a rule, precede, but succeed baptism, which is an initiatory rite, the sacramental sign and seal of regeneration, *i. e.*, of the beginning of the new life, not of sanctification or growth in holiness. — **Into the name,** etc. This includes the idea of 'by the authority of,' also 'dedicated into communion and fellowship with.' It implies, not only a confession on the part of the one baptized, but an admission to privilege: the rite, the sign and seal of both. It is into *one* name, **of the Father, and of the Son, and of the Holy Ghost.** It is impossible that this means, the one name of God, of a mere man, and of an attribute of God. It is the one name of One God, existing (as well as manifested), as Father, Son, and Holy Ghost. Comp. the baptism of Jesus, where all three persons of the Godhead revealed themselves. — The doctrine of the Trinity receives powerful support from passages like this, but it rests even more on facts, on the whole Scripture revelation of God as Father, Son, and Holy Spirit in the three great works of creation, redemption, and sanctification. All of which are signified and sealed in this formula of baptism. Since God reveals Himself as He is: this Trinity of revelation (œconomical Trinity) involves the Trinity of essence (ontological Trinity).

Ver. 20. **Teaching them.** This teaching is a continued process, which partly precedes and partly follows baptism. As the eleven Apostles and their companions could not do all this, we find here the institution of a continuous baptizing and teaching. That this involved an office, arises not only from the necessity of the case,

but from the fact that the Apostles are addressed primarily, though not exclusively. — **All things whatsoever I commanded you.** The doctrines and precepts of Christ, nothing less and nothing more, are the proper subjects of Christian faith and practice. In these, however, are included the Old Testament which He repeatedly confirms, and the further revelations He made to those personally 'commanded' by Him, including the Apostle Paul. — **And, lo.** To encourage them. — **I am with you.** A proof of Christ's Divinity. By His Providence, His Spirit, His life; for the idea of vital union with Him had already been declared (John xiv. 20; xv. 5; xvi. 22). The simple language of the passage, as well as the facts of Christian history, forbid our limiting this promise to one set of men, claiming to be successors of the Apostles. There is, of course, involved a special promise to those engaged in the fulfilling of the previous command. The Apostles, the organizers of the Church, arranged about the appointment of those who should perform this service. But in their *peculiar* office they could have no successors, and in the organization of the Church they were governed not so much by formal rules as by the exigencies of the case. The promise of Christ's abiding presence is to His people as individuals constituting a whole, those in responsible stations receiving special grace only as they have special needs which they present on the plea of this promise. — **Alway.** Literally: 'all the days.' Never absent a single day, however dark, until the last when He shall come again. — **Unto the end of the world.** This does not set a term to Christ's presence, but to His invisible and temporal presence, which will be exchanged for His visible and eternal presence at His coming. Now Christ is *with us;* then, when He shall appear in glory, we shall be *with Him* where He is (1 John iii. 2). The fact of the Ascension is clearly implied here, as well as in other passages of this Gospel, as chap. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64. The word 'Amen' was added afterwards. The Gospel does not end abruptly, but appropriately; simply and yet majestically. Evidently this interview is recorded by the Evangelist, as implying the institution of the Christian Church, distinct from Judaism, — an important point for readers of Jewish origin. If men now seek for the Apostolic Church, let them remember Christ's words as recorded by an Apostle: and they will find it *where Christ is.* This glorious fact of the unbroken succession of Christ's life through all ages of Christendom is the true doctrine of the Apostolic succession, and is not only an irresistible evidence of Christianity, but an unfailing source of strength and encouragement to the believer.

THE GOSPEL ACCORDING TO

MARK.

Chapter I. 1–13.

John the Baptist; our Lord's Baptism and Temptation.

1 THE beginning of the gospel of Jesus Christ, [a]the Son of — *a* See Matt. xiv. 33.
God;[1] — *b* Matt. iii. 1–11; Luke iii. 2–16.
2 [b]As it is written in the prophets,[2] [c]Behold, I send my mes- — *c* Mal. iii. 1; Matt. xi. 10; Luke vii. 27.
senger before thy face, which shall prepare[3] thy way before — *d* Is. xl. 3; John i. 23.
3 thee.[4] [d]The[5] voice of one crying in the wilderness, Prepare
4 ye the way of the Lord, make his paths straight.[6] John
did baptize in the wilderness, and preach,[7] the baptism of — *e* Matt. xxvi. 28; Acts ii. 38.
5 repentance [e]for the remission[8] of sins. And there went out
unto him all the land of Judea, and they[9] of Jerusalem, and
were all[10] baptized of him in the river of[11] Jordan, confessing
6 their sins. And John was clothed with camel's hair, and with
a girdle of a skin[12] about his loins; and he did eat locusts and
7 wild honey;[13] And[14] preached, saying, There cometh one[15]
mightier than I after me, the latchet of whose shoes I am not
8 worthy to stoop down and unloose. I indeed have baptized[16]
you with water: but he shall baptize you with the Holy Ghost. — *f* Matt. iii. 13–17; Luke iii. 21, 22.
9 [f]And it came to pass in those days, that Jesus [g]came from — *g* Matt. ii. 23
10 Nazareth of Galilee, and was baptized of John in Jordan. And
straightway coming up out of the water, he saw [h]the heavens — *h* Is. lxiv. 1.
opened,[17] and the Spirit like[18] a dove descending upon him:
11 And there came a voice from heaven,[19] *saying*, Thou art my
beloved Son, in whom[20] I am well pleased.
12 [i]And immediately[21] the Spirit driveth him[22] into the wilder- — *i* Matt. iv. 1–11; Luke iv. 1–13.
13 ness. And he was there[23] in the wilderness forty days tempted
of Satan; and was with the wild beasts; and the angels min-
istered unto him.

[1] (.) *instead of* (;) [2] *The best authorities read* Isaiah the prophet
[3] who shall order [4] *omit* before thee [5] A
[6] (;) *instead of* (.) [7] John appeared, he who baptized—and preached
[8] unto remission [9] all they [10] *omit* all [11] *omit* of
[12] a leathern girdle [13] (.) *instead of* (;) [14] And he
[15] he that is [16] I baptized [17] rending [18] as
[19] And a voice came out of the heavens [20] *The best authorities read* thee
[21] straightway [22] driveth him forth [23] *omit* there

CONTENTS. The Evangelist, intending to narrate our Lord's ministry without dwelling upon the earlier part of His life, prefaces the whole with a *title* (ver. 1), which is followed by a reference to the preaching of John the Baptist (vers. 2–8). This was necessary, since, in one sense, John's appearance was 'the beginning of the Gospel of Jesus Christ.' A brief narration of the baptism of Jesus (vers. 10, 11) and of the temptation (vers. 12, 13) completes Mark's account of the preliminary events.

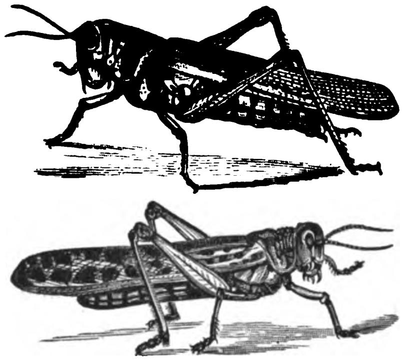
Ver. 1. THE TITLE. **The beginning of the gospel.** This is regarded by some as the title of the whole book: here begins the Gospel. But the word 'gospel' in the New Testament is not applied to a book. See Introduction, p. 14. Others more properly refer it to this section alone, which gives the events forming the beginning of the gospel. As a title, the verse forms a complete sentence. Some, however, connect it with ver. 2: The beginning, etc., as it is written. Others again, with ver. 4: The beginning of the gospel (was this), John did baptize, etc. Still another view puts a period at the close of this verse, but refers it to the ministry of John, taking vers. 2, 3, as a second confirmatory title. — **Of Jesus Christ,** *i. e.*, concerning Jesus Christ, who is the subject of the gospel. — **The Son of God.** Matthew (i. 1), writing for the Jews, says: 'the Son of David, the Son of Abraham;' but Mark, writing for Gentile Christians, adds the title, the meaning of which is most fully brought out in the prologue to the Gospel according to John.

Vers. 2, 3. **In Isaiah the prophet.** The common reading ('prophets') arose from the fact that only the second prophecy (ver. 3) is from Isaiah; the first is from Malachi (iii. 1). Isaiah is named, because his prediction is the more important and striking, and the key note of Malachi's prophecy. Matthew and Luke quote the latter in a different connection (Matt. xi. 10, see the notes there for an explanation of the prophecy; Luke vii. 27). On ver. 3, see Matt. iii. 3.

Ver. 4. **John appeared.** The connection is with what precedes, as is indicated by the emphatic position of the word we translate 'appeared,' usually rendered: came to pass. 'As it was written,' so it was, so there appeared, or came, the one spoken of, John. The common version obscures the emphatic word. — **He who baptized — and preached.** The correct reading makes this not so much a declaration of what John did, as an explanation of how he performed the duty of forerunner, according to the prophecy. On the Baptist's preaching and baptism, see on Matt. iii. 1, 6. Contrast the abrupt introduction of John by Matthew and Mark with the full account of Luke (i. 5–80). — **The baptism of repentance.** 'The baptism' is too definite; John did not institute some new rite, but his baptism was a ceremonial washing, such as was well-known, to signify repentance and forgiveness: **unto remission of sins.** 'Repentance' was the prominent idea of John's baptism, while 'remission of sins' was to come from the Messiah, whose forerunner he was.

Ver. 5. **And all they of Jerusalem,** lit., 'the Jerusalemites.' This expression is peculiar to Mark. These are made prominent among the inhabitants of Judea, since they lived in the capital city. Comp. Matt. iii. 5. — **Confessing their sins;** since 'repentance' was the main theme of this preparatory ministry.

Ver. 6. **Locusts.** See on Matt. iii. 4, and accompanying cut.



Locusts.

Ver. 7. **There cometh he that is,** etc. The English version does not give the definite idea of the original. The denunciation and warning recorded by Matthew (iii. 7–12) and Luke (iii. 7–14) are omitted by Mark, who merely gives the sum of John's preaching as a forerunner of the Messiah. — **To stoop down,** etc. Matthew (iii. 11) speaks of bearing the shoes, Luke (iii. 16) and John (i. 27) of unloosing them, but Mark only of stooping down. It is his peculiarity to mention gestures. The perfect independence of the Evangelists thus appears. Nothing could more vividly depict to an eastern audience the inferiority of John the Baptist to the Messiah, than these words.

Ver. 8. **With the Holy Ghost.** In Matthew's account the word 'in' is used, but not here: On the day of Pentecost, when the great fulfilment of this prophecy occurred (Acts ii. 3), the Apostles were baptized 'with,' not 'in' the Holy Ghost. 'With fire' is omitted here, because the Evangelist has not mentioned the severity of John's preaching.

Ver. 9. **From Nazareth.** Peculiar to Mark. — **In Jordan,** lit., 'into the Jordan.' Comp. 'out of the water' (ver. 10).

Ver. 10. **Straightway.** A favorite expression in this Gospel. — **He saw,** *i. e.*, Jesus Himself, though John also saw it (John i. 32). — **Rending.** A stronger expression than that used by Matthew and Luke.

Ver. 11. See Matt. iii. 17. — **Came out of the heavens.** The latter phrase is to be joined with 'came,' not with 'voice' as in the E. V. — **In thee** (compare Luke iii. 22) is the better supported reading.

Ver. 12. **Straightway.** The same favorite word as in ver. 10. The E. V. uses seven different words to represent this one Greek word, which may always be rendered 'straightway.' — **The spirit driveth him forth.** Comp. Matt. iv. 1. The expression here used is stronger than 'led up' (Matthew), 'led' (Luke).

Ver. 13. **Tempted.** It is implied here, as in Luke, that the temptation continued during the forty days, although the more personal assault was made at the close of the fast. — **Satan,** the prince of darkness, was personally engaged. — **With the wild beasts.** A graphic touch peculiar to Mark, enhancing the horror of the scene. Christ was probably threatened with physical

danger from the wild beasts. Scarcely a figurative expression of His loneliness and helplessness. Possibly a hint of His lordship over animals, who could not hurt or flee from Him: or an allusion to the second Adam as the restorer of Paradise. — **Ministered.** Probably with food (comp. Matt. iv. 11). The fasting, though not mentioned, is thus implied.

CHAPTER I. 14–34.

Our Lord begins His Ministry in Galilee: the First Disciples called; Specimens of His Miracles at Capernaum.

14 [a] NOW after that John was put in prison,[1] Jesus came into
Galilee, [b] preaching the gospel of the kingdom [2] of God,
15 And saying, [c] The time is fulfilled, and [b] the kingdom of God is
at hand: repent ye, and believe [3] the gospel.
16 [d] Now as he walked [4] by the sea of Galilee, he saw Simon
and Andrew his brother casting a net into [5] the sea: for they
17 were fishers. And Jesus said unto them, Come ye after me,
18 and I will make you to become fishers of men. And straight-
19 way they forsook their nets,[6] and followed him. And when he
had gone a little further thence,[7] he saw James the *son* of Zebe-
dee, and John his brother, who also were in the ship [8] mending
20 their nets.[9] And straightway he called them: and they left
their father Zebedee in the ship [8] with the hired servants, and
went after him.
21 [e] And they went [10] into Capernaum; and straightway on the
22 sabbath day [f] he entered into the synagogue, and taught. And
[g] they were astonished at his doctrine [11] [g] for he taught them as
23 one that had [12] authority, and not as the scribes. And [13] there
was in their synagogue a man with an unclean spirit; and he
24 cried out, Saying, Let *us* alone; [14] [h] what have we to do with
thee, thou Jesus of Nazareth? art thou come to destroy us?
25 I know thee who thou art, [i] the Holy One of God. And Jesus
[k] rebuked him, [l] saying, Hold thy peace, and come out of him.
26 And when the unclean spirit [m] had torn him, and cried with a
27 loud voice, he came out of him. And they were all amazed, in-
somuch that they questioned among themselves, saying, What
thing is this? what new doctrine *is* this? [15] for [16] with authority
commandeth he even the unclean spirits, and they do obey him.
28 And immediately his fame spread abroad [17] throughout [18] all the
region round about Galilee.[19]

[a] Matt. iv. 12.
[b] Matt. iv. 17, 23.
[c] Dan. ix. 25; John vii. 8; Gal. iv. 4; Eph. i. 10.
[d] MATT. iv. 18–22; comp. Luke v. 2–11; John i. 40–42.
[e] Matt. iv. 13; LUKE iv. 31–37.
[f] Ver. 39; see Matt. iv. 23.
[g] See Matt. vii. 28, 29.
[h] See Matt. viii. 29.
[i] Acts iii. 14; comp. Luke i. 35; John ii. 20.
[k] See Matt. xii. 16.
[l] Ver. 34; see Matt. viii. 4.
[m] Chap. ix. 26.

[1] delivered up [2] *the best authorities omit* of the kingdom
[3] believe in [4] And passing along [5] in [6] left the nets
[7] *omit* thence [8] boat [9] putting the nets in order
[10] go [11] teaching [12] as having
[13] *insert* straightway [14] *omit* let us alone;
[15] *the best authorities read* What is this? A new teaching!
[16] *omit* for
[17] *the best authorities read* And the report of him straightway went out everywhere [18] into [19] Galilee round about



From a photograph taken by F. FRITH.

TIBERIAS, SEA OF GALILEE.

29 [n]And forthwith,[20] when they were come [o]out of the syna- [n] MATT. viii. 14-16; LUKE iv. 38-41.
gogue, they entered into the house of Simon and Andrew, with [o] Vers. 21, 23.
30 James and John. But Simon's wife's mother lay sick of a
31 fever; and anon[20] they tell him of her. And he came and
took her by the hand, and lifted[21] her up; and immediately[22]
the fever left her, and she ministered unto them.
32 And at even,[23] [p]when the sun did set,[24] they brought unto [p] Comp. Luke iv 40.
him all that were diseased, and them that were possessed with
33 devils.[25] And all [q]the city was gathered together at the door. [q] Ver. 21.
34 And he healed many that were sick of divers diseases, and cast
out many devils;[25] [r]and suffered not the devils[25] to speak, be- [r] See ver. 25.
cause they knew him.

[20] straightway
[21] raised
[22] *omit* immediately
[23] when evening was come
[24] after the sun was set
[25] demons

CHRONOLOGY. This Gospel presents the fewest deviations from the chronological order. In the whole narrative of the ministry in Galilee, we find but one such: in the case of the feast at Levi's house; chap. ii. 15-22. On the occurrences between the temptation and the appearance in Galilee, see Introduction, pp. 17, 18, and on Matt. iv. 12-25; John i. 19-iv. 42. All harmonists agree in placing the events recorded in this section in both chronological and immediate succession. Attention to this fact aids greatly in understanding the proper order of events as recorded by Matthew. The transfer of His residence from Nazareth to Capernaum took place before the calling of the first disciples (vers. 16-20); see Matthew iv. 13; Luke iv. 16-30.

Ver. 14. **Now after John was delivered up,** *i. e.*, put in prison. On the reason of this imprisonment, see chap. vi. 17. — **Jesus came into Galilee.** See Matt. iv. 12. Not from fear of Herod, but on account of the opposition of the Pharisees, and also to reach the Galilean masses who had been impressed by the preaching of John. — **Preaching the gospel of God.** See below and comp. Matt. iv. 17, 23, from the latter passage the words: 'of the kingdom' have crept in here.

Ver. 15. **The time is fulfilled.** The right time, already predicted, has come in fulfilment of prophecy. — **The kingdom of God is at hand.** Matthew: 'the kingdom of heaven.' The reign of the Messiah, which is the kingdom of God, has approached. Comp. Matt. iii. 2. — **Repent.** Comp. the preaching of John the Baptist; Matt. iii. 2. — **Believe in the gospel.** Peculiar to Mark. The message of John the Baptist did not include this. As yet our Lord does not preach faith in Himself; that must come later. Yet even here is the germ of faith in a Personal Redeemer. The Jews all hoped for the kingdom of God. Jesus proclaims it, but adds something they do not seem to have expected: repentance and faith in order to enter it.

Ver. 16. See on Matt. iv. 18, etc. The form of the original shows entire independence of Matthew, and the more graphic style of Mark. — **In the sea,** not 'into;' the net was in the water, and they were moving it there.

Ver. 17. **Come ye after me.** A more literal rendering of the command recorded by Matthew: 'Follow me.' — **To become.** More strictly accurate than Matt. iv. 19, hence not copied nor condensed from that account.

Ver. 19. **A little further.** An exact statement, peculiar to Mark. Matthew mentions in this connection that Zebedee was in the boat; Mark inserts that fact in the next verse.

Ver. 20. **With the hired servants.** Peculiar to Mark. Zebedee was not poor, and was not left helpless by this act of his sons. — **Went after him,** not simply 'followed Him' (Matt. and Luke). The great particularity of the brief account suggests that Peter himself told Mark the story. 'Simon,' — without the addition: 'called Peter' (Matthew) is historically more accurate. Hence the order of Mark is probably the more exact, Peter being an eye-witness throughout.

Ver. 21. **And they go into Capernaum.** See on Matt. iv. 13. This was probably the beginning of our Lord's ministry in that place. The events recorded by Matthew, chaps. v.-viii. 13, occurred later. — **Synagogue.** See on Matt. iv. 23.

Ver. 22. See on Matt. vii. 28, 29; comp. Luke iv. 32.

Ver. 23. Comp. Luke iv. 31-37. **A man with an unclean spirit.** Lit., 'in an unclean spirit,' in his power, in intimate union with him. See on Matt. iv. 24.

Ver. 24. **What have we to do with thee.** Lit., 'what to us and to thee,' what have we in common; comp. Matt. viii. 29. — **To destroy us.** The language of the demon, overbearing the consciousness of the man. The plural indicates, either the presence of more than one evil spirit, or that this one speaks as the representative of the class. The destruction referred to includes banishment to torment (comp. Matt. viii. 29), and also the destruction of the empire of Satan in the world, signified and begun in such expulsions as these. — **I know thee.** Already conscious of His influence, the evil spirit with supernatural sagacity recognizes Him as the Messiah. — **The Holy One of God.** An acknowledgment of His Messiahship, but not necessarily of His Divinity. The 'unclean spirit' describes our

Lord as the 'Holy One,' because this holiness torments him already, and marks Jesus as One sent by God to destroy Satan's empire.

Ver. 25. **Rebuked him.** Our Lord refuses the testimony of demons to His Person. — **Hold thy peace.** Lit., 'be thou muzzled,' silenced. A command joined with enforcing power. — **Come out of him.** Two distinct personalities are spoken of, the demon and the possessed man.

Ver. 26. **Had torn him.** A paroxysm attended the dispossession (comp. chap. ix. 26; Luke ix. 42); not a natural convulsion, but the malicious act of the demon. — **Cried with a loud voice.** The act of the demon, not a cry of pain from the demoniac. Luke (iv. 35) adds that the demon 'hurt him not.' The graphic and minute description forbids the view that this was a cure of epilepsy.

Ver. 27. **They questioned among themselves.** Only a miracle could produce this effect. The people began to think and argue for themselves, not to ask the scribes. — **What is this? a new teaching!** This is the rendering of the more lively report of Mark. They rightly inferred, that such new and unexampled power was to attest a new revelation from God. — Mark and Luke mention this miracle first, without saying that it was actually the *first*. That in Cana of Galilee (John ii. 1-11), was the first, since this is expressly stated. The second is recorded in John iv. 46-54. Matthew (iv. 24) speaks of many miracles, but describes first the healing of a leper (chap. viii. 2-4), in accordance with the purpose of his Gospel. Mark gives special prominence to Christ's power over demons.

Ver. 28. **And the report of him straightway went out everywhere.** The correct reading presents most graphically the effect of the miracle. — **Region of Galilee round about.** Not the regions adjacent to Galilee, but the adjacent regions of Galilee.

Vers. 29-34. This miracle and those in the evening following are mentioned by Matthew (viii. 14-17) and Luke (iv. 38-41). The order of the latter agrees with that of Mark, and the time is definitely indicated. The deviations from the correct order made by Matthew can easily be explained (see on Matt. viii. 1-17).

Ver. 29. **And straightway.** On the 'sabbath day' (ver. 21) after the occurrence in the synagogue. — **The house of Simon and Andrew.** Now living in Capernaum (see on Matt. viii. 14). — **With James and John.** Mark alone mentions these. The particularity favors the theory that Peter had told Mark of it. The twelve were not yet chosen; though these four had been called to follow Christ (vers. 17, 20).

Ver. 30. **And straightway they tell him of her.** Matthew omits this telling; Luke says: 'they besought Him for her.'

Ver. 31. **Took her by the hand, and raised her up.** Mark is here more minute than Matthew or Luke. See on Matt. viii. 15.

Ver. 32. **And when evening was come, after the sun was set.** The Sabbath had ended, and they felt at liberty to bring the sick and possessed. — **Them that were possessed with demons,** or, more literally, 'those demonized, under the power of evil spirits.' The two afflicted classes are distinguished.

Ver. 33. **Gathered together at the door.** Peculiar to Mark, and suggesting the impression made on Peter looking out from the house.

Ver. 34. **And he healed many,** etc. This does not imply that some were not healed, either because there was not time, or because they lacked faith; both Matthew (viii. 16) and Luke (iv. 40) say that all were healed. — **Suffered not the demons to speak.** This was usual. See ver. 25; comp. the more particular account of Luke (iv. 41). Our Lord could be Himself the witness to His claims (comp. John viii. 14-18); practically no man ever believes in Christ without first believing Christ Himself independently of other witnesses. Besides these were unworthy witnesses; it was not the right time for the truth they stated. But Satan and Satan's emissaries can speak the truth when it will serve an evil end.

CHAPTER I. 35-45.

Our Lord's First Circuit through Galilee: the Healing of a Leper.

35 [a] AND in the morning, rising up a great while before day, [a Luke iv. 42-44.]
he went out,[1] and departed into a solitary[2] place, and
36 [b] there prayed. And Simon and they that were with him fol- [b See Matt. xiv. 23.]
37 lowed after him. And when they had found him,[3] they said[4]
38 unto him, All *men* seek for thee.[5] And he said[6] unto them,
Let us go[7] into the next towns, that I may preach there also:
39 for [c] therefore[8] came I forth. And [d] he preached in[9] their syna- [c Is. lxi. 1. d See ver. 21.]
gogues throughout all Galilee, and cast[10] out devils.[11]
40 [e] And there came a leper to him,[12] beseeching him, and [e Matt. viii. 2-4; Luke v. 12-14.]

[1] a great while before day, he rose up and went out [2] desert
[3] And they found him [4] and they say [5] All are seeking thee
[6] saith [7] *the best authorities insert* elsewhere [8] to this end
[9] went into [10] preaching and casting
[11] demons [12] cometh to him a leper

[f]kneeling down to him, and saying unto him, If thou wilt, thou [f] Matt. xvii. 14; chap. x. 17.
41 canst make me clean. And Jesus,[13] moved with compassion,
put[14] forth *his* hand, and touched him, and saith unto him, I
42 will; be thou clean.[15] And as soon as he had spoken,[16] imme-
diately[17] the leprosy departed from him, and he was cleansed.[15]
43 And [g]he straitly[18] charged him, and forthwith[17] sent him [g] Matt. ix. 30.
44 away; And saith unto him, See thou say nothing to any man:[19]
but go thy way, shew thyself to the priest, and offer for thy
cleansing those things which Moses commanded, for a testi-
45 mony unto them. [h]But he went out, and began to publish *it* [h] Comp. Luke v. 15.
much, and [i]to blaze[20] abroad the matter,[21] insomuch that Jesus [i] See Matt. xxviii. 15.
could no more openly enter into [k]the[22] city, but was without in [k] 2 Cor. xi. 26.
[k]desert places: and [l]they came to him from every quarter. [l] Chaps. ii. 2, 13; iii. 7; Luke v. 17; comp. John vi. 2.

[13] he (*according to the best authorities*) [14] stretched [15] made clean
[16] *the best authorities omit* as soon as he had spoken [17] straightway
[18] solemnly [19] tell no man anything
[20] spread [21] story, *lit.*, word [22] a

CONTENTS. The journey through Galilee here spoken of (vers. 35–39) is the first one recorded in the Gospels and is identical with that mentioned in Luke iv. 42–44; Matt. iv. 23–25. Mark and Luke, however, are more definite than Matthew; the passage just cited from the latter may be a more general description of our Lord's ministry in Galilee. The miracle here given in detail by Mark (vers. 40–45) is in its proper chronological position. Matthew (viii. 2–4) deviates for a purpose.—The emendations suggested in this section conform to the better established Greek text and bring out more fully the lively character of Mark's style.

Ver. 35. **A great while before day**, or, 'while it was still night.' Luke: 'when it was day,' or literally, 'it becoming day.' Both refer to the same point of time, the earliest dawn. Between this and the parallel passage in Luke there is a great difference in words, though none in matter. A proof of the independence of Mark, since Matthew does not give these details.—**Into a desert place.** Just as in Luke. 'Solitary place' really expresses the uninhabited character of the region referred to, but the word is usually rendered 'desert.' Evidently near Capernaum.—**And there prayed.** Our Lord's example enjoins secret prayer. His work and prayer are closely connected. The punctilious observance of the Sabbath in Capernaum gave the people their rest, and yet must have abridged our Lord's repose. Prayer with Him seems to have been not only intimate communion with His Father, but a necessary preparation for His ministry. How much more needful for us!

Ver. 36. **They that were with him.** 'Simon,' mentioned first as head of the house from which Jesus had withdrawn; the others were: James and John and Andrew, though perhaps more may have been with them.

Ver. 37. **And they found him.** Search and uncertainty is implied, since He had retired to an unfrequented spot.—**All are seeking thee.** The crowd soon followed Simon and his friends. See Luke iv. 42. Peter said this to induce Him to return, and the crowd besought Him to stay. The will of the multitude did not govern Him, as they supposed, hence the reply in the next verse.

Ver. 38. **Let us go elsewhere into the next towns.** Spoken to the disciples, who are invited to go with Him. The answer to the multitude is given by Luke (iv. 43): 'I must preach the kingdom of God to other cities also.'—**That I may preach there also.** Not to work miracles, but to preach; though He did both (ver. 39). The crowd gathered because of the works He performed, but His great object was to teach. Although indifferent to the immediate wish of the multitudes, He shows His desire to really bless them, by seeking them even while all sought Him.—**For to this end came I forth,** *i. e.*, from God. Luke: 'therefore am I sent.' Probably neither the disciples nor the multitude understood this. It surely means more than that for this reason He came out of Capernaum or out of the house, because that coming forth (ver. 35) was to pray, not to preach.

Ver. 39. **In their synagogues.** Lit., 'into,' implying that He went into them and reached the ears of the people.—**All Galilee.** Not the next towns only, but throughout the whole region; comp. Matt. iv. 23, and especially Luke iv. 44.

Vers. 40–45. See on Matt. viii. 2–4. Mark's account is fuller, showing independence, and confirming the view that Matthew has deviated from the chronological order. From Luke v. 12–14 we conclude that the miracle occurred at some other place than Capernaum, although Mark ii. 1 suggests that it was not far from that city.

Ver. 40. **A leper.** See on Matt. viii. 2. The variations from that account are only in the choice of words and the omission of 'Lord' here.

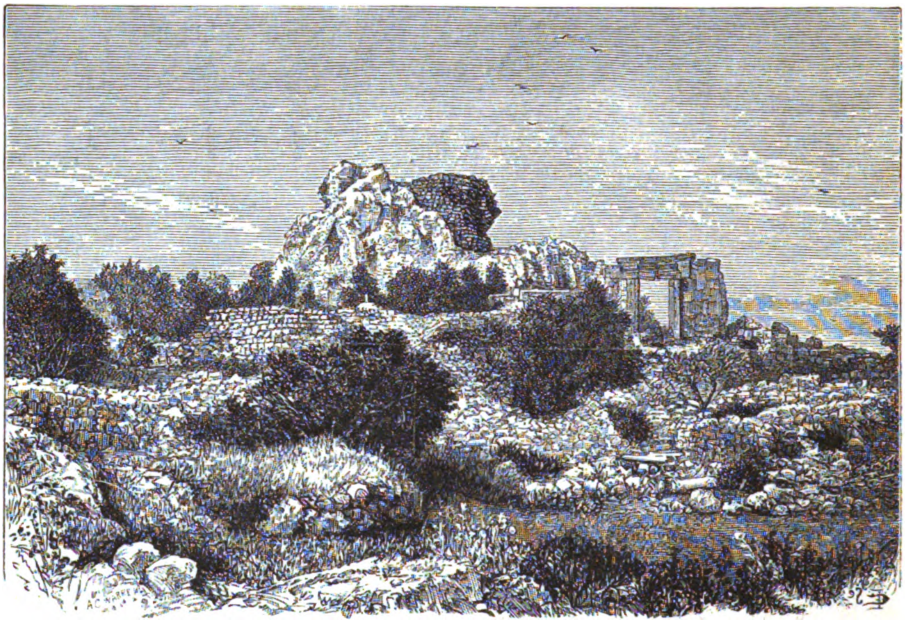
Ver. 41. **Moved with compassion.** Peculiar to Mark, suggesting the report of an eye witness (Peter).

Ver. 43. **Solemnly charged him.** This implies strong emotion. Our Lord perceived the man's

disobedient spirit. — **Straightway sent him away.** Not out of the house, for there is no evidence that the miracle was performed in a house. Possibly out of the city into which the leper had come (Luke iv. 12); but away from Himself, for despite our Lord's compassion, feelings of grief seem to have been awakened by the man.

Ver. 44. The purport of our Lord's charge to the healed leper is now given. See on Matt. viii. 4. Such prohibitions (comp. Matt. ix. 31; Mark v. 43) were called forth by circumstances. Evidently this man needed the warning.

Ver. 45. **And began to publish it much.** This he did at once ('began'). Whether he went to the priest at all is not mentioned; but he was disobedient at all events in this matter, which is mentioned by Mark only. — **Spread abroad the matter.** Lit., 'the word,' *i. e.*, the account of what had happened, not the word of Jesus. This was wrong, a specimen and type of the injudicious zeal, all too common among those whom the Lord blesses. — **Could no more.** Moral inability. His purpose would have been defeated by entering where the people were excited by this report. The evil effect of the leper's disobedience. — **Into a city.** Meaning in general 'into



Ruins of Synagogue at Meirun.

town,' not the particular city where the numbers had been healed. — **Was without in desert places.** Not to avoid the people, for it is added: **and they came to him from every quarter**, and Luke, without stating that the leper himself had spread the report, tells of this effect of the miracle. Some think our Lord, after touching the leper, was unclean according to the Jewish law, and hence remained 'in desert places.' But He would not have acted from this motive unless He acknowledged the uncleanness, and such an acknowledgment could not be affected by the leper's report, which is said to be the cause of His keeping away from the cities. Nor would the multitudes have come thus to an unclean person. The retirement was rather from motives of prudence, to avoid exciting the multitudes with their carnal expectations and prematurely increasing the hostility already awakened at Jerusalem (John iv. 1) and beginning to show itself in Galilee. See next section. This hostility must be regarded as much greater, if we accept the view that the events recorded in John v. had occurred before the Galilean ministry.

CHAPTER II. 1–12.

The Healing of the Paralytic.

1 AND again he entered into [a]Capernaum after *some* days; [a] Comp. Matt. ix. 1; chap. i. 45
2 and it[1] was noised that he was in the house. And
straightway[2] many were gathered together, insomuch that

[1] And when he entered again into Capernaum after some days, it
[2] *omit* straightway

there was no room to receive *them*, no, not so much as about
3 the door:[3] and he preached[4] the word unto them. [b]And they [b] MATT. ix. 2-8; LUKE v. 18-26.
come unto him, bringing[5] one sick of the palsy,[6] which was[7]
4 borne of four. And when they could not come nigh unto him
for the press,[8] [c] they uncovered the roof where he was: and [c] Comp. Luke v. 19.
when they had broken *it* up, they let down the bed wherein the
5 sick of the palsy[9] lay. When Jesus saw their faith, he said[10]
unto the sick of the palsy,[11] Son, thy sins be[12] forgiven thee.[13]
6 But there were certain of the scribes sitting there, and reason-
7 ing in their hearts, Why doth this *man* thus speak blasphe-
8 mies?[14] [d] who can forgive sins but God only?[15] And imme- [d] Ps. xxxii. 5; Is. xliii. 25.
diately,[16] when Jesus perceived[17] in his spirit that they so rea-
soned[18] within themselves, he[19] said[20] unto them, Why reason
9 ye these things in your hearts? Whether is it[21] easier to say to
the sick of the palsy,[11] *Thy*[22] sins be[12] forgiven thee;[13] or to say,
10 Arise, and take up thy bed, and walk? But that ye may know
that the Son of man hath power[23] on earth to forgive sins, (he
11 saith to the sick of the palsy[11]) I say unto thee, Arise, and take
12 up thy bed, and go thy way[24] into thine house. And imme-
diately[16] he arose, took up the bed, and went forth before them
all; insomuch that they were all amazed, and glorified God,
saying, We never saw it on this fashion.

[3] insomuch that not even the parts about the door could any longer hold them [4] was speaking [5] come, bringing unto him
[6] a paralytic [7] *omit* which was [8] crowd
[9] whereon the paralytic [10] And Jesus seeing their faith, saith
[11] the paralytic [12] are [13] *The best authorities omit* thee
[14] *The best authorities read* speak? he blasphemeth
[15] but one, *even* God? [16] straightway [17] Jesus perceiving
[18] reason [19] *omit* he [20] saith [21] *omit* it
[22] Thy [23] authority [24] *omit* thy way

ON the cure of the *paralytic*, see on Matt. ix. 2-8, and comp. Luke v. 17-26. Mark's account is the most minute and graphic.

Vers. 1. **Capernaum.** 'His own city.' Matt. ix. 1.—**After some days.** More than one day, but how many does not appear. Still even this indefinite mark of time favors the view, that the order of this Evangelist is exact.—**Noised.** This suggests a private entrance into the city, and then a general report that He was there.—**In the house.** The article is wanting in the original; the phrase is equivalent to 'at home;' but with the additional idea of having come there. It is therefore probable that the house was His usual residence in Capernaum, but this is not definitely expressed.

Vers. 2. The description of Mark is here minute, but is paraphrased in the common version.—**Insomuch that not even the parts about** (or 'towards') **the door** (much less the house), **could any longer hold them.** This suggests a constantly increasing crowd, at length filling even the porch leading from the interior court **to the door.**—**He was speaking the word,** *i. e.*, 'was teaching' (Luke). He was doing this when this incident occurred. From Luke's account we infer that He had already healed others on this occasion.

Ver. 3. **Borne of four.** 'In a bed' ver. 4 (and Luke). Mark alone mentions the number of men.

Ver. 4. **Could not come nigh unto him.** The doorway was full (ver. 2).—**They uncovered** (*unroofed*) **the roof where he was.** Luke says what is here implied: 'they went upon the housetop,' probably by an outside staircase. That they merely removed the awning from the court is not in accordance with what is added: **and when they had broken it up,** or 'dug it out.' Besides Luke explicitly says that the man was let down 'through the tiling' (tiles). The supposition that the parapet alone was broken through is open to the same objection. It is most probable that our Lord was in the upper room, usually the largest in an Eastern house; that the crowd was in the court, as ver. 2 implies, and that these men actually removed the tiles on the roof and broke through the plaster or clay of the roof itself. This was an evidence of their earnestness.—**The bed.** A different word from those

used by Matthew and Luke. It denotes a mattress, sometimes merely a sheepskin, used for the service of the sick, or as a camp-bed. Of course bedsteads were and are unknown in the East.

Ver. 5. See on Matt. ix. 2. 'Be of good cheer,' is omitted here, and in Luke's account, the latter has 'Man' instead of 'Son.'

Ver. 6. **Certain of the scribes sitting there.** The authorized expounders of the law. Luke defines them more particularly (v. 17). These were of the Pharisaical party. From Luke's account and from the term 'sitting,' we infer that they came early; it is probable they were in the upper room where our Lord was, nearer to Him and in the most conspicuous position. — **In their hearts.** That they did not speak, seems clear from the various accounts.

Ver. 7. **Why doth this man thus speak? He blasphemeth! Who can,** etc. This is the best established sense of the verse. 'This one,' contemptuously; 'thus,' *i. e.*, such great things; the words in the original resemble each other: *This one in this wise.* If our Lord were what the scribes deemed Him, their judgment was correct. This occurrence is to prove the incorrectness of their estimate of Him.

Ver. 8. **In his spirit.** An immediate and supernatural knowledge is thus indicated: itself no slight evidence of His power to forgive sins. — **Why reason ye?** Comp. on Matt. ix. 4, where their thoughts are called 'evil.'

Vers. 9, 10, 11. See on Matt. ix. 5, 7.

Ver. 12. **Before them all.** A hint that the account comes from an eye-witness. — **They were all amazed,** etc. Matthew, 'feared;' Luke combines all three, and tells that the man also glorified God. The impression produced was a very powerful one, and the emotions were of a mixed character: wonder, gratitude, and fear. — **We never saw it on this fashion,** or, 'thus.' This was the prevalent feeling, a conviction that the kingdom of God was manifesting itself as never before. It is scarcely necessary to suppose that it is a comparison with previous *miracles.* The remarkable feature (Luke: 'strange things'), was the attestation of the miracle to the power to forgive sins (Matthew: 'glorified God, who had given such authority to men').

CHAPTER II. 13–22.

The Call of Levi; the Feast and Discourse at his House.

13 AND he went forth again by the sea side; and [e] all the mul- [e See chap. i. 45.]
14 titude resorted unto him, and he taught them. [f]And as [f Matt. ix. 9–13; Luke v. 27–32.]
he passed by, he saw [g] Levi the *son* of Alpheus sitting at the [g Comp. Matt. ix. 9.]
receipt of custom,[1] and said unto him, Follow me. And he
15 arose and followed him. And it came to pass,[2] that, as Jesus
sat [3] at meat in his house,[4] many publicans and sinners sat also
together with [5] Jesus and his disciples; for there were many,
16 and they followed him. And when the scribes and Pharisees [6]
saw him eat [7] with [8] publicans and sinners, they [9] said unto his
disciples, How is it that [10] he eateth and drinketh with [8] pub-
17 licans and sinners? [11] When [12] Jesus heard *it*, he saith unto
them, They that are whole have no need of the physician, but
they that are sick: I came not to call the righteous,[13] but sin-
ners to repentance.[14]
18 [h]And the disciples of John and of the Pharisees used to [h Matt. ix. 14–17; Luke v. 33–38.]
fast: [15] and they come and say unto him, Why do the disciples
of John and [16] of the Pharisees fast, but thy disciples fast not?
19 And Jesus said unto them, Can the children [17] of the bride-
chamber fast, while the bridegroom is with them? as long as

[1] place of toll
[2] *the best authorities read* it cometh to pass
[3] that he was sitting
[4] *insert* and
[5] sat down with
[6] And the scribes of the Pharisees
[7] *the best authorities read* when they saw that he eateth
[8] *insert* the
[9] *omit* they
[10] *omit* How is it that
[11] (!) *instead of* (?)
[12] And when
[13] call righteous men
[14] *omit* to repentance
[15] John's disciples and the Pharisees were fasting
[16] and the disciples
[17] sons

20 they have the bridegroom with them, they cannot fast. But the[18]
[i] days will come, when the bridegroom shall be taken away from *i* Luke xvii. 22.
21 them, and then shall[19] they fast in those days.[20] No man also[21]
seweth a piece of new[22] cloth on an old garment; else the new
piece that filled it up taketh away from the old,[23] and the rent
22 is made worse.[24] And no man putteth new wine into old bot-
tles;[25] else the new wine doth[26] burst the bottles,[25] and the
wine is spilled,[27] and the bottles[25] will be marred:[28] but new
wine must be put[29] into new bottles.[25]

[18] *omit* the [19] will [20] *the best authorities read* in that day
[21] *omit* also [22] unfulled
[23] *the best authorities read* else that which filleth it up taketh away from it, the new from the old [24] a worse rent is made
[25] skins [26] will [27] perisheth
[28] *omit* will be marred [29] is put

ON the chronology, see on Matt. ix. 2–17. According to the view there defended, the feast and discourse (vers. 15–22) occurred some time after the call of Levi, and these verses only, in the first thirteen chapters of Mark, are out of chronological order.

Vers. 13, 14. **The call of Levi.** Undoubtedly the same as Matthew the Apostle and Evangelist. See on Matt. ix. 9. The three accounts agree in matter, but with the usual variation in words. Ver. 13 is more specific than the parallel passages. — **Went forth again.** Either with a reference to ver. 1 ('He entered again'), or possibly in allusion to the previous call of four disciples by the sea-side (chap. i. 16, etc.).

Vers. 15–22. *The feast at Levi's house and discourses there.* See on Matt. ix. 10–17.

Ver. 15. **In his house.** That of Levi, who made the feast for our Lord (Luke v. 29). The passage before us does not decide this, but any other view needlessly creates a discrepancy. Our Lord did not pass directly from the custom house to the feast. In all three accounts the interval is left indefinite. See on Matt. ix. 10. The narrative is lively in style. — **For they were many and they followed him.** Mark alone gives this reason for the number of publicans and sinners gathered there, namely, that persons of these classes were numerous and that they very generally followed Christ. The fact that the host was one of the former class (and would naturally gather his associates), is brought out by Luke.

Ver. 16. See on Matt. ix. 11. Both Mark and Luke, in different forms, say that these **scribes** were **of the Pharisees**, *i. e.*, of that party. — **When they saw that he eateth.** It is probable that they came, not as guests, but toward the close of the feast, so that they may or may not have actually witnessed this as lookers on. Luke (v. 30) represents the objection as made against the disciples. Their criticism probably included both the master and His followers. The correct form: He eateth . . . . sinners! points to an exclamation of surprise, which may have preceded the hostile question. — On ver. 17, see on Matt. ix. 12.

Ver. 18. **And John's disciples and the Pharisees were fasting.** This explanatory remark, peculiar to Mark, may point to some particular fast, which these classes were then observing. The form of the question in Matthew and Luke indicates the habits of these classes. — **They come.** Matthew says 'the disciples of John' asked the question. Luke seems to put it in the mouth of the Pharisees, while this phrase joins both classes as inquirers. The two were gradually coming together. See on Matt. ix. 14.

Vers. 19–22. See on Matt. ix. 15–17. The matter is precisely the same, but Mark is in some respects fuller than the others, showing that his account cannot be an abridgment of the others. Comp. especially the phrase: **the disciples of John and the disciples of the Pharisees.** — **As long as they have the bridegroom with them, they cannot fast.** This repetition is peculiar to Mark. — **In that day.** Mark, though so concise, seems fond of such solemn and specifying repetitions.

Ver. 21. **That which filleth it up** (lit., 'the fulness') **taketh away from it, the new from the old, and a worse rent is made.** The form is peculiar to Mark, and characteristic of his lively style. The variations show entire independence. — Compare: **the wine will burst the skins, and the wine perisheth, and the skins,** with Matt. ix. 17; Luke v. 37.

CHAPTER II. 23–III. 12.

Two Sabbath Day Miracles and Discussions. Our Lord retires to the Sea in consequence of the Hostility of the Pharisees.

23 [a] AND it came to pass, that he went[1] through the corn[2]
fields on the sabbath day; and his disciples began, [b] as
24 they went, to pluck[3] the ears of corn.[2] And the Pharisees said
unto him, Behold, why do they on the sabbath day that which is
25 not lawful? And he said unto them, Have[4] ye never read what
David did when he had need, and was a hungered, he, and they
26 that were with him? How he went into the house of God in
the days of [c] Abiathar the high priest,[5] and did eat the shew-
bread, which[6] is not lawful to eat but[7] for the priests, and gave
27 also to them which were with him? And he said unto them,
[d] The sabbath was made for man, and [e] not man for the sabbath:
28 Therefore[8] the Son of man is Lord also[9] of the sabbath.
III. 1 [f] And he [g] entered again into the synagogue; and there
2 was a man there which had a withered hand.[10] And they
[h] watched him, whether he would heal him on the sabbath day;
3 [i] that they might accuse him. And he saith unto the man
4 which had the withered hand,[10] Stand forth. And he saith
unto them, Is it lawful to do good on the sabbath days, or to do
5 evil?[11] to save[12] life, or to kill? But they held their peace.
And when he had looked[13] round about on them [k] with anger,
being grieved for [l] the hardness[14] of their hearts, he[15] saith unto
the man, Stretch forth thine hand. And he stretched *it* out:[16]
6 and his hand was restored whole as the other.[17] And the
Pharisees went forth,[18] and straightway [m] took counsel with
[n] the Herodians[19] against him, how they might destroy him.
7 But [o] Jesus withdrew himself with his disciples[20] to the sea:
and a great multitude [q] from Galilee followed him,[21] and [p] from
8 Judea, And [r] from Jerusalem, and [s] from Idumea, and *from* [q] be-
yond Jordan; and they [r] about[22] Tyre and Sidon, a great mul-
titude, when they had heard what great things[23] he did, came
9 unto him. And he spake to his disciples, that a small ship[24]
should wait on him because of the multitude, lest they should
10 throng him. For he had[25] healed many; insomuch that they

[a] MATT. xii. 1–8; LUKE vi. 1–5.
[b] Judg. xvi. 8.
[c] 1 Chron. xxiv. 6; comp. 1 Sam. xxi. 1, with 2 Sam. viii. 17
[d] Ex. xxiii. 12; Deut. v. 14.
[e] Col. ii. 16.
[f] MATT. xii. 9–14; LUKE vi. 6–11.
[g] Chap. i. 23, 29.
[h] Luke xiv. 1 xx. 20.
[i] Luke xi. 54.
[k] Rev. vi. 16.
[l] Rom. xi. 25; Eph. iv. 18; see chap. vi. 52.
[m] See Matt. xxii. 16.
[n] Chap. xv. 1.
[o] Matt. xii. 25.
[p] See chap. i. 45.
[q] Matt. iv. 25.
[r] Luke vi. 27.
[s] Is. xxxiv. 5, 6; Ezek. xxxv. 15; xxxvi. 5.

[1] was going [2] grain [3] began to make their way, plucking
[4] Did [5] when Abiathar was high-priest [6] *insert* it
[7] save [8] So that [9] even [10] who had his hand withered
[11] harm [12] *insert* a [13] And he looked [14] at the hardening
[15] and [16] it forth [17] *the best authorities omit* whole as the other
[18] out [19] with the Herodians held a consultation
[20] And Jesus with his disciples withdrew [21] followed: (*omitting* him)
[22] And beyond Jordan, and about (*see notes*) [23] hearing all the things that
[24] boat [25] *omit* had

11 pressed upon him [t] for to touch him, as many as had [u] plagues.
And [v] unclean spirits, when[26] they saw[27] him, fell down before
12 him, and cried, saying, Thou art [w] the Son of God. And [x] he
straitly charged them [28] that they should not make him known.[29]

[t] Chap. vi. 56; viii. 22.
[u] Chap. v. 29, 34; Luke vii. 21.
[v] Luke iv. 41
[w] See Matt. xiv. 33.
[x] See Matt. xii. 16.

[26] whenever [27] beheld [28] he charged them much [29] manifest

CHRONOLOGY. See on Matt. xi. 1–21. These events took place just before the choosing of the Twelve (ver. 14, etc.). On the theory of a three years' ministry in Galilee, they occurred shortly after the visit to Jerusalem mentioned in John v., when the enmity of the Jews was awakened on this point of Sabbath observance. The interval between the call of Levi and these controversies may have been of considerable length.

Ver. 23. **His disciples began.** While so doing they were interrupted by the objection of the Pharisees. — **Began to make their way, plucking off the ears.** That they ate the grain, appears not only from the parallel passages, but from the reference to David's eating (ver. 26). Some think the sense is: broke a way through the grain by plucking off the ears. But this would not have been necessary, since they could tread a path through. Evidently this account also in ver. 27 points to an act of necessity. Mark chooses the phrase in accordance with his graphic style.

Ver. 24. See on Matt. xii. 21, for the Pharisaical views of the Sabbath.

Ver. 26. **When Abiathar was high-priest.** The argument is the same as in Matt. xii. 3, 4. The name here introduced occasions some difficulty. According to 1 Sam. xxi. 'Abimelech' was the high-priest who gave David the hallowed bread. 'Abiathar' was the son of Ahimelech (1 Sam. xxii. 20) and the friend of David. He afterwards became high-priest, being the only one of his father's family who escaped from the anger of Saul. Some have therefore supposed that the title 'high-priest' is given to him, because he afterwards held the office. But the original (according to the correct reading) is almost equivalent to: during the high-priesthood of Abiathar. Probably both father and son had the two names, Ahimelech and Abiathar. In 2 Sam. viii. 17, and 1 Chron. xxiv. 6, 'Ahimelech the son of Abiathar' is spoken of where the same father and son are undoubtedly referred to, since the time was during the reign of David, after the father had been killed by Doeg (1 Sam. xxii.). In 1 Sam. xiv. 3, the father is called Ahiah ('the son of Ahitub'); in 1 Chron. xviii. 16, the son is called, 'Ahimelech the son of Abiathar.' The father was certainly called 'Abiathar,' and, as actual high-priest, is here meant. This explanation is the simplest.

Ver. 27. **The Sabbath was made for man, and not man for the Sabbath.** Peculiar to Mark, but intimately connected with the quotation from Hosea (Matt. xii. 7). The Sabbath is a means to an end; it was instituted by God (in Paradise, and, like marriage, has survived the fall), for the moral and physical benefit of man. To this gracious end, as all experience shows, *the observance of one day in seven as a day of* RELIGIOUS REST *is a necessary means.* Pharisaism makes the observance itself the *end*, and so establishes its minute rules, as shown in the days of our Lord. Irreligion *misapprehends* the end, by forgetting that man's spiritual needs are to be met, and hence despises the means, namely, a religious observance of the Christian Sabbath. But because 'the Sabbath was made for man,' because of our needs, the first day of the week which our Redeemer, as Lord of the Sabbath, has substituted for the seventh day, is to be observed by Christians, not as a day of pleasure-seeking, or even of excessive religious exertion, but as a time for *physical rest* combined with a *religious activity and enjoyment.* Like all Christian duty, Sabbath observance is to be prompted by love, by a desire for such religious enjoyment, not by any minute rules of Pharisaism. To observe the Christian Sabbath in such a way that our temporal and spiritual welfare is thereby furthered is in one aspect a far more difficult duty than to conform to Pharisaical external rules on the subject. But it becomes easy, as other duties do, under the promptings of grateful love to 'the Lord of the Sabbath.' — While Christian men may hold a different theory, the workings of that theory on the continent of Europe proves its incorrectness. While the State cannot make men religious, or secure a Christian observance of the Sabbath, it can and ought to prevent its *open* desecration, and to protect Christian citizens in their *right* to a day of rest, which is also necessary for the welfare of the state itself. 'Man' here includes children. For them, also, Sabbath observance should be a means, not an end. Too often parents, from conscientious motives, have exacted from their children only a legal, Pharisaical observance of the day, making it a burden and a dread to them. It should rather be used as a day for the training of the little ones, not in Pharisaism, but in the gospel of Jesus Christ; so that, as soon as possible it may become to them a day of *religious pleasure* Neither pastor nor Sunday-school teacher can do this so well as parents.

Ver. 28. **So that the Son of man is Lord also of the Sabbath.** The connection here differs from that of the other accounts, and the idea is more full. Since the Sabbath was made for the benefit of man, it follows that *the Son of Man* (the Messiah, but especially in His character as the Head and Representative of humanity) is Lord (Sovereign over all that belongs to the interest of man and hence) *also of the Sabbath; i. e.*, not for its abolition, but for its true fulfilment; comp. Matt. v. 17. See further on Matt. xii. 8.

CHAP. III. 1–6. See on Matt. xii. 9–14.

Ver. 1. **He entered again.** On the next Sabbath (Luke vi. 6). 'Again' may refer to i. 21 In that case the place was Capernaum. — **The synagogue.** It is doubtful whether we should render: 'the' or 'a synagogue.' Matthew says definitely 'their synagogue,' *i. e.*, that of His opponents. Luke adds that 'He taught there.' — **Withered.** This word suggests disease or accident as the cause. It was the 'right hand' (Luke).

Ver. 2. **And they watched him.** Watched Him closely. — **Whether he would.** Lit., 'will;' Mark's account being in the present tense.

Ver. 3. **Stand forth.** This command is omitted by Matthew. The account of Luke (vi. 8) is fullest. The subsequent discourse is rendered more impressive by the position of the diseased man.

Ver. 4. Matt. xii. 10 shows that the question of our Lord was preceded by one from the Pharisees, just as His command had been occasioned by 'their thoughts' or 'reasonings' (Luke vi. 8). — **Is it lawful?** *i.e.*, according to the Mosaic law. — **To do good, or to do harm.** To *benefit*, or to *injure*, rather than to do right or to do wrong. This is repeated yet more forcibly: **to save a life or to kill?** Our Lord thus establishes the propriety of works of *mercy* on the Sabbath, even according to the Mosaic law (see on Matt. xii. 11, 12, where the falling of a sheep into a pit is introduced). His opponents were silenced; and his authority as 'Lord also of the Sabbath' (chap. ii. 28) is then vindicated by the miracle.

Ver. 5. **And he looked round about on them.** So Luke, who adds 'all,' implying that He took a formal survey of those in the synagogue. — **With anger.** A holy indignation, mentioned by Mark alone, and no doubt expressed in His look. — **Being grieved for the hardening of their hearts.** The original implies a compassionate sympathy for their spiritual insensibility. These two feelings, usually excluding each other, are here combined. In this, Christ manifests the character of God as Holy Love, — His anger was the result of holiness, His compassion of love. This character is revealed in the Bible alone. Of themselves men discover either God's anger, forgetting His love, or His mercy, forgetting His holiness. So, too, they are usually angry without compassion, or compassionate without being just. 'Hardening' is preferable to 'hardness,' since the original suggests a process as well as a result. This process was going on as the effect of their opposition to Him, and as a punishment for this sin against privilege. For it man is responsible, and it can put men beyond the reach of the Saviour's compassion. Not that anything is too hard for Him, but He never saves us against our will. — On the cure, see Matt. xii. 13.

Ver. 6. **With the Herodians.** Mark alone mentions this fact. The Herodians were the court party, the adherents of the Herods. As friends of the Romans they were the political antagonists of the Pharisees. — **Held a consultation.** 'Took counsel' is too indefinite; 'held a council' implies a formal, legal assembly. Hatred of the truth produced this strange alliance. The Pharisees were 'filled with madness' (Luke), and would seek the support of those who could help them in their purpose, as they afterwards did that of Pilate. Dislike of John the Baptist may have made the Herodians hostile to Jesus also. 'Hierarchs and despots are necessary to each other,' and combine against Christ.

Vers. 7, 8. **Withdrew.** Not to avoid the multitudes, but rather to fulfil His ministry among them, undisturbed by the opposition of the Pharisees. — **To the sea.** To the shores of the sea of Galilee; perhaps to a boat from which He might teach (ver. 9, chap. iv. 1; comp. Luke v. 3). This description of the crowds waiting upon His ministry is the fullest given in the Gospels. The verses are unfortunately divided in the E. V. Two classes are spoken of, *first*, **a great multitude from Galilee,** where He was teaching, who **followed him,** holding to Him in His conflict with the Pharisees, then: **from Judea,** etc. — **a great multitude,** who in consequence of the reports of His works **came unto him.** Others prefer to distinguish the second crowd as those who came from Tyre and Sidon, but the correct reading forbids this view. The original emphasizes the greatness of the crowd in the first instance, and in the second their coming from different and distant places. — **Idumea.** Edom, southeast of Palestine, a sort of border land between the Jews and Gentiles. The inhabitants were descendants of Esau, but had been conquered and made Jews by violence about one hundred and twenty-five years before Christ. — **Beyond Jordan.** Perea, east of Jordan. — **About Tyre and Sidon.** The leading cities of Phenicia, north of Palestine along the sea-coast. They stand here for the whole district. Probably Jews and heathen alike came from all these quarters. The route of traffic between the points here specified was by Capernaum, so that reports would quickly spread and crowds easily gather.

Ver. 9. **That a small boat.** The original refers to a boat even smaller than the usual fishing-boats. — **Wait on him.** Be constantly at His service. — **Because of the crowd.** A different word from 'multitude' (vers. 7, 8), though the one usually so translated. The purpose was probably both to teach from the boat and to retire from the crowd when He wished. It was doubtless thus that He retired shortly afterwards (ver. 13). His ministry, rather than His personal comfort, was thus furthered.

Ver. 10. **They pressed upon him.** Not merely gathered about Him to hear Him, and thus created a pressure, but actually pushed themselves upon Him, **to touch him.** The last clause shows that all were healed, as Matthew states. — **Plagues.** Lit., 'scourges,' not a particular class of diseases, as the word 'plagues' now implies. On the healing power, comp. Luke vi. 19.

Ver. 11. **And unclean spirits.** The demon identified himself with the person, since the confession was undoubtedly that of the evil spirit. — **Whenever they saw him.** This was the usual effect. — **Fell down before him and cried.** The possessed man fell down, and his voice uttered the cry; but both acts are attributed to the evil spirit; hence the intimate possession. — **The son of God.** Comp. chap. i. 24, 34.

Ver. 12. **And he charged them much.** Matt. xii. 16, shows that some such charge was given to all who were healed; probably to prevent a premature rupture with the Pharisees. But the prohibition to evil spirits was special, and usually given. See the addition Matthew (xii. 17-21) makes to this account of our Lord's healing.

CHAPTER III. 13–19.

The Choice of the Twelve.

13 *a* AND he goeth up into a [1] mountain, and calleth *unto him* *a* Matt. x. 1; Luke vi. 13.
14 whom he [2] would: and they came [3] unto him. And he
ordained [4] twelve,[5] that they should [6] be with him, and that he
15 might send them forth to preach, And *b* to have power [7] to heal *b* Matt. x. 1; Luke ix. 1.
16 sicknesses, and [8] to cast out devils: [9] And [10] *c* Simon he sur- *c* MATT. x. 2–4; LUKE vi. 14–16; ACTS i. 13.
17 named Peter; And James the *son* of Zebedee, and John the
brother of James; and he surnamed them Boanerges, which is,
18 The [11] sons of thunder: And Andrew, and Philip, and Barthol-
omew, and Matthew, and Thomas, and James the *son* of Al-
19 pheus, and *d* Thaddeus, and Simon the Canaanite.[12] And Judas *d* Comp. Luke vi. 16; Acts i. 13.
Iscariot, which [13] also betrayed him: and they went [14] *e* into a *e* Chaps. vii. 17; ix. 28; comp. chap. ii. 1
house.

[1] the [2] he himself [3] went [4] appointed *or* made
[5] *Some ancient authorities add:* whom also he named apostles
[6] might [7] authority
[8] *the best authorities omit* to heal sicknesses, and [9] demons
[10] *Some ancient authorities insert* And he appointed the twelve.
[11] *omit* The [12] the Cananæan [13] who
[14] *the best authorities read* he cometh

LUKE tells of great works of healing immediately succeeding the choice of the Twelve. During the withdrawal, after the opening hostility of the Pharisees (ver. 7), this choice took place, followed by the Sermon on the Mount, of which Mark makes no mention. This event is to be distinguished from the *sending out* of the Twelve. See notes on Matt. ix. 36, x. 4. Comp. Mark vi. 7; Luke ix. 1.

Ver. 13. **Into the mountain.** Probably the mount of Beatitudes (comp. Matt. v. 1); or possibly the hill country in contrast with the seashore. Our Lord spent the previous night in prayer, choosing the Apostles in the morning (Luke vi. 12, 13). — **Whom he himself would.** The freedom of choice is made prominent. He gathered a larger number of disciples about Him and chose out twelve (Luke vi. 13). This verse probably refers to the latter act. Strictly speaking, this was rather the formal announcement of His choice, for most of them (seven at least, had been specially called before this time. — **They went,** lit., 'went away' (*i. e.*, from the others) **unto him.**

Ver. 14. **Appointed.** Literally, 'made,' nominated, set apart. The word 'ordained' may mislead. The addition 'whom also He named apostles,' found in some authorities, is probably taken from Luke. — **That they might be with him.** This hints that they were first to be trained for their work. The best preparation for doing Christ's work is being with Christ. — **Send them forth** This took place afterwards. The word Mark uses implies that they were 'Apostles,' a title now given them (Luke vi. 13), yet rarely applied by the other Evangelists. The discipleship was the main point while Christ lived, and only through the direct choice of the Master to the most intimate discipleship, did they become Apostles.

Ver. 15. The phrase, 'to heal sicknesses' is to be omitted. Mark gives special prominence to the power of casting out demons.

Ver. 16. **He surnamed Peter.** It is not asserted that this name was first given on this occasion. Still the words of our Lord at His first meeting with Simon (John i. 42) were prophetic, and Mark seems to have mentioned the name for the first time here, because it was the Apostolic name. On the lists of Apostles, see Matt. x. 1–4.

Ver. 17. **Boanerges.** A transfer into Greek of an Aramaic word, which was modified from the Hebrew. Mark, writing for other than Jews, interprets it. He alone mentions it. — **Sons of thunder.** This seems to have been occasioned by their '*vehement* and *zealous* disposition, as indicated in Luke ix. 54; comp. Mark ix. 38.' This does not imply censure; for these traits, when sanctified, would be praiseworthy. John was not, as he is often portrayed, of a soft and almost effeminate disposition. Such neutral characters are rarely heroes of faith. The Apocalypse reveals the son of thunder. The name may refer also to the corresponding character of their eloquence. Powerful, fervid preachers are still thus termed. With the ancients, thunder was the symbol for profound and solemn utterances. The name would be prophetic in this application. It was not used frequently, like Simon's surname, because it was borne by two brothers, one of whom was martyred earliest.

Ver. 18. Matthew arranges the Twelve by pairs; Mark does not. In other respects the

lists of Matthew and Mark correspond most closely. —**Cananæan,** or, 'Zealot;' see Matt. x. 4; Luke vi. 15; Acts i. 13.

Ver. 19. **And he cometh into a house.** This indicates a return to Capernaum; as the succeeding events probably took place there. The sentence, therefore, properly belongs to the next section. In the interval a number of important events took place; see next note. If a particular house is meant, there is an undesigned coincidence. Matthew, in prefacing the parables of our Lord, tells us He went 'out of the house,' without having spoken of His entering one. Those parables were uttered just after the events next recorded by Mark, who speaks of this entering a house, without telling of His going out.

CHAPTER III. 20-35.

Charges against our Lord, by Relatives and hostile Scribes; His replies.

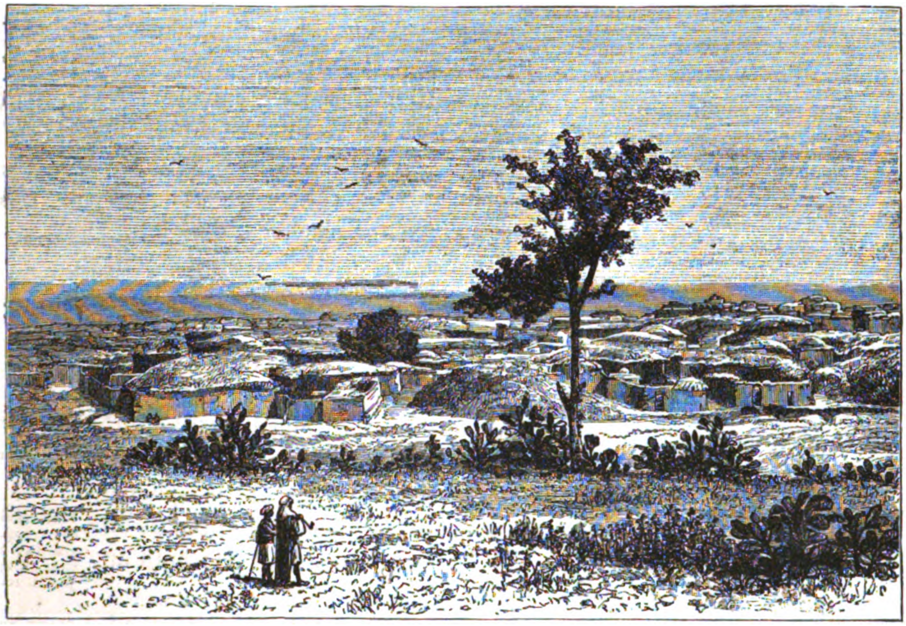
20 AND the multitude cometh together again, [a] so that they [a] Chap. vi. 31.
21 could not so much as eat bread. And when [b] his friends [b] Comp. ver 31.
heard *of it*,[1] they went out to lay hold on him: for they said,
22 He[c] is beside himself. And the scribes which[2] came down [c] 2 Cor. v. 13; comp. John x. 20.
from Jerusalem said, [d] He hath Beelzebub,[3] and by the prince of [d] Matt. ix. 34;
23 the devils[4] casteth He out devils.[4] [e] And he called them *unto* xii. 24; Luke xi 15
him, and said unto them in parables, How can Satan cast out [e] MATT. xii 25-29; LUKE
24 Satan? And if a kingdom be divided against itself, that king- xi. 17-22
25 dom cannot stand. And if a house be divided against itself,
26 that house cannot stand.[5] And if Satan rise up against him-
27 self, and be divided, he cannot stand, but hath an end. No
man[6] can enter into a strong man's house,[7] and spoil his goods,
except he will[8] first bind the strong man; and then he will
28 [f] spoil his house. Verily I say unto you, All sins[9] shall be for- [f] Comp. Matt. xii. 31, 32;
given unto the sons of men, and blasphemies[10] wherewith so- Luke xi. 10.
29 ever they shall blaspheme: But he that[11] shall blaspheme
against the Holy Ghost hath never forgiveness,[12] [g] but is in [g] Matt. xxvi. 66; chap.
30 danger of eternal damnation.[13] Because they said, He hath an xiv. 64; 1 Cor. xi. 27;
unclean spirit. Jas. ii. 10.
31 [h] There came then his brethren and his mother,[14] and, stand- [h] MATT. xii. 46-50; LUKE
32 ing without, sent[15] unto him, calling him. And the[16] multitude viii. 19-21.
sat[17] about him, and they said[18] unto him, Behold, thy mother
33 and thy brethren without seek for thee. And he answered
34 them, saying,[19] Who is my mother, or[20] my brethren? And
he looked round about[21] on them which sat[22] about him, and
35 said,[23] Behold my mother and my brethren! For whosoever
shall do the will of God, the same is my brother, and my[24] sister, and mother.

[1] heard it [2] that [3] *or* Beelzebul [4] demons
[5] Shall not be able to stand [6] But no one
[7] the house of the strong man [8] *omit* will [9] things
[10] their sins and their blasphemies [11] But whosoever
[12] Hath no forgiveness forever
[13] guilty of an eternal sin (*according to the best authorities*)
[14] *the best authorities read*, and there came his mother and his brethren;
[15] they sent [16] a [17] was sitting [18] say
[19] And answering them, he saith [20] and [21] *omit* about
[22] that sat round [23] saith [24] *omit* my

CHRONOLOGY. At this point we find the largest gap in Mark's narrative. Shortly after the choice of the Twelve, the Sermon on the Mount was delivered. See notes on Matthew. On and after the return to Capernaum, a number of events took place, recorded partly by Matthew and partly by Luke, and in most cases by both. The miracle immediately preceding the occurrences of the section before us, was the healing of a blind and dumb demoniac (Matt. xii. 22), which called forth the charge of the scribes (ver. 22). Vers. 20, 21, are peculiar to Mark.

Ver. 20. **Cometh together again.** If the last clause of ver. 19 means a return to Capernaum, 'again' must refer to chap. ii. 1. — **They could not so much as eat bread.** A vivid description of the thronging. Our Lord and His disciples could not find time to have their regular meals. Notice the excitement and popularity was now at its height; the opposition now takes definite form and stems the tide.

Ver. 21. **His friends,** lit. 'those by him.' The exact reference is doubtful. The nearer relatives, spoken of in ver. 31, may not be included, since they waited outside; but probably the whole circle was engaged in this effort with varying feelings, the immediate family persisting longer (see on Matt. xii. 46). — **Heard it,** *i. e.*, what was going on; they may have heard that the scribes had come with a hostile purpose (ver. 22). — **They went out,** etc. Either from Nazareth, or from their house in Capernaum, since it is uncertain in which place they now lived. — **For they said.** The relatives just spoken of. — **He is beside himself.** This implies either actual insanity in a bad sense, or religious enthusiasm and ecstasy, even to derangement, in a good sense. While an accusation of madness on the part of His relatives is neither impossible nor improbable, so long as they were not true believers, it may have been a mere pretext. As His enemies had already, in all probability, said that He was possessed, His relatives, from motives of policy, may have adopted this modification of the charge to get Him away; with this, anxiety for His health may have entered as a motive. The context favors the thought that the motive was *policy* resulting from want of faith, though perhaps not from positive disbelief. This doubting, worldly policy, which could seek to shelter Him by meeting the accusations of His foes half way, is in keeping with the desire to thrust Him forward which was afterwards shown (John vii. 3–5). Yet even among these relatives there was probably a great variety of opinions regarding Him.



Ekron, City of Beelzebub.

Vers. 22–30. See notes on Matt. xii. 23–32.

Ver. 22. **The scribes that came down from Jerusalem.** Mark thus defines the parties, while Matthew (xii. 23) states the occasion of the accusation. The purpose of their coming was doubtless to entrap and oppose Him, and hence the place was probably Capernaum, since they would go to His headquarters. — **He hath Beelzebub.** See on Matt. x. 25, xii. 24. Mark, however, both here and in ver. 20, states with greatest definiteness that they charged Him, not only with exercising Satanic power, but with being Himself possessed by an evil spirit.

Ver. 26. **But hath an end,** *i. e.*, ceases to be what he is; the supposition, which His enemies advanced, would, if fully carried out, argue Satan out of existence.

Ver. 29. **Guilty of,** more than in *danger of*, or even *liable to*, indicating a present subjection to. — **An eternal sin.** Thus Mark expresses the same idea given by Matthew; 'neither in this world, nor in that to come.' The word we translate 'sin' includes the idea of guilt (Rom. iii. 25, v. 16), but can scarcely be rendered "punishment." It usually refers to an *act*, rather than a state of

sin, but eternal sin points to an unending state of activity in sin. Damnation, or 'judgment,' is an explanatory alteration of the original text. The correct reading implies that the unpardonable sin, though it may begin with one act of blasphemy (ver. 30), results in a state of sinful activity which continues forever. For this reason it is unpardonable. The punishment is perpetual, because the sin is perpetual. The sin excludes pardon, because it excludes repentance. The remark of Matthew refers to the guilt, that of Mark to the sin itself, explaining the former. This is the most fearful aspect of eternal punishment; namely, being forever deprived of the needed influences of the Holy Spirit, and hence in a state of eternally growing sin and guilt. Conscious existence is evidently implied by the word chosen. Further, while the next verse suggests a particular form of the unpardonable sin, this phrase favors the view that it is an active *state* rather than a particular act. See on Matt. xii. 32.

Ver. 30. **Because they said, he hath an unclean spirit.** This does not necessarily define the sin of blasphemy against the Holy Ghost, but certainly indicates its character. Even if these accusers had not committed it, their language tended in that direction. They had attributed to an evil spirit what was the work of the Holy Spirit, that too in presence of sufficient evidence of its true character.

Vers. 31-35. Comparing these verses with the account of Matthew (xii. 46-50), we find that Mark omits the introductory phrase; 'While He yet talked to the people; in ver. 31 he tells us that His mother and brothers **sent unto him**; in ver. 32 he inserts: **And a multitude was sitting about him**; in ver. 34 he mentions our Lord's glance: **And he looked round**, instead of the gesture preserved by Matthew: 'And He stretched forth His hand toward His disciples.' The look was probably one of affectionate recognition; contrast the look of anger and grief (ver. 5). That the look as well as the word applied to more than the Twelve is evident. The blessed truth belongs to multitudes who sit about Jesus and feel His look of affection in a higher spiritual sense.

CHAPTER IV. 1-34.

Christ's Teaching in Parables.

1 [a] AND he began again [1] to teach by the sea side: and there [a] MATT. xiii. 1-15; LUKE viii. 4-10.
was [2] gathered unto him a [3] great multitude, so that he
entered into a ship,[4] and sat in the sea; and the whole multi-
2 tude was [5] by the sea on the land. And he taught them many
things by [6] parables, [b] and said unto them in his doctrine,[7] [b] Chap xii. 38
3, 4 Hearken; Behold, there went out a sower [8] to sow: And it
came to pass, as he sowed, some fell by the way side, and the
5 fowls [9] of the air [10] came and devoured it up.[11] And some [12]
fell on stony ground,[13] where it had not much earth; and im-
mediately [14] it sprang up, because it had no depth [15] of earth:
6 But [16] when the sun was up, it was scorched; and because it
7 had no root, it withered away. And some [12] fell among [17] thorns,
and the thorns grew up, and choked it, and it yielded no fruit.
8 And other fell on [18] good ground, and did yield [19] fruit that
sprang up and increased,[20] and brought forth, some [21] thirty,
9 and some [21] sixty, and some [21] a hundred. And he said unto [c] Ver. 23; see Matt. xi. 15.
them,[22] [c] He that [23] hath ears to hear, let him hear.
10 And when he was alone, they that were about him with the
11 Twelve asked of him the parable.[24] And he said unto them,
Unto you it [25] is given to know [26] the mystery of the kingdom

[1] again he began [2] is [3] *insert* very (*according to the best authorities*)
[4] boat [5] were [6] in [7] teaching [8] the sower went forth
[9] birds [10] *omit* of the air [11] *omit* up [12] other
[13] rocky *ground* [14] straightway [15] deepness [16] And
[17] *insert* the [18] into the [19] yielded
[20] growing up and increasing; [21] unto [22] *omit* unto them
[23] who [24] the parables [25] *omit* it
[26] *the best authorities omit* to know

of God: but unto [d] them that are without, all *these*[27] things are [d] 1 Cor. v. 12, 13; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7.
12 done in parables: [e] That seeing they may see, and not perceive;
and hearing they may hear, and not understand; lest at any [e] Isa. vi. 9, 10.
time[28] they should be converted,[29] and *their* sins[30] should be
13 forgiven them. [f] And he said[31] unto them, Know ye not this [f] Matt. xiii. 18–23; Luke viii. 11–15.
14 parable? and how then will ye know all parables? The sower
15 soweth the word. And these are they by the way side, where
the word is sown; but[32] when they have heard, Satan cometh
immediately,[14] and taketh away the word that was sown in their
16 hearts.[33] And these are they likewise[34] which are sown on
stony ground;[35] who, when they have heard the word, imme-
17 diately[14] receive it with gladness;[36] And have no root in them-
selves, and so[37] endure but[38] for a time: afterward,[39] when af-
fliction[40] or persecution ariseth for the word's sake, immediately[14]
18 they are offended. And these[41] are they which are sown
19 among[17] thorns; such as hear[42] the word, And the cares of
this world, and the deceitfulness of riches, and the lusts of other
things entering in, choke the word, and it becometh unfruitful.
20 And these[43] are they which are[44] sown on[45] good ground;
such as hear the word, and receive *it*, and bring forth fruit,
some[46] thirtyfold, some[46] sixty,[47] and some[46] a hundred.[48]
21 And he said unto them, [g] Is a[49] candle brought to be put [g] Matt. v. 15; Luke viii. 16; xi. 33.
under a[49] bushel, or under a[49] bed? and not to be set[50] on a[49]
22 candlestick? [h] For there is nothing hid, which shall not[51] be [h] Matt. x. 26; Luke viii. 17; xii. 2.
manifested; neither was any thing kept[52] secret, but that it
23 should come abroad.[53] [i] If any man have[54] ears to hear, let [i] See ver. 9.
24 him hear. And he said unto them, [k] Take heed what ye hear. [k] Luke viii. 18.
[l] With what measure ye mete, it shall be measured to you; and [l] Matt. vii. 2; Luke vi. 38.
25 unto you that hear shall more be given.[55] [m] For he that hath, [m] See Matt. xiii. 12.
to him shall be given; and he that hath not, from him shall be
taken even that which he hath.
26 And he said, [n] So is the kingdom of God, as if a man should [n] Comp. Matt. xiii. 24–30
27 cast seed into the ground;[56] And should sleep, and rise night
and day, and the seed should spring and grow up,[57] he knoweth
28 not how. For[58] the earth bringeth forth[59] fruit of herself;
first the blade, then the ear, after that[60] the full corn in the ear.

[27] *omit* these [28] haply [29] should turn again
[30] and it (*according to the best authorities*) [31] saith
[32] and [33] which hath been sown in them
[34] in like manner [35] upon the rocky *places* [36] joy
[37] but [38] *omit* but [39] then [40] tribulation
[41] others [42] these are they that have heard [43] those
[44] were [45] upon the [46] *omit* some [47] sixty fold
[48] hundred fold [49] the [50] put [51] save that it should be
[52] was it made [53] to light [54] hath
[55] and more shall be given unto you (*the best authorities omit* that hear)
[56] upon the earth [57] spring up and grow
[58] *omit* For [59] beareth [60] then

29 But when the fruit is brought forth,[61] immediately[14] [o]he putteth
in[62] the sickle, because the harvest is come.
30 [p]And he said, [q]Whereunto[63] shall we liken the kingdom of
31 God? or with what comparison[64] shall we compare[65] it? *It is*
like a grain of mustard seed, which, when it is sown in[65] the
32 earth, is[67] less than all the seeds that be in[66] the earth:[68] But[69]
when it is sown, it groweth up, and becometh greater than all
herbs, and shooteth out great branches; so that the fowls[9] of
the air may[70] lodge under the shadow of it.
33 And [r]with many such parables spake he the word unto them,
34 as they were able to hear *it*. But[71] [s]without a parable spake
he not unto them: and [t]when they were alone, he [u]expounded
all things to his disciples.[72]

[o] Joel iii. 13; comp. Rev. xiv. 15.
[p] Matt. xiii. 31, 32; Luke xiii. 18, 19.
[q] Matt. xi. 16; Luke xiii. 18, 20.
[r] Matt. xiii. 34.
[s] Comp. John xvi. 25.
[t] Ver. 10.
[u] Comp. 2 Pet. i. 20.

[61] is ripe [62] sendeth forth [63] How
[64] in what parable [65] place (*according to the best authorities*)
[66] upon [67] being [68] (,) *instead of* (:)
[69] yet [70] can [71] And
[72] but privately to his own disciples he expounded all things.

ON PARABLES, see Matthew, pp. 117, 118. In his report of the discourse in parables, Mark gives but three, one of them not mentioned elsewhere. Each independently chose these out of the many uttered. In Matthew we find the *chronological* development of the kingdom of heaven brought out; here, all three parables are drawn from familiar agricultural pursuits, presenting the one idea of the growth or development of the kingdom of God: the *first*, as respects the soil, or the difficulty of its beginnings; the *second*, illustrating the *relative independence* of this development; the last, its wonderful extension. Mark here introduces (vers. 21–25) what Matthew records as uttered on other occasions. Our Lord was in the habit of repeating striking figures, proverbs, and aphorisms. This discourse took place the 'same day' (Matt. xiii. 1) with the occurrences just mentioned (chap. iii. 20–35). The hostility of the Pharisees called for the teaching by parables in its purpose of *concealing* the truth, which is most strongly expressed by Mark (ver. 12), while the choice of the Twelve (chap. iii. 14) formed the nucleus of a band of followers (comp. ver. 10) in whom the other purpose of *revealing* the truth could be fulfilled.

Ver. 1. **And again he began.** 'Began' may refer either to this new mode of instruction, or to His beginning with the gathering of the crowd. 'Again' may point to a similar occasion (chap. iii. 7). — **A very great multitude**; lit., 'greatest.' There is every reason to believe that this was the greatest. It was the turning point in His public teaching; since the parabolic instruction now begins. — **A boat.** Probably the one provided for this purpose (see chap. iii. 9). It is doubtful whether the definite article is here used in the Greek. — **In the sea.** The boat was small, and His position was near the surface of the water, the audience being slightly elevated above Him. This is the best way of arranging an audience, but the world seems to have discovered it quicker than the church.

Ver. 2. **And he taught them.** The reference is to His habit of teaching. — **Many things.** Out of these Mark selects what follows. — **In his teaching**, perhaps, with a reference to this particular kind of teaching. Christ's teaching was authoritative, and in this as in most cases, *doctrinal*. He presents new truth here, not mere exhortation (see ver. 11).

Vers. 3–9. THE PARABLE OF THE SOWER. See on Matt. xiii. 3–9. The similarity between the two accounts is very great, as might be expected in the case of such a striking parable. Matthew was present; Mark probably heard it from Peter, who was also present. Luke's account (viii. 5–8) is briefer, and he does not describe the position of the Teacher and His audience.

Ver. 3. **Hearken.** This, inserted by Mark only, seems to introduce the whole discourse, as deserving great attention.

Ver. 7. **And it yielded no fruit.** This Mark adds, showing that his account is not an abridgment. The same result is of course implied in the other narrative.

Ver. 8. **Growing up and increasing.** The words are peculiar to Mark. This is spoken of the 'fruit,' but in the wider sense of the whole progress of the plant, since all this is necessary to the real fruit or grain, which was brought forth. This verse puts the smallest proportion first; in Matthew's account it is put last. Other verbal differences attesting the independence of the Evangelists, are indicated as far as possible in the foot-notes to the text.

Vers. 10–12 give the reason for speaking in parables; see on Matt. xiii. 10–17. Matthew's account is fuller, but Mark's is, in some respects, more specific and stronger.

Ver. 10. **Alone.** This refers to a temporary withdrawal, when His disciples 'came' to Him (Matthew), for He evidently spoke further to the multitude (Matt. xiii. 24–35). — **They that were about him with the twelve.** Matthew and Luke say less definitely: 'the disciples.' What follows was spoken neither to the multitude nor to the Twelve alone. — **Asked of him the parables.**

—The plural is the more correct form. Matthew says more definitely: 'Why speakest thou unto them in parables?' and Luke: 'What might this parable be?' The answer in all three accounts is: *first*, a reason why He thus taught, and, *secondly*, the exposition of this particular parable. Both questions must have been asked, as is implied in the indefinite statement of this verse. This was precisely the purpose: that those who would seek might know 'the mystery,' and those who would not put forth this effort, might not.

Ver. 11. **The mystery.** Matthew and Luke: 'the mysteries.' All the mysteries of the gospel form but one mystery, namely, the mystery of Christ for and in His people. And to them 'is given the mystery of the kingdom of God.' The omission of 'to know' renders the declaration even more forcible. These parables are to reveal, not good moral advice, but *truth otherwise unknown*, the peculiar doctrines of the gospel, which can be fully received only by those to whom spiritual discernment is given. Christ did not come merely to teach the Golden Rule or the Sermon on the Mount. — **Unto them that are without.** Matthew: 'to them.' Luke: 'to others.' A separation between the disciples and others had begun. (Afterwards, 'those without' meant those not Christians; 1 Cor. v. 12.) 'Those without' did not receive this gift of God necessary for the understanding of these truths, were without its influences. But their position was according to their own choice; Christ forbade none, and the disciples in this case were not merely the Twelve chosen by Him, but all who would come.

Ver. 12. **That,** *in order that.* 'When God transacts a matter, it is idle to say that the result is not the purpose' (Alford). This purpose is indicated here even more strongly than in Matthew. The object of the parable is both to conceal and to reveal the truth, according to the moral state of the hearers. Mark only uses the prophecy of Isaiah (vi. 9, 10), without citing it directly as Matthew does. It was already partially fulfilled when the Jews hardened their hearts against the preaching of Isaiah, the Evangelist among the prophets; it was completely fulfilled, when they rejected the gospel itself as proclaimed by the Son of God. Their moral *unwillingness* preceded their moral *inability*, and the latter was a divine judgment on the former. So Pharaoh first hardened his heart before God judicially hardened him. Here, where a separation between Christ's followers, and those without, is first plainly marked, the point of discrimination is *spiritual knowledge*. This shows the importance of Christian truth, which implies *doctrine*.

Vers. 13-20. EXPLANATION OF THE PARABLE. See on Matt. xiii. 18-23. The agreement with Matthew is striking, but Mark's independence is evident.

Ver. 13. **Know ye not this parable?** An answer to the second question, implied in ver. 10. It is not a reproof, but means: 'You find you cannot understand this without assistance.' The next question: **and how then will ye know all parables?** extends the thought to all parables, but intimates further: 'The first parable of the kingdom is the basis of all the rest. If they understand not this, they could not understand any that followed. If they had the explanation of this, they had the key for the understanding of all others.' Hence our Lord gives, not rules of interpretation, but examples, one of which is here preserved, to be our guide in interpretation. To understand the parables, God must help us (ver. 11). Wrong interpretations are those which do not tend to conversion and forgiveness (ver. 12).

Ver. 14. Peculiar to Mark, though involved in the other accounts.

Ver. 15. **Satan.** Matthew: 'the wicked one;' Luke: 'the devil.' Being spoken of in the explanation of the parable, or in a didactic way, Satan must be a real personal being, and not merely the symbol of evil.

Ver. 16. **Likewise,** or, 'in like manner.' 'After the same analogy carrying on a like principle of interpretation' (Alford).

Ver. 17. This verse, as emended, presents the case more vividly: they have no root, but on the contrary are temporary, transient: then, as might be expected, when, etc. — **Tribulation.** The Greek word is usually so translated.

Ver. 19. **The lusts of other things.** This includes all other worldly distractions. The desires become 'lusts,' because the objects interfere with spiritual growth. What is in itself innocent may become a snare.

Ver. 20. The closing words of the parable (ver. 8) are repeated in the last clause of this verse, as in Matthew, and the same difference in order is preserved.

Vers. 21-25. Comp. Luke viii. 16-18. The same thoughts are found in different places in Matthew. They were doubtless repeated.

Ver. 21. See on Matt. v. 15. The application here is to teaching in parables: Although thus spoken in secret, they were not to remain mysteries, confined to a few; the purpose, as in case of a lamp, was to give light. Hence they should take care to learn their meaning, 'not hiding them under a blunted understanding, nor when they did understand them, neglecting the teaching of them to others' (Alford).

Ver. 22. **For there is nothing hid,** etc. See on Matt. x. 26. Here these words are a literal statement of what was figuratively expressed in ver. 21. — **But that it should come to light.** This is the purpose of the temporary secrecy, a thought implied throughout, but more strongly expressed here. Even the *concealing* is for the purpose of revealing. Only by such a process could Christian truth be ultimately spread. The concealing, hiding purpose, mentioned in ver. 12, is not without this gracious use of revealing the truth more fully to those who see the evil effect of rejecting it.

Ver. 23. This occurs in a different place and slightly different form in Matthew's account (xiii. 9), but was probably repeated.

Ver. 24. **Take heed what ye hear.** Luke: 'how ye hear.' The latter is implied in the former, for what we hear really depends on how we hear. The reference is to a proper improvement of the opportunities now graciously afforded them, as appears from what follows. — **With what measure ye mete,** etc. See on Matt. vii. 2. The principle is the same in both cases; but there the application is to censorious judgments, here to our Lord's mode of instruction and the way it was received. Giving and receiving are reciprocal. As you treat me as your Instructor (giving attention), you will be treated (in receiving profit). — **And more shall be given,** lit., 'added,' *i. e.,* in case you hear properly. 'That

hear,' omitted in the best authorities, was probably inserted to express this obvious sense. The reference may possibly be to teaching as well as to giving attention; vers. 21, 22, allude to this, and 'mete' is more appropriately applied to giving out to others. The promise of increased knowledge is certainly given to those who faithfully teach in God's kingdom; but here the other application is the primary one, as appears from the more immediate connection.

Ver. 25. **For he that hath,** etc. See on Matt. xiii. 12, where this thought precedes the explanation of the parable of the sower. It was possibly repeated, since it is equally apt in both cases. There as well as here the application is to spiritual knowledge. (In Matt. xxv. 29, the application is more general.) There is nothing arbitrary in this rule; it is a law of God's dealing in the kingdom of nature as well as of grace.

Vers. 26-29. THE PARABLE OF THE SEED GROWING, WE KNOW NOT HOW. Found here only.

Ver. 26. **And he said.** The instruction to the people is resumed, or 'to them' would probably be added. — **As if a man,** *i. e.,* any one. It is not necessary to interpret this; the main point is the *seed,* the agent being in the back-ground throughout. Besides, it is difficult to apply it either to Christ (except on one theory suggested below) or to His ministers; for the language of ver. 27 seems 'inappropriate in the case of our Lord, and the putting in the sickle inapplicable to His ministers.' Human agency in general may be referred to. — **Should cast seed upon the earth,** literally, shall have cast seed upon the earth. A single past act of sowing, not involving great care, as the expression plainly intimates.

Ver. 27. **And should sleep,** etc., *i. e.,* live as usual without further care of the seed sown. — **He knoweth not how.** The emphasis rests on the word 'he;' he who sows does not know how that takes place which he expects to occur, and to occur for his benefit. A true picture, since such knowledge is not permitted to the wisest of men, and what is known helps the growth very little.

Ver. 28. This verse presents the main points of the parable, *first:* **The earth beareth fruit of herself,** as if from a self-acting power. The growth in nature is according to certain laws which act independently of man's agency, though the agency of God who established these laws and acts through them, is not denied. The same is true in the kingdom of grace; spiritual growth is independent of human agency. That God's power is involved, appears from the whole tenor of Scripture. While, therefore, the main lesson of the parable is about spiritual things, that lesson rests on an analogy of nature, assuming that in nature God operates through the laws He has established. The growth of the kingdom of God, *in general and in individuals,* is according to a development which is natural, *i. e.,* in accordance with certain laws in the realm of grace, which are analogous to what are called natural laws, and like them acting with a certain spontaneousness; though God's constant energy is present in both. The mistakes opposed by this truth are: *first,* expecting growth without any seed; *secondly,* taking up the seed to see how it grows, *i. e.,* perpetually exacting a certain kind of *experience,* and testing discipleship by unwise and premature measures; *thirdly and chiefly,* trying to make the growth according to our notions, instead of according to God's law of development, and thinking our care and anxiety can accomplish this. A particular form of this error is met by the next clause: **first the blade, then the ear, then the full corn in the ear.** The maturity of the Church or of individual Christians does not come at once. The repeated 'then' marks the gradual progress better than 'after that.' The same word is used in the Greek in both clauses. The lesson is therefore one of *patience.* While we are not to press a particular meaning upon these three stages, the parable plainly implies that we must be careful not to mistake the blade from the seed of grace for ordinary grass, still less to think the immature ear will never be ripe grain. Indeed, as there is germination, we know not how (ver. 27), before the blade appear, we should not be discouraged if we notice no results, still less expect that we can tell how or when the germ begins to develop.

Ver. 29. **But when the fruit is ripe.** The Greek means either: 'when the fruit shall have yielded itself,' or, according to the more usual sense, of the word used, 'when the fruit alloweth,' *i. e.,* when it is ripe. In either case the thought of independence of human agency is kept up. — **Straightway he sendeth forth the sickle, because the harvest is come.** The agency which sowed enters again. If it means human agency, the conclusion is simply: this development and fruitfulness is for man's benefit, though independent of his care. We reap in spiritual things, though God alone (by His laws of grace) gives the increase. If it refers to Christ, it is hinted that when the grain is ripe He harvests it, takes matured Christians to Himself. The parable possibly has a historical application: The sowing referring to Christ's instituting the Church; the intervening period to his absence, during which the growth continues according to the laws of the Spirit's influence; and the harvest to His return. Such a view suits the position of the parable between that of the *sower* (the beginnings of Christianity) and that of the *mustard-seed* (its wonderful extension). But this is not to be insisted on, since the agent is not brought into prominence. The main lesson is: that of spiritual growth independent of our agency, even though we sow the good seed and reap the harvest. Hence, *patience* with immature Christians, and *patience* with an immature Church. Both cautions are constantly needed to prevent our becoming uncharitable and schismatic.

Ver. 30-34. THE PARABLE OF THE MUSTARD-SEED. See on Matt. xiii. 31-35; comp. Luke xiii. 18-19.

Ver. 30. **How shall we liken?** Opening a discussion with a question seems to have been a usual mode with Jewish teachers. Here our Lord graciously includes His disciples ('we') who were also to teach about the kingdom of God, — a hint that Christ's way of teaching is still to be followed.

Ver. 31. **In the earth.** Mark is fond of repeating the same expressions; an evidence that his Gospel is not an abridgment.

Ver. 32. **Shooteth out great branches.** Lit., 'maketh.' Peculiar to Mark. — This parable, setting forth the wonderful extension of the kingdom of God, is an appropriate close to the selec-

tions made by our Evangelist. After the difficulties in the beginning (the sower) and the slow growth independently of human agency have been emphasized, the successful result is foretold. The lesson of *patience* is again enforced, but *hope* is more directly encouraged.

Ver. 33. **With many such parables.** The many such expressions in the Gospels should put an end to the foolish assumption that each Evangelist intended *to tell all he knew*.—**As they were able to hear.** Not merely as they had opportunity of listening to His instructions, but 'according to their capacity of receiving,' the ability being a moral as well as mental. A wise Teacher! It is taken for granted that He intuitively knew their capacity, a point in which well-meaning instructors may fail.

Ver. 34. **And,** not 'but.' The contrast begins with the next clause. —**Without a parable spake he not.** Our Lord did instruct in other ways, but now that the separation had begun, He taught a *certain set of truths* in this way alone, since this would carry out the purpose of mercy and judgment indicated in vers. 11, 12. But this method was also necessary, in view of Jewish prejudice and misunderstanding, to prepare His disciples to extend the truth (vers. 21, 22). —**But privately to his own disciples.** The correct reading and the Greek order alike emphasize the isolation of the disciples. —**He expounded all things.** That they needed this is evident from the Gospel accounts, and we have specimens of these expositions in this chapter and Matt. xiii.; xv. 15. In other cases there are indications of such expositions. More are not given, because the *subsequent teaching of the Apostles* gives us the fruits of this training, revealing the truth more plainly than was possible then. A caution to those who underrate the Epistles, which embody what is not told us in the Gospels. Still the specimens recorded by the Evangelists are sufficient to guide us in interpretation.

CHAPTER IV. 35–V. 21.

The Voyage across the Sea; the Stilling of the Tempest; the Demoniac; Gadara (Gergesa) rejects our Lord.

35 [a] AND the same [1] day, when the even [2] was come, he saith [a] MATT. viii 18, 23–27; LUKE viii. 22–25.
unto them, Let us pass [3] over unto the other side.
36 And when they had sent away [4] the multitude, they took [5] him
[b] even as he was in the ship.[6] And there were also with him [b] 2 Kings vii. 7, 10; comp. John iv. 6.
37 other little ships.[7] And there arose [8] a great storm of wind,
and the waves beat into the ship, so that it was now full.[9]
38 And he [10] was in the hinder part of the ship,[11] asleep on a pil-
low: [12] and they awake him, and say unto him, Master, carest
39 thou not that we perish? And he arose, and rebuked the
wind, and said unto the sea, Peace, be still. And the wind
40 ceased, and there was a great calm. And he said unto them,
Why are ye so fearful? how is it that ye have no [13] faith?
41 And they feared exceedingly, and said one to another, What
manner of man [14] is this, that even the wind and the sea obey
him?
V. 1 [c] And they came over [15] unto the other side of the sea, [c] MATT. viii 28–34; LUKE viii. 26–37.
2 into the country of the Gadarenes.[16] And when he was come
out of the ship,[6] immediately [17] there met him out of the tombs
3 a man with an unclean spirit, Who had *his* dwelling among
the tombs; and no man could bind him,[18] no, not with chains:[19]
4 Because that he had been often bound with fetters and chains,

[1] on that [2] when evening [3] go [4] And leaving [5] take [6] boat
[7] And other boats were with him (*according to the best authorities*)
[8] ariseth [9] the boat was now filling [10] *insert* himself
[11] in the stern [12] the cushion [13] have ye not yet
[14] Who then [15] *omit* over [16] Gerasenes (*see notes*)
[17] straightway [18] *insert* any more [19] a chain

and the chains had been plucked[20] asunder by him, and the
fetters broken in pieces: neither could any *man*[21] tame him.
5 And always, night and day, he was in the mountains, and in
6 the tombs,[22] crying,[23] and cutting himself with stones. But[24]
when he saw Jesus afar off,[25] he ran and [d] worshipped him, [d] See Matt viii. 2.
7 And cried[23] with a loud voice, and said,[26] What have I to do
with thee, Jesus, *thou* Son of [e] the most high God? [f] I adjure [e] Luke viii. 28; Acts xvi. 17; Heb. vii. 1.
8 thee by God, that thou[27] torment me not. (For he said unto
9 him, Come out of the man, *thou* unclean spirit.[28]) And he [f] Matt. xxvi. 63; Acts xix. 13; 1 Thess. v. 27.
asked him, What *is* thy name? And he answered, saying, My
10 name *is* [g] Legion:[29] for we are many. And he besought him [g] Ver. 15; Matt. xxvi. 53; Luke viii. 30.
much that he would not send them away out of the country.
11 Now there was there nigh unto the mountains[30] a great herd
12 of swine feeding. And all the devils[31] besought him, saying,
13 Send us into the swine, that we may enter into them. And
forthwith[32] Jesus[33] gave them leave. And the unclean spirits
went[34] out, and entered into the swine; and the herd ran vio-
lently[35] down a steep place[36] into the sea, (they were[37] about
14 two thousand,) and were choked in the sea. And they that
fed the swine[38] fled, and told *it* in the city, and in the country.
15 And they went[34] out to see what it was that was done.[39] And
they come to Jesus, and see him that was possessed with the
devil, and had [g] the legion, sitting, and [h] clothed, and [i] in his [h] Comp. Luke viii. 27.
16 right mind;[40] and they were afraid. And they that saw *it* [i] 2 Cor. v. 13.
told[41] them how it befell to him that was possessed with the
17 devil,[42] and *also*[43] concerning the swine. And they began to
18 pray[44] him to depart out of their coasts.[45] [k] And when he was [k] LUKE viii. 38, 39.
come[46] into the ship,[6] he that had been possessed with the
19 devil[47] prayed[48] him that he might be with him. Howbeit
Jesus[49] suffered him not, but saith unto him, Go home[50] to[51]
thy friends, and tell them how great things the Lord hath done
20 for thee, and hath had compassion[52] on thee. And he departed,
and began to publish in [l] Decapolis how great things Jesus had [l] See Matt. iv. 25.
done for him: and all *men* did marvel.
21 [m] And when Jesus was[53] passed over again by ship[54] unto [m] Matt. ix. 1; Luke viii. 40.

[20] rent [21] and no man had strength to
[22] among the tombs and in the mountains [23] crying out
[24] And [25] from afar [26] he saith [27] *omit* that thou
[28] Come forth, thou unclean spirit, out of the man
[29] And he saith unto him, Legion is my name [30] mountain
[31] And they [32] *omit* forthwith [33] he [34] came [35] rushed
[36] the steep [37] *being* [38] them [39] had come to pass
[40] and behold the demoniac, sitting, clothed and in his right mind, *even* him that had the legion.
[41] declared unto [42] the demoniac [43] *omit* also
[44] beseech [45] borders [46] as he was entering
[47] demons [48] besought [49] And he [50] to thy house
[51] unto [52] *how* he had mercy [53] had [54] in the boat

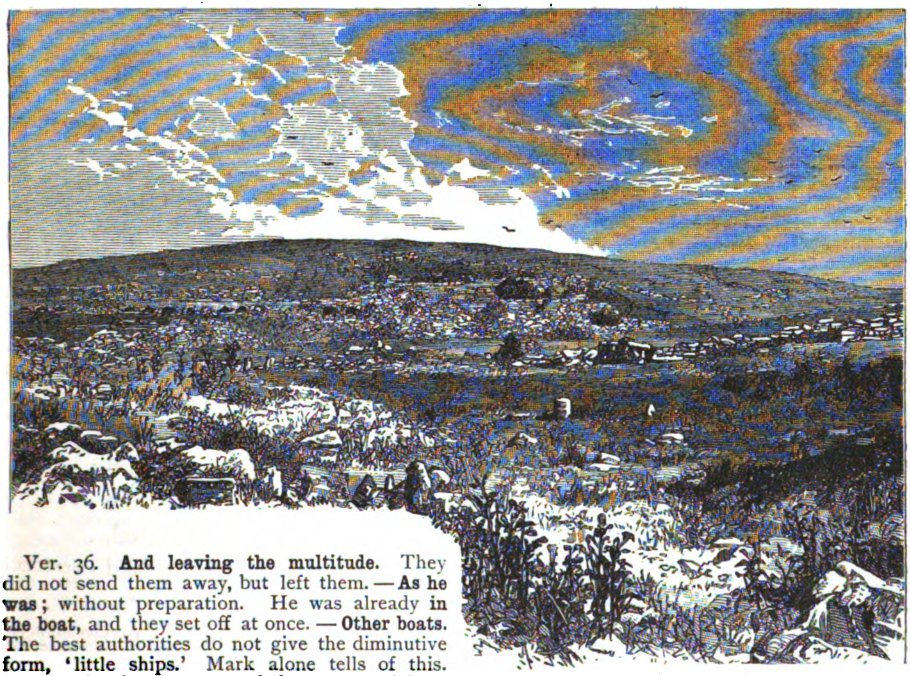
the other side, much people[55] gathered unto him; and he was nigh unto the sea.[56]

[55] a great multitude was

[56] by the sea-side

THE TIME of the voyage across the lake is fixed by the account before us. It was the evening of the day (ver. 35) when the discourse in parables had been uttered. The other accounts (Matt. viii. 18; Luke viii. 22) can readily be harmonized on this view. The conversations with some who would follow Him (Matt. viii. 19-22) seems to have taken place just before He crossed the sea. It had been a busy day; our Lord had first healed a demoniac (Matt. xii. 22), then encountered the accusation of His family (Mark iii. 20, 21); afterwards the accusation of the Pharisees (chap. iii. 22-30; more fully in Matt. xii. 24-45), when His mother and brethren sought Him (chap. iii. 31-35; Matt. xii. 46-50); then after some discourses narrated by Luke only (chap. x. 37-xii. 59), departing to the sea-side had given the long discourse, parts of which are recorded in chap. iv. and Matt. xiii., then encountered half-hearted followers (Matt. viii. 19-22), and in the evening crossed the lake. After such exhausting labors, it is not strange that He fell asleep, even amid the storm. Mark's account is vivid, and in most respects more minute than that of Matthew, giving particulars omitted by both the other Evangelists.

Ver. 35. **And on that day, when evening was come.** Mark is most definite. — **Let us go over unto the other side.** This vivid form of the command indicates a sudden departure. Comp. Luke viii. 22. He would thus seek rest, which could be obtained more easily on a lake subject to storms than in a crowd already excited. Yet unbelief disturbed Him even on the sea.


Gadara (Umkeis).

Ver. 36. **And leaving the multitude.** They did not send them away, but left them. — **As he was**; without preparation. He was already in **the boat**, and they set off at once. — **Other boats.** The best authorities do not give the diminutive form, 'little ships.' Mark alone tells of this. These other boats were probably separated from them during the subsequent gale.

Ver. 37. All three accounts of this storm and its effects differ in form, but agree in substance. From ver. 35, we infer that it was already night when the storm arose. The lake was and is still subject to sudden storms, but very few boats are seen there now.

Ver. 38. **In the stern, asleep on the cushion.** The ordinary cushion, at the stern of the boat, used for a seat, sometimes for the rowers. The position is mentioned by Mark only, but Matthew and Luke speak of the disciples' coming to Him, which indicates the same thing. His weary body needed the rest, and this the disciples must have known; hence there is a tone of unkindness as well as unbelief in the language he recorded: **Carest thou not that we perish?** The various accounts indicate a variety of expressions, all of fear, though this includes a complaint. The same want of faith is still manifest in Christians in times of trial, even though not thus expressed.

Ver. 39. **Peace, be still.** Mark alone preserves these words.

Ver. 40. **Have ye not yet faith.** 'Yet,' in view of the late instruction, and His numerous miracles. Mark, in many instances, brings out the weakness of the disciples most prominently,

a significant fact, if we remember that Peter was his authority.

Ver. 41. **Feared exceedingly**, lit., 'feared a great fear.' — **And said one to another.** This seems to have been the language of all in the boat. — **Who then is this?** Mark and Luke have a different expression from that given by Matthew: 'What manner of man.' 'Who then,' *i. e.*, in view of all we have seen. This command over the wind and sea was a new revelation of Christ even to his disciples.

Chap. V. 1–20. THE DEMONIAC AT GERASA. See on Matt. viii. 28–34. Comp. Luke viii. 26–39. Luke's account more nearly resembles that of Mark, and both are fuller than that of Matthew.

Ver. 1. **The Gerasenes.** The preferable form here. 'Gergesenes' is found in some of the best authorities. The latter is the preferable reading in Luke, although there is good authority for 'Gerasenes' there also. On the locality and in explanation of the cut, see Matt. viii. 28.

Ver. 2. **Straightway.** Mark's favorite word. — **A man.** Matthew tells of 'two,' being more particular in this respect. Luke speaks of but one. — **With**, lit., 'in' **an unclean spirit.** Mark usually prefers this form of describing demoniacal possession.

Vers. 3–5. Mark's description of the man is most full and striking. Both he and Luke tell in different words that his dwelling was **among**, lit., 'in' **the tombs**, a fact only hinted at by Matthew. Peculiar to this narrative is the mention of the fact that **no man could bind him any more**; as well as the proof of it from the unsuccessful attempts which had been made (ver. 4). The case was probably one of long standing, and repeated efforts had been made to confine him (Luke viii. 29). — **Fetters** were for the feet, **chains**, for any other part of the body. — **To tame him**, by any means. The necessity for attempting to tame him was the danger to those passing that way (Matt. viii. 28). This untamable demoniac spent his time in self-laceration (ver. 5), crying, **night and day**, deprived of sleep in all probability, and wandering not only **among the tombs** in which he dwelt, but **in the mountains**, so common in that district. That he was usually naked is implied here, but stated in Luke only. A fearful picture, agreeing in most points with certain forms of insanity. It cannot be argued from these symptoms that it was merely a case of insanity. The writers who so accurately describe the symptoms, define the malady; their statements must be accepted or rejected as a whole. (See on Matt. viii. 34). Mark's gospel, more fully than any of the others, shows Christ's power over evil spirits. The power is measured by the difficulty of the case.

Ver. 6. **And when he saw Jesus from afar.** The prominent thought is that he ran from a distance. This running would look like a violent attack, but instead of this, he **worshipped him**; Luke: 'fell down before Him,' which may be all that the word 'worshipped' means. But the next verse intimates that it was an acknowledgment of Christ's power, even if still hostile in its tone. If the man was merely insane, how could he have known of Jesus.

Ver. 7. See on Matt. viii. 29. Peculiar to Mark is the strong expression: **I adjure thee by God.** The language of the demon, not of the man; not a mere blasphemy, but a plausible argument: 'We implore thee to deal with us as God Himself does, that is, not to precipitate our final doom, but to prolong the respite which we now enjoy' (J. A. Alexander). The highest acknowledgment comes from the most virulent demon.

Ver. 8. **For he said**, or, 'was saying.' This and the next verse show that the language just used was that of the demon speaking through the man. The adjuration of the demon and the command of our Lord were uttered about the same moment, the conversation (vers. 9–12) taking place immediately afterwards.

Ver. 9. **What is thy name?** Probably addressed to the man, since there would be no special object in finding out the name of the demon, who however answered: **Legion is my name.** Matthew omits this, and Luke abbreviates it. The Latin word 'legion' (used also in Greek and rabbinical Hebrew), was applied to a division of the Roman army, numbering from three to six thousand men. But it also denotes, indefinitely, a large number (compare our popular use of the word regiment); so that the answer means: 'I am a host,' as the next clause shows: **for we are many.** Luke narrates the fact without putting it in the mouth of the demon. Our Lord had already commanded the demon to come out (ver. 8); the question 'what is thy name' assumed that the command would be obeyed, leaving the man free to answer; but the demons still lingered, and one of them, as leader, answered thus, in pride and partial resistance. 'Legion' implies, not a collection, but an organized host (comp. Eph. vi. 12; Col. ii. 15).

Ver. 10. **He besought — send them away.** The singular and plural here used confirm the explanation just given. — **Out of the country**, *i. e.*, the Gerasene district. Luke says: 'into the deep;' comp. Matt. viii. 29. This request seems to have been a preparation for the subsequent one (ver. 12). It was less definite than the first adjuration, but still uttered in the spirit of resistance. Their desire to remain in that district was probably connected with its lawless character, though it may have been merely the wish to stay where they were, in the man.

Ver. 11. **The mountain.** The better established reading, agreeing more exactly with Luke's account.

Ver. 13. **Being about two thousand.** The parenthesis is unnecessary. The correct reading omits the verb, and we supply: being. This is preserved by Mark alone. The rest agrees entirely, though not verbally, with Matthew's account.

Ver. 14. **In the country**, lit., 'in the fields,' *i. e.*, the villages and houses by which they passed. So Luke; Matthew is less minute. — **They**, *i. e.*, the people who heard the report. Matthew: 'the whole city.'

Ver. 15. The order of the Greek, which is reproduced in the foot-note, is vivid. — **Sitting**, not wandering as before; — **clothed**, not naked now; — **and in his right mind**, sane, not a maniac, as he had been under the demoniacal influence. — **Even him that had the legion.** The reality of the possession is emphasized by the fact that they identified this man as the former terror to the district. — **They were afraid**, terrified, awe-struck.

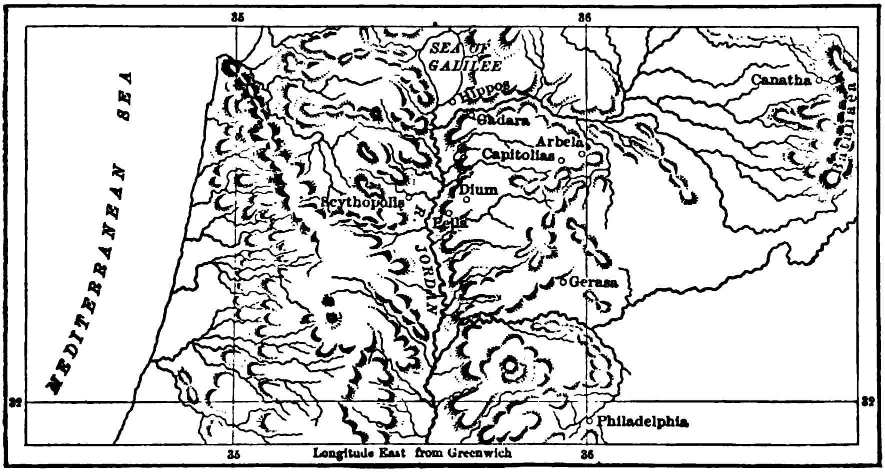
Ver. 16. **And they that saw it.** Probably the swine herds who had returned, possibly those

who had accompanied our Lord in the boat. — **How it happened.** Not merely the fact which those coming already perceived, but the way in which the cure had occurred.

Ver. 17. **To depart out of their borders.** See on Matt. viii. 34. That Evangelist omits all the incidents of vers. 15, 16, 18–20.

Ver. 18. **As he was entering into the boat.** The correct reading shows that he had not yet entered. — **Besought him.** The same word used in the last verse. The reason of this request was probably personal gratitude to our Lord. He would thus separate himself from those who rejected his Deliverer. Possibly he feared a relapse.

Ver. 19. **Go into thy house unto thy friends,** etc. He may have been in danger of despising his friends in the district that rejected Christ. His previous life may have harmed them; our Lord would make his future life a blessing to them. — **Tell them.** The command to those healed was often to keep silence, here it is the reverse, and for a good reason. There was no danger of tumult attending such a proclamation in that region as in Galilee. Then our Lord, even when rejected, would leave a preacher behind Him. — **How great things the Lord hath done for thee.** Luke: 'God hath done for thee.' So that 'the Lord' means *Jehovah*, but it is also a fair inference that it means Christ Himself (see ver. 20). — **And hath had mercy on thee.** This hints at a spiritual blessing.



Map of Decapolis.

Ver. 20. **In Decapolis.** See on Matt. iv. 25. The region (of ten cities east of the Jordan) of which this immediate district formed a part. The healed man became a preacher, not only where Christ had been rejected but where He had not gone. His message was his own experience: **how great things Jesus had done for him,** which he understood to be the same as 'how great things the Lord hath done for thee.' Our Lord was not altogether unknown in this region, but His personal ministry did not extend further than this visit and another through the northern part of Decapolis (chap. vii. 31). In Pella, a city of Decapolis, the Christians found refuge at the destruction of Jerusalem.

Ver. 21. **A great multitude was gathered unto him.** Comp. Luke viii. 40. The night after the discourse was probably passed on the lake, so that this was the day after; possibly the second day. — **By the sea side.** He resumed His teaching there. We disconnect this verse from what follows. See note on next section.

CHAPTER V. 22–43.

The Raising of Jairus' Daughter; and the Healing of the Woman on the Way.

22 [a] AND, behold,[1] there cometh one of [b] the rulers of the syn- — *a* Matt. ix. 18–26; Luke viii. 41–56.
agogue, Jairus by name; and when he saw him, he fell[2] — *b* Vers. 35, 36,
23 at his feet, And besought[3] him greatly,[4] saying, My little — 38; Luke xiii. 14;
daughter lieth[5] at the point of death: *I pray thee,*[6] come and — Acts xiii. 15; xviii. 8, 17.

[1] *omit* behold [2] and seeing him he falleth [3] beseecheth
[4] much [5] is [6] *insert* that thou (*see notes*)

[c] lay thy hands on her, that she may be healed; and she shall [c] Chaps. vi. 5; vii. 32; viii.
24 live.[7] And *Jesus*[8] went with him; and much people[9] followed 23; xvi. 18; Luke iv. 40;
him, and thronged[10] him. xiii. 13.
25 And a certain[11] woman, which had an issue of blood twelve
26 years, And had suffered many things of many physicians, and
had spent all that she had, and was nothing bettered, but rather
27 grew worse, When she had heard of[12] Jesus, came in the
28 press[13] behind, and touched his garment. For she said, If I
29 may[14] touch but his clothes,[15] I shall be whole.[16] And straight-
way the fountain of her blood was dried up; and she felt in *her*
30 body that she was healed of that[17] [d] plague. And Jesus, imme- [d] See chap. iii. 10.
diately[18] knowing[19] in himself that [e] virtue had gone out of [e] Luke vi. 19
him,[20] turned him about in the press,[14] and said, Who touched
31 my clothes?[16] And his disciples said unto him, Thou seest
the multitude thronging thee, and sayest thou, Who touched
32 me? And he looked round about to see her that had done this
33 thing. But the woman fearing and trembling, knowing what
was done in[21] her, came and fell down before him, and told him
34 all the truth. And he said unto her, Daughter, thy faith hath
[f] made thee whole; go in peace, and be whole[22] of thy [f] See chap. x. 52.
[d] plague.
35 While he yet spake, there came from [g] the ruler of the syn- [g] See ver. 22.
agogue's *house certain* which said,[23] Thy daughter is dead; why
36 [h] troublest thou the Master any further? As soon as Jesus [h] Luke vii. 6.
heard the word that was spoken, he[24] saith unto [g] the ruler of
37 the synagogue, Be not afraid, [i] only believe. And he suffered [i] Ver. 34. See Matt. ix. 2.
no man to follow[25] him, save [k] Peter, and James, and [l] John the [k] See Matt. xvii. 1.
38 brother of James. And he cometh[26] to the house of [g] the ruler [l] Chap. iii. 17.
of the synagogue, and seeth[27] the tumult,[28] and them that wept
39 and wailed[29] greatly. And when he was come in, he saith unto
them, Why make ye this ado,[28] and weep? the damsel[30] is not
40 dead, but sleepeth. And they laughed him to scorn. But
when he had put them all out,[31] he taketh the father and the
mother of the damsel,[32] and [m] them that were with him, and en- [m] Ver. 37
41 tereth in where the damsel[30] was lying.[33] And he took[34] the
damsel[30] by the hand, and said[35] unto her, Talitha cumi; which
42 is, being interpreted, Damsel, ([n] I say unto thee,) [o] arise. And [n] Luke vii. 14. [o] Acts ix. 40

[7] made whole (*lit.*, saved), and live [8] he [9] a great multitude
[10] they were thronging [11] *omit* certain [12] the things concerning
[13] crowd [14] *omit* may [15] garments [16] made whole
[17] her [18] And straightway Jesus [19] perceiving
[20] that the power from him had gone forth [21] to [22] healed
[23] they come from *the house of* the ruler of the synagogue, saying
[24] *The best authorities read* But Jesus, not heeding (*or*, overhearing) the word spoken [25] *insert* together [26] they come
[27] and he beholdeth [28] a tumult [29] *people* weeping and wailing
[30] child [31] forth [32] the father of the child and her mother
[33] *omit* lying [34] And taking [35] he saith

straightway the damsel arose, and walked; for she was *of the*
age of twelve years.[36] And they were astonished[37] with a great
43 astonishment.[38] And he [p] charged them straitly[4] that no man
should know it;[39] and[40] commanded that something should
be[41] given her to eat.

[p] Chaps. vii. 36; viii. 15; ix. 9. See Matt. viii. 4.

[36] twelve years old [37] amazed [38] amazement
[39] this [40] *insert* he [41] that *something* be

CHRONOLOGY. These miracles were performed very shortly after the return from the country of the Gadarenes. From Matthew, however (ix. 18), we learn that Jairus came while our Lord was discoursing after the feast at his (Matthew's) house. The paragraph (chap. ii. 15–22), in order of time, should immediately precede this section. Mark's account of these two miracles is most full and vivid. The peculiarities alone are commented on.

Ver. 22. **There cometh,** to the house of Matthew (Levi). Mark is fond of using the present tense.—**Jairus.** So Luke. Matthew omits the name. The original is vivid: **seeing him he falleth at his feet.**

Ver. 23. **My little daughter.** 'Little daughter,' one word in the original, a diminutive of affection; comp. the German *Töchterlein.* Mark probably gives the exact words of the ruler; Luke narrates in his own language the state of the case; Matthew, in his briefer account, combines in one sentence the substance of what the ruler said and the actual state of the girl as reported on the way thither (ver. 35), omitting any special reference to the latter fact.—**Is at the point of death.** A correct paraphrase of a Greek expression which cannot be literally translated.—**That thou come,** etc. The language of the original is peculiar and broken, indicating great emotion. Hence 'I pray thee' has been supplied, but the strong word 'that' (in order that) should not be omitted. The best explanation is: He states the condition of his daughter 'in order that coming thou mayest lay thy hands on her, in order that she may be made whole and live.' He thus expresses his faith. 'Made whole,' lit., 'saved,' from her disease, and 'live,' since it threatened death.

Ver. 24. **A great multitude.** The thronging of the people is prominent in the accounts of Mark and Luke. That so important a person as Jairus had asked our Lord's help may have occasioned unusual excitement, though multitudes usually followed Jesus.

Ver. 26. **Suffered many things of many physicians.** Luke, himself a physician, also states that she 'had spent all her living on physicians,' without any good result. Mark emphasizes the fact that she 'suffered' at their hands, and grew worse instead of better. In those days such diseases especially would be poorly treated, and treated without tenderness, first because the patient was Levitically *unclean,* second because she was a *woman.* Our Lord's conduct was a protest against both these. Just in proportion as His influence permeates society, is woman not only elevated, but tenderly dealt with, especially in the matter of delicate diseases. All, physicians included, may learn a lesson here in the treatment of invalids of the female sex.

Ver. 27. **When she had heard.** It is not certain how long it was since she heard, but she came because she had heard.—**The things concerning Jesus.** This paraphrase brings out the correct sense. She had heard of His doings, as well as His name.—**In the crowd** (the word usually translated 'multitude'). Mark alone mentions this.—**His garment.** Matthew and Luke are more particular: 'the hem of His garment.'

Ver. 28. **For she said,** literally, 'was saying.' Matthew: 'within herself,' but it is possible that she may have murmured it again and again as she tried to get through the crowd.

Ver. 29. **Felt in her body.** Lit., 'knew (*i. e.,* by feeling) in the body.' The first clause tells of the cessation of the ordinary symptom of her disease, this points to a new sense of health.

Ver. 30. **That the power from him had gone forth.** This is a literal rendering. The power, which was His and which proceeded from Him, He felt had on this occasion also gone forth to heal.

Ver. 31. **His disciples.** Luke: 'Peter and they that were with Him.' The denial of all is mentioned by the same Evangelist. This natural answer of the disciples, according to Luke, called forth an express declaration from our Lord, that He perceived power had gone out from Him.

Ver. 32. **And he looked round about.** Peculiar in this form to Mark.—**To see her.** This indicates, what is implied in any fair view of the whole transaction, that He knew who had done it.

Ver. 33. **Fearing and trembling.** Luke inserts: 'saw that she was not hid.' The two accounts agree remarkably and yet differ. Her experience in the past well accounts for her conduct; rough physicians, painful treatment, loss of means, constant diminution of health, the nature of her disease, all led to the secret mode she adopted, and this was in keeping with that.—**Told him all the truth,** and that too 'before all the people' (Luke viii. 47). Her faith is brought out and triumphs thus over her timidity. To this day, physicians complain of want of candor in female patients, or at least of a failure to accurately state their symptoms, etc. So that the naturalness of the picture is remarkable.

Ver. 34. **Be healed.** Not the same word as in the previous clause.—**Of thy plague,** scourge, affliction. Peculiar to Mark. These words were a gracious and solemn ratification of the healing, which had been stolen, as it were.—**Go in peace.** Lit., 'into peace.' The state in which she could now live in contrast with her previous suffering and her unquiet up to this moment.

Ver. 35. **Why troublest thou the master** (Greek: 'teacher') **any further?** The underlying thought is: the case is now beyond the help

of Jesus, who might have cured, but cannot raise her. The language is kind, and indicates faith.

Ver. 36. **But Jesus not heeding, or, overhearing, the word spoken.** The correct reading introduces a word, which usually means, to pass by as unheard, not to heed: more rarely, to overhear. In either case, it is a mark of accuracy in this account. The message was addressed to the ruler, not to our Lord. Either He did not heed it, though He heard it; or He heard it, when it was not addressed to Him, the former seems preferable. — **Be not afraid, only believe.** Luke adds: 'and she shall be made whole.' The delay seemed fatal, was in itself a trial to the faith of Jairus, especially now that the crisis had come. Yet what had just happened, for the message came 'while He was speaking' (ver. 35), would encourage Jairus, especially as faith had been exalted in the miracle which the ruler himself witnessed.

Ver. 38. **Beholdeth a tumult.** Mark gives prominence to the noise common in such circumstances; Matthew, to the 'minstrels;' Luke, to the weeping. Evidently the same scene is described and the accounts derived from eye-witnesses. See on Matt. ix. 23.

Ver. 39. **When he was come in.** The crowd was kept outside, three disciples accompanying Him. He then speaks to the crowd *inside*, and after their scornful reply (ver. 40), they are put out of the house, at least kept from entering into the chamber of death. See on Matt. ix. 24.

Ver. 40. **Entereth in where the damsel was.** The whole account, just here, seems to have been derived directly from Peter who was present.

Ver. 41. **Talitha cumi.** These were the words used, in the dialect of the country. Mark cites such Aramaic expressions a number of times (iii. 17; vii. 11, 34; xiv. 36). The addition of an interpretation shows that he wrote for other than Jewish readers, but the insertion of the very words is a mark of accuracy, and of the strong impression made upon the eye-witness. — **Damsel (I say to thee) arise.** 'Damsel' is a word of endearment, as if it were: 'Rise, my child,' and 'Talitha' has precisely that sense. 'I say to thee,' is inserted so that the meaning shall be as plain as possible. Some suggest that it was to show that the words used were not a magical formula, but an actual address or command; but this is not probable.

Ver. 42. **Straightway the damsel arose.** Luke, the physician, speaks of her spirit returning. — **And walked.** Peculiar to Mark, and an incident which would be impressed upon an eye-witness. — **For she was twelve years old.** Before her death she was old enough to walk and was now restored just as before. Up to this point there was nothing to indicate that she was other than an infant. Luke mentions her age much earlier in his narrative, while Matthew omits it altogether. It is impossible to believe that these three Evangelists copied from each other, or from a common source, in regard to this occurrence. The attempt to differ and agree in this way would be either altogether unsuccessful or cost more than it was worth. — **Amazed.** A stronger word than that usually translated 'astonished.'

Ver. 43. **Charged them much.** A tumult might be excited, the carnal expectations about the Messiah might be roused. Comp. i. 43; Matt. ix. 30, etc. — **That something be given her to eat.** The miraculous power now ceased: she needed food; her strength would be recovered by natural means. At the same time it was an evidence that she was actually restored. — Matthew, who was probably *outside* with the other disciples, tells of the spreading of the report of this miracle, while Mark, probably informed about it by Peter who was inside the house, gives the particulars of what occurred there.

Chapter VI. 1–6.

Rejection of our Lord at Nazareth.

1 [a] AND he went out from thence, and came [1] into his own [a] Matt. xiii. 54-58.
2 country; and his disciples follow him. And when the
sabbath day was come, he began to teach in the synagogue:
and many [2] hearing *him* were astonished, saying, From [3] whence
hath this *man* these things? and what wisdom *is* this which [4] is
given unto him,[5] that even such mighty works are [6] wrought by
3 his hands? Is not this [b] the carpenter, the son of Mary, the [b] Comp. Matt. xiii. 55.
brother of James, and Joses, and of Juda,[7] and Simon? and
are not his sisters here with us? And they were offended at [8]
4 him. But [9] Jesus said unto them, A prophet is not without
honour, but [10] in his own country, among his own kin,[11] and in

[1] cometh
[2] *good authorities read* the many
[3] *omit* From
[4] and what is the wisdom that
[5] this *man* (*according to the best authorities*)
[6] and such mighty works (*according to the best authorities*)
[7] and Judas
[8] in
[9] And
[10] save
[11] kindred

5 his own house. And [c] he could there do no mighty work, save [c] Gen. xix. 22; chap. ix.
that [d] he laid his hands upon a few sick folk,[12] and healed *them*. 23. [d] See chap. v.
6 And [e] he marvelled because of their unbelief. 23. [e] Is. lix. 16.
7 [f] And he went round about the villages, teaching. [f] Matt. ix. 35; Luke xiii. 22.

[12] *omit* folk

CHRONOLOGY. This visit to Nazareth is the same as that mentioned by Matthew (xiii. 54–58), but different from that recorded by Luke (iv. 14–30). See notes on the former passage. Some other miracles intervened between the raising of Jairus' daughter and this rejection (Matt. ix. 27–34).

Ver. 1. **Went out from thence.** From Capernaum. — **His own country,** *i. e.*, Nazareth. — **His disciples follow him.** Mentioned by Matthew also; this opposes the identity with the visit mentioned by Luke.

Ver. 2. **The sabbath-day.** Mark, here as so often, is more specific than Matthew. — **Many,** according to many ancient authorities, 'the many,' the multitude of this city. — **What is the wisdom given unto this man?** This acknowledgement of His wisdom conveys a sneer. More graphic than Matthew's statement. — **And such mighty works** (or, 'powers') **wrought by his hands.** We may supply either 'whence are,' or 'what are.' The latter seems to give the sense of the correct reading. It is plain, from ver. 5, that they referred to miracles in other places.

Ver. 3. **The carpenter.** Matthew: 'the carpenter's son.' Our Lord had probably wrought at the trade of Joseph; though the Nazarenes would in any case naturally identify Him with the occupation of His reported father. All Jewish young men learned a trade. The legends and fancies about the infancy of Christ are very foolish; but the Son of man would doubtless share in the primal curse (Gen. iii. 19). — On the brethren of our Lord, see Matthew, pp. 127, 128.

Ver. 4. **Among his own kindred.** Peculiar to Mark.

Ver. 5. **And he could there do no mighty work.** His power was not changed. His miracles were not feats of magic, but required two conditions to call them forth: an opportunity and a sufficient moral purpose. 'Unbelief' prevented both. The unbelieving would not come for healing; to heal such would be contrary to His purpose in the miracles, the demonstration of His spiritual power. Hence, He 'could not.' When men do not believe, they do not give Him the opportunity to save them, and to save the unbelieving is contrary to His purpose, and impossible. The few miracles of healing in Nazareth were of the most usual character; but these too were doubtless according to the faith of the subjects.

Ver. 6. **He marvelled because of their unbelief.** To be taken literally. On another occasion our Lord 'marvelled' (Matt. viii. 10; Luke vii. 9) at the great faith of a heathen centurion. Both instances indicate the great importance of faith. — **Went round about.** The unbelief of Nazareth did not stop our Lord's activity. This circuit was closely connected with the sending forth of the Twelve (ver. 7); hence it seems to be identical with that mentioned in Matt. ix. 35, if we refer the latter to a distinct journey. It would be the *third circuit* through Galilee, which began with this rejection at Nazareth and continued until the return of the Apostles, when they all withdrew (ver. 30).

CHAPTER VI. 7–13.

The sending out of the Twelve.

7 [a] AND he called *unto him* [1] the twelve, and began to send [a] MATT. x. 1,
them forth by two and two; and gave them power over [2] 9–14; LUKE ix. 1, 3–5; comp. Luke
8 unclean spirits; And commanded them that they should take x. 4–11.
nothing for *their* journey, save a staff only; no scrip, no bread,[3]
9 no money in *their* purse: But *be* [4] [b] shod with sandals; and not [b] Acts xii. 8.
10 put [5] on two coats. And he said unto them, In what place so-
ever [6] ye enter into a house, there abide till ye depart from that
11 place.[7] And whosoever [8] shall not receive you, nor hear you,
when ye depart thence, shake off the dust [9] under your feet [c] for [c] See Matt.
a testimony against [10] them. Verily I say unto you, It shall be viii. 4.

[1] calleth unto him [2] *insert* the [3] no bread, no wallet [4] *to go*
[5] put not [6] Wheresoever [7] thence
[8] Whatsoever place [9] *insert* that is [10] unto

more tolerable for Sodom and Gomorrah in the day of judgment,
12 than for that city.[11] And they went out, and preached that men
13 should repent. And they cast out many devils,[12] and [d] anointed [d] Jas. v. 14.
with oil many that were sick, and healed *them*.

[11] *The best authorities omit from* Verily *to the close of the verse* [12] demons

MATTHEW prefaces his fuller account by telling of our Lord's compassion for the multitudes (Matt. ix. 36–38). Luke gives a very brief statement (Luke ix. 1–6). The *choice* of the Twelve took place some time before (chap. iii. 13–19), within the same year. Mark gives only a portion of the *first part* of the discourse recorded in Matthew.

CONTENTS: their *outfit* or *want of outfit* (vers. 8, 9); the *manner of proceeding* (vers. 10, 11); vers. 12, 13 describe their activity.

Ver. 7. **By two and two.** These pairs seem to be indicated in the list given by Matthew, although he does not mention that they were thus sent out. A proof both of truthfulness and of independence. — **Power over the unclean spirits.** Peculiar to Mark, and characteristic of his narrative.

Ver. 8. **Save a staff only,** *i. e.*, if, as was usual, each had a staff for walking, let him take it, but not provide one especially. This explanation, which is strictly grammatical, removes the apparent difference between the command as recorded here and by Matthew and Luke. Our Lord did not prescribe minutely what each should wear and carry, as monkish rules do. The point is: make no special preparation, take no special care: 'for the workman is worthy of his food' (Matthew), a thought involved in the words: **no bread,** which Matthew omits. — **No wallet.** A leathern pouch. The correct order is as here indicated. — **No money in their purse,** lit., 'not brass into the girdle.'

Ver. 9. **With sandals,** *i. e.*, such as they had on at the time, without waiting for shoes especially adapted for the journey (Matthew: 'nor shoes'). — The construction changes into a direct command in the last clause, as if the memory of one present had supplied it.

Vers. 10, 11. See notes on Matt. x. 11–15. Mark, however, adds: **for a testimony unto them** (comp. Matt. x. 18). Luke says, 'against them.' This solemn act, which meant a cessation of intercourse, was a testimony to them, and against them also, a token that the truth was still the truth, and their rejection would be a ground of judgment.

Ver. 12. **That men should repent.** Not simply, preached repentance, but preached in order that men might be lead to repentance; the latter including the former.

Ver. 13. **Anointed with oil many sick.** Peculiar to Mark. To suppose that the oil was used medicinally is contrary to the whole tenor of the narratives. It was 'the vehicle of healing power committed to them' (Alford), an external sign such as our Lord sometimes used to connect Himself and the person cured. It was probably also a symbol of anointing by the Holy Spirit. A practice of this kind continued in the Apostolic Church (see Jas. v. 14); but neither the fact nor the symbolical meaning justify the Roman sacrament of extreme unction (observed also in the Greek Church, with the difference that it may be repeated, while the Roman Church administers it only once, at the approach of death).

CHAPTER VI. 14–29.

The Murder of John the Baptist.

14 [a] AND king Herod heard *of him;* [1] (for his name was spread [a] Matt. xiv. 1–12; Luke ix. 7–9.
abroad; [2]) and he said, That,[3] John the Baptist [4] was [5]
risen from the dead, and therefore mighty works [6] do shew
15 forth themselves [7] in him. [b] Others said, That [3] it is Elias.[8] [b] Chap. viii. 28; see Matt. xvi. 14.
And others said, That [3] it is a prophet, or [9] as one of the proph-
16 ets. But when Herod heard *thereof*, he said, It is [10] John, whom
17 I beheaded: [11] he is risen from the dead.[12] For Herod himself
had sent forth and laid hold upon John, and bound him in
prison for Herodias' sake,[13] his brother Philip's wife; for he had
18 married her. For John had [14] said unto Herod, It is not lawful

[1] *thereof* [2] had become known [3] *omit* That
[4] that baptized, *or* the Baptizer [5] is [6] the *or* these powers
[7] do work [8] Elijah [9] *omit* or [10] *omit* It is
[11] (,) *instead of* (:) [12] *omit* from the dead
[13] the sake of Herodias [14] *omit* had

19 for thee to have thy brother's wife. Therefore Herodias [c] had
a quarrel [15] against him, and would have killed [16] him; but [17]
20 she could not: For Herod feared John, knowing that he was a
just man and a holy,[18] and observed [19] him; and when he heard
21 him, he did many things,[20] and heard him [d] gladly. And when
a convenient day was come,[21] that [22] Herod on his birthday
[e] made a supper to his [f g] lords, [f h] high [23] captains, and [i] chief *es-*
22 *tates* [24] of [k] Galilee; And when the daughter of the said He-
rodias [25] came in, and danced, and [26] pleased Herod and them
that sat with him, the [27] king said unto the damsel, Ask of me
23 whatsoever thou wilt, and I will give *it* thee. And he sware
unto her, Whatsoever thou shalt ask of me, I will give *it* thee,
24 [l] unto the half of my kingdom. And she went forth, and said
unto her mother, What shall I ask? And she said, The head
25 of John the Baptist.[4] And she came in straightway with haste
unto the king, and asked, saying, I will that thou give me by
26 and by [28] in a charger [29] the head of John the Baptist. And
the king was exceeding sorry; *yet* for his oath's sake, and for
27 their sakes which sat with him, he would not reject her. And
immediately [30] the king sent an executioner,[31] and commanded
his head to be brought: [32] and he went and beheaded him in
28 the prison, And brought his head in a charger,[29] and gave it to
29 the damsel; and the damsel gave it to her mother. And when
his disciples heard *of it*,[1] they came and took up his corpse, and
laid it in a tomb.

[c] Gen. xlix. 23, in the Greek version; Luke xi. 53.
[d] Chap. xii. 37; comp. chap. iv. 16.
[e] 1 Kings iii. 15; Esther i. 3; ii. 18.
[f] Rev. vi. 15.
[g] Rev. xviii. 23.
[h] Rev. xix. 18.
[i] Luke xix. 47; Acts xiii. 50; xxv. 2; xxviii. 7.
[k] Luke iii. 1.
[l] Esther v. 3, 6; vii. 2.

[15] set herself [16] desired to kill [17] and
[18] a just and holy man [19] kept him safe
[20] *the best authorities read* was much perplexed
[21] a convenient day having come [22] when
[23] and the high [24] the chief men
[25] and the daughter of Herodias herself having come in
[26] she *instead of* and [27] and the [28] forthwith
[29] upon a platter [30] straightway
[31] a soldier of his guard [32] to bring his head

SEE on Matt. xiv. 1–13; comp. Luke ix. 7–9. Mark's account is detailed, going back to the imprisonment of John, which occurred before our Lord began His Galilean ministry.

Ver. 14. **King Herod.** Herod Antipas, the 'Tetrarch' (Matt., Luke). — **Heard.** The activity of the Apostles, preaching and performing miracles as the messengers of Jesus, now specially attracted his attention. — **For his name had become known.** The necessary result of the labor of the Apostles.

Ver. 15. **Others said,** were in the habit of saying. The current popular opinions are here given (comp. chap. viii. 28; Matt. xvi. 14; Luke ix. 19), and not what was said to Herod. — **A prophet as one of the prophets.** The meaning is: A prophet like the old prophets, not Elijah nor the Prophet.

Ver. 16. **Heard.** Probably of these opinions as well as of the acts which occasioned them. — **Whom I beheaded.** The emphasis rests on 'I,' and the correct reading is more graphic than the common one. His guilty conscience suggested the thought, which was uttered to his servants (Matt. xiv. 2). Others held the same view (Luke ix. 7).

Vers. 17–19. See on Matt. xiv. 3, 4.

Ver. 20. **For Herod feared John.** Herod's feelings toward John are detailed by Mark only. The impression made upon Herod grew stronger after the imprisonment, so that Herodias 'could not' kill John. Matthew says that Herod 'feared the multitude.' Both motives necessarily entered. Without the political motive the moral one would not have sustained Herod against the will of the woman he had adulterously married. — **Holy.** A recognition of John's dignity as a prophet, one consecrated to God's service. — **Kept him safe,** or 'preserved him,' *i. e.*, from Herodias. — **Was much perplexed.** This idea,

which is restored by the correct reading, shows most strikingly the peculiar and divided state of Herod's mind. — **Heard him gladly.** Some real influence for good was beginning to operate. The description is not unnatural.

Ver. 21. **A convenient day,** *i. e.*, for the purpose which Herodias cherished, not for Herod's feast, which took place at the fixed time. — **When Herod on his birthday.** Herodias planned the schemes beforehand. — **Lords,** etc. Political servants and military officials, then leading men of the land. 'His' belongs to the first class only. Strictly speaking, Herod had no **chief captains** (chiliarchs) of his own.

Ver. 22. See on Matt. xiv. 6, 7. — **The daughter of Herodias herself.** Not a common dancing girl, but her own daughter was put to this degrading task, for the accomplishment of her malignant purpose. Some of the best authorities, however, read: 'his daughter Herodias.' She was now, in law, his daughter, and thus a member of his own family is made to arouse feelings, which, while sinful in themselves, led him into a crime he did not wish to commit. — It should be noted that the opening clause of this verse is joined closely to the first clause of ver. 21, the day having come, — the damsel having come in; what intervenes describes the convenient day. The main thought is: **she pleased Herod.** — The fact that the whole company was pleased is mentioned by Mark only, who also gives the words of Herod.

Ver. 23. **Unto the half of my kingdom.** The full form of the oath is here preserved. Ahasuerus (Esther vii. 2) made a similar oath to his queen; this was to a girl whose graceful immodesty had pleased the king.

Ver. 24. **She went forth.** The studied vindictiveness of Herodias is here brought out.

Ver. 25. **With haste.** She shows no reluctance, but is a genuine daughter of the Herodian family. Her request is put most strongly: **I will,** *i. e.*, this is my choice. — **Forthwith,** after as short an interval as possible.

Ver. 26. **Exceeding sorry.** Mark's language is stronger than that of Matthew.

Ver. 27. **A soldier of his guard.** The word is a peculiar one, derived from the Latin. The members of the body-guard would be entrusted with the execution of capital sentences, but that was not their special office. — **In the prison.** See on Matt. xiv. 10.

Ver. 29. **His disciples,** *i. e.*, those of John. They 'came and told Jesus' (Matt. xiv. 12).

CHAPTER VI. 30-44.

The Feeding of the Five Thousand.

30 [a] AND [b] the apostles gathered [1] themselves together unto [a] Luke ix. 10. [b] Matt. x. 2;
Jesus, and [2] told him all things, both [3] what [4] they had Luke vi. 13; xvii. 5; xxii.
31 done, and what [4] they had taught. And he said [5] unto them, 14; xxiv. 10.
Come ye yourselves apart into a desert place, and rest a while:
for there were many coming and going, and they had [c] no [c] Chap. iii. 20.
32 leisure so much as to eat. And they departed into a desert
33 place [d] by ship privately.[6] [e] And the people [7] saw them de- [d] Ver. 45; chap. iii. 9.
parting,[8] and many knew him,[9] and ran afoot thither [10] out of [e] MATT. xiv.
34 all [11] cities, and outwent them, and came together unto him.[12] 13-21; LUKE ix. 10-17;
And Jesus, when he came out, saw much people,[13] and [f] was JOHN vi. 5-13; comp. chap. viii. 1
moved with [14] compassion toward them, because they were as -9. [f] See Matt.
sheep not having a shepherd: and he began to teach them ix. 36.
35 many things. And when the day was now far spent, his dis-
ciples came unto him, and said, This is a desert place,[15] and
36 now the time *is* far passed:[16] Send them away, that they may
go into the country round about, and into the villages, and buy
37 themselves bread: for they have nothing [17] to eat. He [18] an-
swered and said unto them, Give ye them to eat. And [g] they [g] Comp. John vi. 7.

[1] gather [2] *insert* they [3] *omit* both [4] whatsoever [5] saith
[6] went away in the boat to a desert place apart
[7] *the people* (*in Italics*) [8] going [9] *them* (*in Italics*)
[10] they ran together there on foot (*or* by land) [11] from all the
[12] *The best authorities omit the last clause of ver.* 33
[13] And he came forth and saw a great multitude [14] and he had
[15] The place is desert [16] the day is now far spent
[17] buy themselves somewhat [18] But he

say unto him, [h] Shall we go and buy two hundred pennyworth [h] Comp. Numb. xi. 13, 21, 22; 2 Kings iv. 43.
38 of bread, and give them to eat? He[19] saith unto them, How
many loaves have ye? go and see. And when they knew, they
39 say, Five, and two fishes. And he commanded them to make
40 all[20] sit down by companies upon the green grass. And they
41 sat down in ranks, by hundreds, and by fifties. And when he
had taken[21] the five loaves and the two fishes, he looked up to
heaven, and blessed, and brake[21] the loaves, and gave *them* to
his disciples to set before them; and the two fishes divided he
42, 43 among them all. And they did all eat, and were filled. And
they took up twelve baskets full of the fragments,[22] and[23] of the
44 fishes. And they that did eat of[24] the loaves were about[25] five
thousand men.

[19] And he [20] that all should
[21] And he took the five . . . . and looking up to heaven, he blessed; and he brake
[22] broken pieces twelve baskets full [23] and also
[24] ate [25] *The best authorities omit* about

THE entire independence of Mark's Gospel is fully apparent in this section, which tells of one of the few events recorded by all four Evangelists. In the emendations we have sought to reproduce the vivacity of the original.

Ver. 30. **And they told him all things.** This report was probably given at a time previously appointed for their reassembling.

Ver. 31. **Come ye yourselves** (*i. e.*, you alone) **and rest awhile.** The motive was that *they* should rest. Another reason for this departure was Herod's state of mind.

Ver. 32. **A desert place.** Near Bethsaida (Luke), on the eastern side of the lake (John). — **Apart.** The same word as in ver. 32. 'Privately' points to concealment, which was scarcely designed. The departure was not in secret (ver. 33).

Ver. 33. A striking picture of the continued popularity of our Lord. We give the translation of the better supported, approved reading.

Ver. 34. **And he came forth.** Either disembarked from the boat, or, more probably, came out from His retirement. Upon landing they went up some hill or cliff and from that point saw the great crowd. (John vi. 3, 5). It is not certain that the needed rest was obtained. — **Had compassion,** etc. Comp. Matt. ix. 36, which tells of the same feelings on an earlier, but similar occasion. — **He began to teach them many things.** This shows what He deemed their greatest need to be, although at the same time 'He healed their sick' (Matthew); comp. Luke ix. 11. 'Began' may mean, either that He began at once, or that He only began, the day being already far spent. The former is more probable.

Vers. 35–37. See on Matt. xiv. 15, 16, and especially John vi. 5–7. From the latter account we learn that our Lord put a question to Philip, who had probably been the spokesman, to try him, and that he answered in language more generally stated here. — **Two hundred pennyworth.** This sum is mentioned mainly because it was an estimate of how much it would cost to give to each one a little (John vi. 7). Some have supposed that this was the amount of money they had in their common treasury, but it seems rather to be mentioned as a sum *beyond* their ability to pay. It was = $30, or £6, 5, a large amount of money then, since a denarius, or 'penny,' was the hire of a day's labor.

Ver. 38. **Go and see,** lit., 'go, see.' Peculiar to Mark. — **When they knew.** By finding a lad with these provisions; see John vi. 8, 9. The answer was given by Andrew.

Ver. 39. **Upon the green grass.** 'Green' is inserted by Mark alone, in his usual graphic way.

Ver. 40. **In ranks, by hundreds, and by fifties.** This is the fullest account of the way they were placed, though all four Evangelists intimate that the crowd was arranged in an orderly manner. Some have thought there were 50 seats in breadth and 100 in length, thus making 5,000 (ver. 44). Gerlach: 'Two longer rows of 100, a shorter one of 50 persons. The fourth side remained, after the manner of the ancient's tables, empty and open.'

Ver. 41. Mark here agrees most closely with Matthew and Luke, while John is less full. The emendations correspond with those in Matt. xiv. 19. — **And the two fishes divided he among them all.** In the case of the fish there is no mention made of a distribution through the disciples. The greater detail in regard to the bread was probably due to its higher symbolical meaning. Moreover all did not partake of the fishes; comp. John vi. 11. Mark's mention of the division of the fishes is another evidence of the exactness so characteristic of this Gospel.

Ver. 43. Among the many peculiarities of the various accounts of this miracle and the similar one (Matt. xv. 32–39; Mark viii. 1–9), none are more remarkable than the variety of expressions used to tell of what was gathered by the disciples. Among the six accounts no two are precisely alike. It is impossible to reproduce the dissimilarity. — **And of the fishes.** This also is peculiar to Mark, the conclusion of the pre-

vious statement (ver. 41). What remained of the fishes was probably included in the contents of the twelve baskets, although John seems to limit these to the fragments of the loaves.

Ver. 44. **Five thousand men.** Mark, usually so exact, does not speak of the 'women and children' (Matthew). An evidence of independence.

CHAPTER VI. 45–56.

Jesus Walking on the Sea and Healing in the Land of Gennesaret.

45 [a] AND straightway he constrained his disciples to get into
[b] the ship,[1] and to go to the other side before unto [c] Beth-
46 saida,[2] while he sent away the people.[3] And when he [d] had sent
47 them away,[4] he departed into a [5] mountain to pray. And when
even was come, the ship [1] was in the midst of the sea, and he
48 alone on the land. And he saw them toiling [6] in rowing; [7] for
the wind was contrary unto them: [7] and [8] about the fourth
watch of the night he cometh unto them, walking upon the
49 sea, and [e] would have passed by them. But when they saw
him walking upon the sea, they supposed it had been a spirit,[9]
50 and cried out: For they all saw him, and were troubled. And
immediately he talked [10] with them, and saith unto them, Be of
51 good cheer: it is I; be not afraid. And he went up unto them
into [b] the ship; [1] and the wind ceased: and they were sore
52 amazed in themselves beyond measure, and wondered.[11] For
[f] they considered not *the miracle* of [12] the loaves; for [13] their
heart [g] was hardened.
53 [h] And when they had passed over, they came into the land of
54 Gennesaret,[14] and drew to the shore.[15] And when they were
55 come out of the ship,[1] straightway they knew [16] him, And ran [17]
through that whole region round about, and began to carry
about in beds those that were sick, where they heard he was.
56 And whithersoever [18] he entered, into villages, or [19] cities, or [20]
country, they laid the sick in the streets,[21] and besought him
[i] that they might touch if it were but the border of his garment: and as many as touched him [k] were made whole.

[a] Matt. xiv 22–32; John vi. 15–21. [b] See ver. 32. [c] Chap. viii. 22; comp. Luke ix. 10. [d] Luke ix. 61; xiv. 33; Acts xviii. 18, 21; 2 Cor. ii. 13. [e] Comp. Gen. xxxii. 26; Luke xxiv. 28. [f] Chap. viii. 17, 18, 21. [g] Chap. viii. 17; John xii. 40; Rom. xi. 7; 2 Cor. iii. 14; see chap. iii. 5. [h] Matt. xiv. 34–36; comp. John vi. 24, 25. [i] See chap. iii. 10. [k] See chap. x. 52.

[1] boat [2] before him unto the other side to Bethsaida
[3] he himself sendeth the multitude away
[4] And having taken leave of them [5] the
[6] seeing them distressed [7] (,) *instead of* (:) [8] *omit* and
[9] that it was an apparition [10] But he straightway spake
[11] *the best authorities omit* beyond measure, and wondered
[12] understood not concerning [13] but
[14] *the best authorities read* over to the land, they came to Gennesaret
[15] moored there [16] *or* got knowledge of
[17] *transfer* round about [18] wheresoever [19] *insert* into
[20] *insert* into the [21] market-places

SEE notes on Matt. xiv. 22–36. John vi. 15–25. Mark omits the attempt of Peter to walk on the water; otherwise his account closely resembles that of Matthew, but with the usual variations.

Ver. 45–47. The only detail peculiar to these

verses is the mention of **Bethsaida.** In the only other case where Mark uses this name (chap. viii. 22), it undoubtedly refers to Bethsaida Julias on the *eastern* shore of the lake. It is most likely that the same place is meant here. Bethsaida, the city of Andrew and Peter, is supposed to have been on the western shore, and ver. 45 seems to point to a place across the lake. But the disciples were driven westward, across the lake, against their will, and this can be best explained by supposing that while the ultimate destination was 'the other side,' they were to go first to Bethsaida on the same side and there take up our Lord, after He had sent away the people. On the reason for sending them away, see John vi. 15.

Ver. 48. **Distressed in rowing.** Lit., 'tormented.' In consequence of the contrary wind. John says they rowed about twenty-five or thirty furlongs; yet they must have been thus engaged for some time, since it was not until **about the fourth watch of the night** (three to six in the morning) that our Lord appeared. — **Would have passed by them.** Mentioned by Mark only: This was to try them. It seems best to suppose, not that both were going in the same direction, but that their courses crossed, and that, seeing Him go on His path over the sea, they were affected as ver. 49 describes. This too will best account for Peter's loss of courage in the boisterous (contrary) wind. See on Matt. xiv. 30. Lange thinks that this passing on was, as it were, to show them the way, to show that they need no longer toil to meet Him at eastern Bethsaida, but might pass directly over.

Ver. 50. **For they all saw him and were troubled.** A proof that this story was not due to the over-heated imagination of a few of them. At this point Peter's attempt to walk on the water occurred.

Ver. 51. **Were sore amazed in themselves.** Too much so, as the next verse indicates. Hence 'beyond measure' has been inserted.

Ver. 52. **For they understood not concerning the loaves,** lit., '*on* the loaves.' 'There was no intelligent comprehension *founded* on the miracle of the loaves. They did not from the miracle they had seen, infer the power of the Lord over nature' (Alford). — **But their heart was hardened.** 'Had been hardened' is equally near the meaning. Not in the sense in which we now use these terms, but meaning rather slowness of intellect. Yet there is a tone of censure in the verse. This state of mind was in keeping with their character as portrayed throughout the Gospels, and true to human nature.

Vers. 53–56. Mark's account is here the fullest, as to the details of the healing work in Gennesaret. John introduces other incidents and an important discourse uttered to those who sought our Lord.

Ver. 53. **Passed over to the land.** The correct reading strengthens the view that there was no miraculous sailing, since it distinguishes the passing over to the land, and the coming to Gennesaret. The natural course of things is further apparent from the last phrase: **moored there,** *i. e.*, came to anchor, or, made fast, possibly ran the boat on shore, although there is nothing in the original answering to the phrase: 'to the shore,' of the common version.

Ver. 54. **They knew,** or, **got knowledge of, him.** It was soon known that the great Healer was there. He was recognized as such, since the region was probably near Capernaum. See on Matt. xiv. 35, and comp. John vi. 24, 25, 59.

Ver. 55. **To carry about in beds.** Some were taken to one place, others to another, as they heard where our Lord was; some may have been carried from place to place after Him, but it is not meant that this was generally necessary.

Ver. 56. **Wheresoever he entered.** This implies that a journey of some kind followed. — **Country,** lit., 'fields.' — **Market-places,** here with a wide sense. — This description may refer to a period of some length, and indicates the great number of miracles performed by our Lord. The Passover was at hand (John vi. 4).

CHAPTER VII. 1–23.

Discourse about Eating with Unwashen Hands.

1 [a] THEN came together[1] unto him the Pharisees, and cer- [a] MATT. xv. 1–20.
2 tain of the scribes, which came[2] from Jerusalem. And
when they saw some of his disciples eat[3] bread with [b] defiled,[4] [b] Ver. 5; Acts x. 14, 28; xi. 8; Rom. xiv. 14; Heb. x. 29; Rev. xxi. 27.
3 that is to say, with unwashen hands, they found fault.[5] For
the Pharisees, and all the Jews, except they wash *their* hands
4 oft,[6] eat not, holding the tradition of the elders. And *when*
they come from the market, except they wash,[7] they eat
not. And many other things there be, which they have re-
ceived to hold, *as* the[8] [c] washing[9] of [d] cups, and pots, brazen [c] Heb. ix. 10; comp. John ii. 6. [d] Matt. xxiii. 25; Luke xi. 39.

[1] And there are gathered together
[2] having come
[3] that some of his disciples ate their
[4] *or* common
[5] *omit* they found fault, *and inclose vers.* 3, 4 *in parenthesis* (see notes).
[6] diligently, *or* with the fist
[7] bathe, *Gr.*, baptize themselves
[8] *omit, as* the
[9] washings, *lit.*, baptizings

5 vessels, and of tables.[10] Then the Pharisees and scribes asked [11]
him, Why walk not thy disciples according to the tradition of
6 the elders, but eat [12] bread with unwashen [13] hands? He
answered and said unto them, Well hath Esaias prophesied [14]
of you hypocrites, as it is written, [e] This people honoureth me [e] Isa. xxix. 13.
7 with *their* lips, but their heart is far from me. Howbeit in
vain do they worship me, teaching *for* doctrines the command-
8 ments [15] of men. For laying aside [16] the commandment of God,
ye [17] hold the tradition of men,[18] *as* the washing of pots and
9 cups: and many other such like things ye do. And he said
unto them, Full well ye [19] reject the commandment of God, that
10 ye may keep your own [20] tradition. For Moses said, [f] Honour [f] Exod. xx. 12.
thy father and thy mother; and, [g] Whoso curseth [21] father or [g] Exod. xxi. 17.
11 mother, let him die the death: [22] But ye say, If a man shall say
to his father or mother, *It is* [h] Corban, that is to say, a gift,[23] [h] Heb., as Lev. i. 2,
by whatsoever [24] thou mightest be profited by me; *he shall be* etc.; comp. Matt. xxvii 6.
12 *free.*[25] And [26] ye suffer him no more [27] to do aught for his
13 father or his mother; Making the word of God of none ef-
fect [28] through your tradition, which ye have delivered: [29] and
14 many such like things do ye. And when he had called all the
people *unto him*, he said [30] unto them, Hearken unto me every
15 one *of you*,[31] and understand: There is nothing from without
a [32] man, that entering [33] into him can defile him: but the
things which come out of him, those are [34] they that defile the
16, 17 man. If any man have ears to hear, let him hear.[35] And
when he was [36] entered into the house from the people,[37] [i] his [i] Comp. Matt. xv. 15.
18 disciples asked him concerning [38] the parable. And he saith
unto them, Are ye so [39] without understanding also? [40] Do
ye not perceive, that whatsoever thing from without entereth [41]
19 into the man, *it* cannot defile him; Because it entereth [41] not
into his heart, but into the belly, and goeth out into the
20 draught, [k] purging all meats? [42] And he said, That which [k] Comp. Luke i. 41; Acts
21 cometh [43] out of the man, that defileth the man. For from x. 15; xi. 9.
within, out of the heart of men, proceed evil thoughts,

[10] and brazen vessels: *omitting* and of tables
[11] and the scribes ask
[12] *insert* their
[13] *the best authorities read* defiled
[14] did Isaiah prophesy
[15] teaching *as their* teachings precepts
[16] ye let go
[17] and
[18] *the best authorities omit the remainder of ver.* 8
[19] well do ye
[20] *omit* own
[21] revileth
[22] surely die
[23] (that is a gift *to God*)
[24] all that wherewith
[25] *omit, he shall be free*
[26] *omit* And
[27] ye no longer suffer him
[28] making void the word of God
[29] handed down
[30] And he called to him the multitude again, and said
[31] Hear me all of you
[32] the
[33] going
[34] proved out of the man are
[35] *the best authorities omit ver.* 16
[36] *omit* was
[37] multitude
[38] of him, *omitting* concerning
[39] So then are ye also
[40] *omit* also
[41] goeth
[42] making all meats clean
[43] proceedeth

22 adulteries,[44] fornications, murders, Thefts, [l] covetousness,[45]
[m] wickedness,[46] deceit, [n] lasciviousness, [o] an evil eye, blasphemy,
23 pride, [p] foolishness: All these evil things come [47] from within,
and defile the man.

[l] Rom. i. 29; 2 Pet. ii. 14.
[m] Acts iii. 26.
[n] 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19; 2 Pet. ii. 7; Jude 4.
[o] See Matt. vi. 23.
[p] 2 Cor. xi. 1, 17, 23.

[44] *transfer* adulteries *to the end of the verse*
[45] covetings
[46] wickednesses
[47] proceed

The history of the last year of our Lord's ministry begins here. See notes on Matt. xv. 1–20. Mark introduces several independent details: the fact that the opposers came from Jerusalem (ver. 1), the explanation of the Jewish washings (vers. 3, 4); but he omits the remarks to the disciples about the Pharisees taking offence (Matt. xv. 12–14).

Ver. 1. **And there are gathered together unto him.** Against Him, as we see. — **From Jerusalem.** They had recently come.

Ver. 2. **When they saw,** *i. e.*, on some very recent occasion. — **That some of his disciples ate their bread.** 'This incident naturally brings to view the constant and intrusive *surveillance* to which our Lord and His disciples were subjected' (J. A. Alexander). — **Defiled,** or 'common.' Comp. Acts x. 14, 15. — **That is unwashen hands.** This explanation shows that the Gospel was written for Gentile readers. — The clause: 'they found fault,' is to be omitted, the construction is broken by the explanation of vers. 3, 4.

Ver. 3. **All the Jews.** Pharisaism had the upper hand. — **Diligently,** lit., 'with the fist.' The two interpretations now most generally adopted are: (1) Actually 'with the fist,' as a peculiar ceremony on such occasions. Probably it was part of the rite, that the washing hand was shut; because it might have been thought that the open hand engaged in washing would make the other unclean, or be made unclean by it, after having itself been washed' (Lange.) (2) 'Diligently,' thoroughly, in accordance with a Hebrew expression, which uses the fist as meaning *strength.* But Mark is giving an explanation to Gentile readers, and he would hardly use a Hebrew expression. The literal sense is the correct one, but it conveys no meaning to the ordinary reader without a long explanation. The main point is, that the ceremony was formal.

Ver. 4. **And from the market.** It is doubtful whether this means: when they come from the market, or, what comes from the market. We prefer the former (see below). — **Except they bathe,** lit., 'baptize;' according to another reading, 'sprinkle themselves.' The original means, either baptize themselves, or, for themselves. The former is the more obvious sense. In either case, it was a *religious* ceremony. — **Washings,** or, 'baptisms,' *i. e.*, ceremonial, religious washings. The passage clearly proves the wider usage of the terms 'baptism' and 'baptize' in Hellenistic Greek, whether by immersion, or pouring, or sprinkling. Christianity does not prescribe any particular mode as essential. Disputes about the form of baptism savor much of what our Lord is rebuking in the discourse which follows. — **Cups.** Drinking vessels. — **Pots.** The word here used is derived from the Latin, meaning a vessel holding the sixth part of a larger one. It was probably wooden, holding about a pint and a half. — **Brazen vessels.** Earthen ones were broken when defiled (Lev. xv. 12). — 'Couches,' not 'tables,' is the meaning of the word which is found here in many authorities, the couches on which persons then reclined at meals. All these things were ceremonially washed, or baptized, in case of defilement. Ordinary washing for cleanliness is not referred to. It is probable that the Pharisees multiplied the *occasions* of defilement, as they had done the *articles* which could be defiled, but it is scarcely possible that these baptisms took place before or after every meal. These usages were based on Lev. xii.–xv., but the main authority for them was not derived from this source, as is evident from the language of the Pharisees (ver. 5) and of our Lord (vers. 8, 9).



Washing of Hands.

Ver. 5. See on Matt. xv. 2.

Vers. 6, 7. This citation is placed in a different position by Matthew, but the sense is precisely the same.

Ver. 8. **Yet let go the commandment of God,** etc. This verse is peculiar to Mark, 'setting forth their *depreciating* of God's command in comparison with human tradition, before their absolute *violation* of that command in vers. 10 11.' (Alford.) — **Tradition of men.** 'Men' as in contrast to 'God,' implying that the 'elders' (ver. 5) had no other than human authority. — The rest of the verse is to be omitted, according to the best authorities.

Ver. 9. **Well.** Ironical; the same word as in

ver. 6.—**Your tradition.** The tradition of the elders was that of 'men,' and they had made it theirs, living by it, contrary to the laws of God. 'At the bottom of all rigorous enforcement of traditional observances there is an unconscious, or half conscious, repugnance to submit perfectly to the law of God' (Lange).

Ver. 10. **For Moses said.** Matthew: 'For God commanded.'

Ver. 11. **Corban.** This was the Hebrew word used, which Mark translates into Greek for his Greek readers. Both mean a gift to God. The term 'Corban' seems to have included all kinds of offerings, though some think it was applied in the time of Christ only to offerings without a sacrifice. On the whole verse, see Matt. xv. 5, 6.

Ver. 12. **Ye no longer suffer him,** etc. Not necessarily that they actively forbade it, but their teachings virtually permitted him to neglect his father and mother altogether. This is the comment of our Lord, not the language of the Pharisees. Comp. Matt. xv. 6.

Ver. 13. The last clause of ver. 8 was probably taken from this verse.

Ver. 14. **And he called to him the multitude again.** Not 'all the multitude.' 'Again' implies that during this questioning the crowd was not so closely about Him as usual, but it does not follow that He had been judicially examined in the synagogue.—**Hear me all** (*of you*). 'All' is peculiar to Mark.

Ver. 15. See on Matt. xv. 11. Mark does not mention 'the mouth,' but that is implied.

Ver. 16 is not found in some early manuscripts. The words were a common close to instruction difficult to understand.

Ver. 17. **Into the house.** The remarks about the Pharisees (Matt. xv. 12–14) were uttered first, then **his disciples** ('Peter,' Matthew) **asked of him the parable.** If Peter was Mark's informant, there is modesty in this variation.

Ver. 19. **Making all meats clean.** The general thought of vers. 18, 19, is the same as that of Matt. xv. 16, 17, but besides the fuller form Mark gives, he inserts this new detail. The clause may be joined with 'draught;' it then refers to the purifying process, which takes place in the impure matter coming from the body. God having thus provided for a purifying (physical) process, how absurd to make the spiritual condition depend on food, especially upon certain ceremonies connected with it. A grammatical difficulty, however, attends this view. Many therefore consider this an explanation of the Evangelist = *This he saith;* making all meats clean. This view is very old, but open to grave objections. The variation in readings is against it, there is no similar instance of interpretation, and it gives an unusual sense to the word 'purify,' or 'make clean.'

Ver. 21. **For from within, out of the heart of men.** This represents, even more emphatically than the form preserved by Matthew, that the heart of man is 'the laboratory and fountain-head of all that is good and bad in the inner life of man,' hence his responsibility, etc. That the body is the seat of sin is here denied. Both materialism and asceticism are opposed. Mark's catalogue of sins is fuller than that of Matthew. Here, as there, the plural seems to indicate that the sins are common and notorious.

Ver. 22. **Covetings,** lit., 'covetousnesses,' grasping, greedy desires, with the attending peculiarities.—**Wickednesses.** 'Malignities;' evil dispositions.—**Deceit.** Fraud, as distinguished from actual theft.—**Lasciviousness.** Sensual excess.—**An evil eye.** A figure for *envy*.—**Blasphemy.** Proud and spiteful anger, manifesting itself in abusive language against God.—**Pride.** Self exaltation, leading to arrogance towards God and man.—**Foolishness.** Senselessness, unreasoning folly, in thought, as well as in the words and acts which result. A fearful catalogue, true to nature still. How well our Lord, the purest of the pure, knew the depths of iniquity from which He would save sinful men!

CHAPTER VII. 24–VIII. 10.

The Visit to the Borders of Tyre and Sidon; the Return through Decapolis, and the Feeding of the Four Thousand.

24 [a] AND from thence he arose, and went[1] into the borders of [a] Matt. xv 21–28.
Tyre and Sidon,[2] and[3] entered into a house, and would
25 have no man know *it:* but[4] he could not be hid. For a *certain*
woman,[5] whose young[6] daughter had an unclean spirit, heard
26 of him, and came[7] and fell at his feet: The[8] woman was [b] a [b] Comp. Rom. i. 16.
Greek, [c] a Syrophenician by nation;[9] and she besought him [c] Matt. iv 24.
27 that he would cast forth the devil[10] out of her daughter. But
Jesus[11] said unto her, Let the children first be filled: for it is
not meet to take the children's bread, and to cast *it* unto the
28 dogs. And she answered and said[12] unto him, Yes,[13] Lord:

[1] went away [2] (.) *instead of* (,) [3] And he
[4] and [5] But straightway a woman [6] little
[7] having heard of him, came [8] now the [9] race [10] demon
[11] And he [12] saith [13] Yea

yet [14] the dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying go thy way; the devil [10]
30 is gone out of thy daughter. And when she was come to [15]
her house, she found the devil gone out, and her daughter laid
upon the bed.[16]
31 [d]And again, departing from the coasts [17] of Tyre and Sidon,
he came [18] unto [e]the sea of Galilee, through the midst of the
32 coasts [19] of [f]Decapolis. And they bring unto him one that was
deaf, and [g]had an impediment in his speech; and they beseech
33 him [h]to put [20] his hand upon him. And [i]he took him aside
from the multitude,[21] and put his fingers into his ears, and [i]he
34 spit,[22] and [k]touched his tongue; And [l]looking up to heaven,
[m]he sighed, and saith unto him, Ephphatha, that is, Be [23] opened.
35 [g]And straightway [24] his ears were opened, and the string of his
36 tongue was loosed, and he spake plain. And [n]he charged them
that they should tell no man: [o]but the more he charged them,
37 so much the more a great deal they published *it;* And [25] were
[p]beyond measure astonished, saying, He hath done all things
well: he maketh both [26] the deaf to hear, and the dumb to
speak.
VIII. 1 [q]In those days the multitude being very great,[27] and hav-
ing [28] nothing to eat, Jesus [29] called his disciples *unto him*, and
2 saith unto them, [r]I have compassion on the multitude, because
they have now been with me [30] three days, and have nothing to
3 eat: And if I send them away fasting to their own houses,[31] they
will faint by [32] the way: for divers [33] of them came [34] from far.
4 And his disciples answered him, From whence can a man sat-
5 isfy [35] these *men* with bread here in the wilderness? [36] And he
asked them, How many loaves have ye? And they said, Seven.
6 And he commanded [37] the people [38] to sit down on the ground:
and he took the seven loaves, and gave thanks, and [39] brake, and
gave to his disciples to set before *them;* and they did [40] set
7 *them* before the people.[38] And they had a few small fishes:
and he blessed, and [41] commanded to set them [42] also before
8 *them.* So [43] they did eat, and were filled: and they took up of

[d] Vers. 31, 32, 37; comp. Matt. xv. 29-30.
[e] See Matt. iv. 18.
[f] See Matt. iv. 25.
[g] Is. xxxv. 5, 6.
[h] See chap. v. 23.
[i] Chap. viii. 23.
[k] Comp. Matt. xx. 34; chap. viii. 25.
[l] See Matt. xiv. 19.
[m] Comp. chap. viii. 12.
[n] See chap. v. 43.
[o] Comp. Matt. ix. 31; chap. i. 45.
[p] Chap. x. 26.
[q] MATT. xv. 32-39.
[r] Comp. chap. vi. 34-44.

[14] and yet, *or* even
[15] she went away unto
[16] *the best authorities read* and found the child laid upon the bed and the demon gone out
[17] he went out from the borders
[18] and came through Sidon
[19] borders
[20] lay
[21] *insert* apart
[22] spat
[23] Be thou
[24] *omit* straightway
[25] And they
[26] even
[27] when there was again a great multitude,
[28] and they had
[29] he
[30] they continue with me now
[31] their home
[32] in
[33] and some
[34] are come
[35] whence shall one be able to fill
[36] a desert place
[37] giveth commandment to
[38] multitude
[39] and having given thanks, he
[40] *omit* did
[41] and having blessed, he
[42] these
[43] And

9 the broken *meat* that was[44] left seven baskets. And they that
had eaten[45] were about four thousand: and he sent them away.
10 And straightway he entered[s] into a ship[46] with his disciples, [s] Chap. iii. 9.
and came into the parts of Dalmanutha.

[44] of broken pieces that were
[45] *the best authorities omit* that had eaten [46] boat

COMP. notes on Matt. xv. 21-39. The miracle (vers. 32-37) is peculiar to Mark and of special interest.

Ver. 24. **And from thence.** Probably Capernaum, though the locality is nowhere specified. — **Went.** Matthew: 'withdrew,' to avoid the Pharisees. — **The borders of Tyre and Sidon.** See on Matt. xv. 21. Some ancient authorities omit 'and Sidon,' probably to avoid a difficulty in ver. 31. — **Entered into a house.** To avoid notice. — **And he could not be hid.** From the desire of the mother who came. She entered the house, and afterwards followed Him in the way. Some however suppose that the first entreaty (Matt. xv. 22) took place outside the house and the final entreaty within it, so that 'He could not be hid,' because she pressed in.

Ver. 25. **Having heard of him, came.** Probably into the house. — **Fell at his feet.** In her final entreaty also she 'worshipped Him' (Matt. xv. 25).

Ver. 26. **A Greek,** *i. e.*, a Gentile in religion. — **Syrophenician by race,** such a nation no longer existed. There were Phenicians at Carthage in Libya (Africa), as well as in Syria. The Phenicians were Canaanites by extraction (comp. Matt. xv. 22). — **She besought him.** Here occurred all the details given in Matt. xv. 23-25.

Ver. 27. **Let the children first be filled.** 'This important addition in Mark sets forth the whole ground on which the present refusal rested. The Jews were *first* to have the gospel offered to them for their acceptance or rejection; it was *not yet time* for the Gentiles' (Alford).

Ver. 29. **For this saying.** As an evidence of her *faith*. — **The demon is gone out.** As He spoke, the miracle was performed (Matt. xv. 28).

Ver. 30. **And she went away to her house.** This sketch of her return is peculiar to Mark. She had obeyed the command: 'Go thy way.' — **Laid,** or, 'thrown,' **upon the bed.** Just as the demon left her, but in a quiet condition, which was the evidence that the demon had gone. The correct order favors this view. The exhaustion was natural, and a sign of complete dispossession.

Ver. 31. **And came through Sidon.** Not the city, but the district thus termed. The course was first northward, then eastward, then southward or southwestward, **through the midst of the region of Decapolis** (the northern part) to the *eastern* shore of the sea of Galilee. See map of Decapolis, p. 271. In making this circuit, our Lord was seeking needed retirement.

Ver. 32. **Had an impediment in his speech.** Lit., 'hardly speaking.' It is more probable that he was 'deaf and dumb' than a 'stammerer,' etc. Deafness usually causes dumbness. An actual and separate defect in the vocal organs is, however, suggested both by the form here used and the mode of healing. This man was not possessed, as many thus afflicted were. Possession and such diseases and deformities are to be distinguished; the more so, since Mark is specially apt to tell of our Lord's power over unclean spirits. — **To lay his hand upon him.** They thought this was necessary.

Ver. 33. **Took him aside from the multitude apart** (or, 'by himself'). This may have been in consequence of some peculiarity in the *man* himself, or in the spectators. The people of that district (see Matt. xv. 30, 31) were probably rude and more or less under heathen influence. The peculiar manner of the miracle was not occasioned by the difficulty of the case. The design seems to have been, still to connect the miraculous effect with His own person, yet to show that He was not bound to one mode. It is not necessary to find a symbolical meaning in each act. — **And he spat and touched his tongue.** Probably moistening His finger with saliva, He touched his tongue. The two parts affected by disease were touched, to show that our Lord could choose His own mode. We may, however, regard the miracle as a literal fulfilment of Is. xxxv. 5. 'Then shall the ears of the deaf be unstopped,' etc.

Ver. 34. **And looking up to heaven.** In *prayer*, perhaps to show His connection with God the Father in heaven, over against the magical influences which may have been assumed by the people of that district; perhaps to affect the deaf and dumb man, who could perceive this. — **He sighed.** In sympathy, always felt, but here expressed; perhaps also in distress at the ignorance and superstition He would overcome. — **Ephphatha.** The precise word used, translated into Greek by Mark, meaning **be thou opened** (thoroughly). It is closely related to the Hebrew word used in Isaiah xxxv. 5. The command was addressed to the man, as shut up from the world by the defect of these two senses.

Ver. 35. **The string of his tongue,** the impediment, whatever it was, **was loosed,** was removed. — **And he spake plainly** (or 'rightly'). It is not necessarily implied that he was able to speak in some way before the cure. 'Mark shows, in his account of the miracles, a preference for those healings, in which the gradual process of the cure, as connected with the instrument and the development of it, is vividly presented' (Lange).

Ver. 36. **Charged them,** etc. The prohibition was mainly to prevent excessive zeal among these mountaineers (comp. Matt. xv. 30, 31).

Ver. 37. **Beyond measure.** Their excessive zeal was equalled by their excessive astonishment. — **He hath done all things well.** Perhaps an allusion to Gen. i. 31; the same Power and Beneficence were manifested in His healing as in God's work of creation. — **The dumb to speak.** This favors the view that the cured man was entirely speechless. The whole verse intimates that this was but one of many miracles. Comp. Matt. xv. 30, 31.

Chap. viii. 1–10. THE MIRACULOUS FEEDING OF FOUR THOUSAND. See on Matt. xv. 32–39. The accounts are usually alike, agreeing almost word for word.

Ver. 1. **In those days.** Matthew gives no mark of time, and Mark is indefinite. 'Three days' (ver. 2) is more specific.

Ver. 3. **And some of them are come from far.** Peculiar to Mark.

Ver. 7. **A few small fishes.** Mark speaks of them separately. The language intimates that they were separately blessed and distributed. — **Having blessed.** A different word from that used in ver. 6. The distinction is slight, however: this one implying *praise*, and the other *thanksgiving*.

Ver. 8. **Baskets.** Not the word used in the account of the similar miracle. See notes on Matt. xv. 37; xvi. 10.

Ver. 9. Mark again omits 'besides women and children.'

Ver. 10. **Into the regions of Dalmanutha.** Matthew: 'Magadan' (E. V. 'Magdala'). The two were probably near each other, north of Tiberias, and our Lord seems to have landed at some retired point between them. See Matt. on xv. 39. The theory that they were on the south-eastern shore of the lake is altogether unsupported, and makes of these journeys of our Lord an aimless wandering.

CHAPTER VIII. 11–21.

The Encounter with the Pharisees, and the Recrossing of the Lake.

11 [a] AND the Pharisees came forth, and began to question [a Matt. xvi. 1–12.]
with him, [b] seeking of him a sign from heaven, tempt- [b 1 Cor. i. 22.]
12 ing [1] him. And [c] he sighed deeply in his spirit, and saith, Why [c Comp. chap. vii. 34.]
doth this generation seek after [2] a sign? verily I say unto you,
13 There shall no sign be given unto this generation. And he
left them, and entering into the ship again,[3] departed to the
other side.
14 Now *the disciples* had forgotten [4] to take bread, neither had
15 they in the ship [5] with them more than one loaf. And he
charged them, saying, Take heed, beware of the leaven of the
16 Pharisees, and *of* [6] the leaven of [d] Herod. And they reasoned [d See Matt. xxii. 16.]
among themselves, saying, *It is* [7] because we have [8] no bread.
17 And when Jesus knew *it*, he [9] saith unto them, Why reason ye,
because ye have no bread? perceive ye not yet, neither under-
18 stand? have ye your heart yet [10] hardened? Having eyes, see
ye not? and having ears, hear ye not? and do ye not remem-
19 ber? [11] When I brake [e] the five loaves among [12] five thousand, [e Chap. vi. 41, 44.]
how many baskets full of fragments [13] took ye [14] up? They
20 say unto him, Twelve. And when [f] the seven among [12] four [f Vers. 6, 9.]
thousand, how many baskets full of fragments [13] took ye [14] up?
21 And they said, Seven. And he said unto them, How is it that
ye do not [15] understand?

[1] *or* trying [2] *omit* after [3] again entering *into the boat*
[4] And they forgot [5] boat [6] *omit* of
[7] *omit* saying, *It is* [8] they had [9] And Jesus knowing it
[10] *omit* yet [11] (,) *instead of* (?) [12] for the
[13] broken pieces [14] ye took [15] Do ye not yet

ON the whole section, see notes on Matt. xvi. 1–12.

Ver. 11. **And the Pharisees.** Matthew: 'with the Sadducees.' But the former were the leaders. The skeptical Sadducees were entirely hypocritical in asking a sign from heaven. — **Came forth.** Spying hostility is implied. He had landed at some retired locality (see on ver. 10), where their opposition speedily found Him, since they **began**, at once, to **question with him.** These details are peculiar to Mark.

Ver. 12. **And he sighed deeply in his spirit.**

This sigh, or groan, came from His heart, showing how keenly He felt the opposition He encountered. They showed more decided enmity, but the plain prediction of His death which so soon followed (ver. 31), shows that He knew the crisis was approaching. ('The sign of the prophet Jonah,' Matt. xvi. 4, points in the same way.) It may have been a sign of His entering, though with human pang, upon the appointed path of tribulation. But the sigh was mainly for these who would reject the atoning sorrows they were the instruments in producing.

Ver. 13. This presents more distinctly than the parallel in Matthew the immediate departure in the waiting boat. — **To the other side.** He returned to Galilee but once again, and then as quietly as possible (chap. ix. 30, etc.).

Ver. 14. **In the boat with them more than one loaf.** The conversation did not necessarily take place in the boat. When they landed (Matthew) they forgot to supply themselves with provisions for their land journey, although they had brought but one loaf with them in the boat. No stock of provisions was needed for the short voyage.

Ver. 15. **The leaven of Herod.** Matthew: 'of the Sadducees.' Herod was not a professed Sadducee, but our Lord was warning against what all these had in common. On the alliance of the Pharisees and Herodians, see on chap. iii. 6. The one common characteristic of the Pharisees, Sadducees, and Herodians was 'hypocrisy' (see on Matt. xvi. 12), the last named party coquetting with the other two as politicians do, and of course acting hypocritically.

Ver. 16. The sense of this verse is clear, but the form varies in the early authorities.

Ver. 17–20. The reproofs here given and the references to the miracles, are somewhat fuller than in the parallel passage; the answers of the disciples about the fragments are preserved, the distinction between the two kinds of baskets being kept up. Notice that the last clause of ver. 18 should be joined with ver. 19.

Ver. 21. **Do ye not yet understand,** *i. e.*, after these miracles. Mark stops with this brief question, because in writing for Gentile readers his main design was to show the condition of the Twelve, rather than to warn against Jewish notions.

CHAPTER VIII. 22–26.

The Blind Man in Bethsaida.

22 AND he cometh[1] to [a] Bethsaida; and they bring a blind [a] See chap. vi. 45.
23 man unto him,[2] and besought[3] him [b] to touch him. And [b] See chap. iii. 10.
[c] he took[4] the blind man by the hand, and led[5] him out of the [c] Chap. vii. 33.
town;[6] and when [d] he had spit[7] on his eyes, and [e] put[8] his [d] John ix. 6. [e] See chap. v. 23
24 hands upon him, he[9] asked him if he saw aught.[10] And he
25 looked up, and said, I see men[11] as trees, walking. After that
[f] he put *his* hands again upon his eyes, and made him look up; [f] See chap. vii. 33.
26 and he was restored, and saw every man clearly.[12] And he
sent him away to his house,[13] saying, [g] Neither go[14] into the [g] Ver. 23.
town,[6] nor tell *it* to any in the town.[15]

[1] *The best authorities read* they come [2] to him a blind man
[3] beseech [4] took hold of [5] brought
[6] village [7] and spitting [8] he laid [9] and, *omitting* he
[10] Seest thou anything [11] I see the men; for I behold *them*.
[12] *The best authorities read* Then again he laid his hands upon his eyes; and he saw clearly, and was restored; and he saw (was seeing) all things plainly.
[13] home [14] Do not even enter
[15] *The best authorities omit this clause*

THIS miracle, mentioned by Mark alone, is of peculiar interest, as exhibiting a *gradual* cure. In this case as in the last miracle (chap. vii. 32–36), there was a suggestion from the people as to the mode of healing, a separation from the crowd, a different mode from that suggested, including the application of saliva. The place was undoubtedly Bethsaida Julias on the eastern side of the lake. It is probable that there was no other Bethsaida. See on Matt. xi. 21.

Ver. 22. **And they come to Bethsaida.** They had not landed there, but probably stopped there to procure provisions. Our Lord did not intend to remain there; He was seeking retirement, to prepare His disciples for the future. — **A blind man.** Probably not born blind. See on ver. 24. — **To touch him,** as though the touch was necessary to heal him.

Ver. 23. **Brought him out of the town.** A more decided separation even, than in the last case (chap. vii. 33). The reason may have been the unbelief of the place, since the man was particularly commanded not to go back there (ver. 26). The application of saliva came first, then

the laying on of hands (which had been requested) which was repeated (ver. 25). Three successive acts instead of the usual word or touch.

Ver. 24. **I see the men; for I behold them as trees walking.** The first exclamation is one of joyous surprise: 'I see the men,' *i. e.*, the men who were near, the disciples and perhaps the man's friends. But the cure was not complete, and, as he had been asked to tell what and how he saw, he adds: 'because as trees,' *i. e.*, indistinctly, 'I behold them' (the men, not trees, as some infer from the common version) 'walking.' Perhaps his friends, or even the disciples, were restlessly moving about, awaiting the result. The mention of men and trees suggests that the man had once had his eyesight.

Ver. 25. See foot-note to text. **He saw clearly** (the work of that instant), **and was** (thoroughly) **restored; and he** (thenceforward) **saw all things plainly.** The last clause represents a continued action. The common reading represents a second trial of vision at our Lord's command. 'All things' is preferable to 'every man.' Of course our Lord *could* have healed the man with a word, but He was not confined to one method. The gradual cure would remove the notion of magical influence. There may have been something in the man's spiritual condition which called for this method to develop his faith. Nor was the mode without an important lesson for the disciples, at this juncture. We need not and ought not to expect Christ's work of grace to be manifested in all cases through the same experience; a mistake which caused much distress among real Christians, and encouraged hypocrisy. The work of grace, though always wrought by Christ, is often a gradual process, in which other agencies are apparently involved; a protest against the notions, which look for magical power in sacramental forms, or insist upon sudden illumination and joy as a necessary accompaniment of conversion. Comp. the parable (chap. iv. 36–39) peculiar to this Gospel. While the man is not represented as active in curing himself he follows Christ, who leads him by the hand, looks up when Christ bids and tells our Lord both of the cure and its imperfection.

Ver. 26. **To his home.** This was not in the village, but elsewhere. Our Lord forbids his return to the village. He was now seeking retirement and avoiding publicity, and there may have been some special reason why it should not be published there. — The last clause is to be omitted, though found in many ancient authorities.

CHAPTER VIII. 27–IX. 1.

The Discourse near Cesarea Philippi.

27 [a] AND Jesus went out,[1] and his disciples, into the towns [2] of   [a] MATT. xvi 13–16; LUKE ix. 18–20.
Cesarea Philippi: and by[3] the way he asked his disci-
28 ples, saying unto them, Whom[4] do men say that I am? And
they answered,[5] John the Baptist: but some *say*, Elias;[6] and
29 others, One[7] of the prophets. And he saith unto[8] them, But
whom[4] say ye that I am? And[9] Peter answereth and saith
30 unto him, Thou art the Christ. [b] And he charged them that   [b] Matt. xvi. 20; Luke ix. 21.
31 they should tell no man of him. [c] And he began to teach them,   [c] MATT. xvi. 21–28; LUKE ix. 22–27.
that the Son of man must suffer many things, and be rejected
of[10] the elders, and *of*[11] the chief priests, and[12] scribes, and be
32 killed, and after three days rise again. And he spake that[13]
saying openly. And Peter took him, and began to rebuke him.
33 But when he had turned about and looked on[14] his disciples,
he rebuked Peter, saying,[15] Get thee behind me, Satan: for
thou savourest[16] not the things that be[17] of God, but the things
34 that be[17] of men. And when he had called the people *unto*
him with his disciples also, he[18] said unto them, Whosoever
will[19] come after me, let him deny himself, and take up his

[1] forth [2] villages [3] in [4] Who [5] told him, saying
[6] and others, Elijah [7] but others that *thou art* one
[8] asked [9] *omit* And [10] by [11] *omit* of
[12] *insert* the [13] the [14] he turned about, and seeing
[15] and saith [16] mindest [17] *omit* that be
[18] he called unto him the multitude with his disciples, and
[19] If any one would

35 cross, and follow me. For whosoever will[20] save his life shall
lose it; but whosoever shall lose his life for my sake and the
36 gospel's, the same[21] shall save it. For what shall[22] it profit a
man, if he shall[23] gain the whole world, and lose his own
37 soul?[24] Or[25] what shall[26] a man give in exchange for his
38 soul?[27] [d] Whosoever therefore shall[28] be ashamed of me and
of my words, in this [e] adulterous and sinful generation, of him
also shall the Son of man[29] be ashamed, when he cometh in
the glory of his Father with [f] the holy angels.
IX. 1 And he said unto them, Verily I say unto you, That there be
some of them that stand here,[30] which shall not[31] taste of death,
till they have seen[32] the kingdom of God come [g] with[33] power.

[d] Rom. i. 16; 2 Tim. i. 8, 12, 16; Heb. xi. 16; 1 John ii. 28; comp. Matt. x. 23.
[e] See Matt. xii. 39.
[f] Luke ix. 26; Acts x. 22; Rev. xiv. 10.
[g] See Matt. xxiv. 30.

[20] would [21] *omit* the same [22] doth [23] to
[24] forfeit his life [25] For [26] should [27] life
[28] For whosoever shall [29] *transfer* also *to this place*
[30] There are some here of them that stand *by*
[31] who shall in no wise [32] till they see [33] in

SEE notes on Matt. xvi. 13–28. Mark omits the *blessing* bestowed on Peter, and the subsequent *promise*, but inserts the *rebuke*. A significant fact, showing the humility of Peter. The reference to the institution of the Church as a separate communion, is also wanting. Hence the *Passion of Christ* is the central truth, involving the *active* and *passive* confession of His people, and not the institution of the Church, much less the primacy of Peter. It is remarkable that this fundamental confession of faith was called forth by our Lord, not in Galilee or Judea, but near Cesarea Philippi (Banias), a Roman settlement on the extreme northern boundary of Palestine.

Ver. 27. **In the way.** Luke (ix. 18), without naming the locality, tells that He had been 'alone praying;' an important preparation for the important revelation which was to follow. This was not necessarily 'in the way' from Bethsaida to Cesarea Philippi, but may have been during some journey while in those regions. Mark is less full than Matthew in vers. 28–30, but in exact accordance (see on Matt. xvi. 14–16, 20).

Ver. 31. **After three days.** Matthew and Luke: 'the third day.' The latter is the more definite expression for the same period.

Ver. 32. **And he spake the saying openly.** Not necessarily *in public*, but rather without *concealment*, explicitly, not indirectly. Peculiar to Mark

Ver. 33. **And seeing his disciples.** This look, mentioned by Mark only, shows that Peter had not taken Him aside, but laid hold on Him to interrupt Him. Luke omits altogether the rebuke of Peter.

Ver. 34. **Called unto him the multitude.** The crowd was never far off. What He would now say was of universal application. He would prepare the multitude to hear what He had just revealed to the Twelve, and test their willingness to follow Him to death. He thus showed His wisdom as a Teacher, in adapting the truth to the audience. — **Take up his cross.** Luke inserts 'daily.'

Ver. 35. **And the gospel's.** Peculiar to Mark. See the note on the same addition in chap. x. 29. But 'for my sake' remains the leading thought: for the sake of the gospel, because it tells of the personal Redeemer.

Vers. 36, 37. These verses are emended in accordance with the best readings. — **Life,** same word as in verse 35, comp. Matt. xvi. 25, 26. — **In exchange,** lit., 'as a ransom price.' The price which the earthly minded gives for the world is his 'life,' in the highest sense. But after having laid that down as the price, what has he as a counter price (that is the exact sense of the Greek word), to buy the life back again?

Ver. 38. **Shall be ashamed of me, and my words.** Disown me and reject my words. The two terms correspond with those in ver. 35: 'for my sake and the gospel's.' There is a hint of the same thought in Matthew's account (xvi. 27), and something analogous is found in Matt. x. 33. — **In this adulterous and sinful generation.** Com. Matt. xii. 39. These words, peculiar to Mark in this connection, suggest that being ashamed of Christ is the result of paying attention to the verdict of such a generation. — **The son of man** (now lowly, despised and rejected of men) **also be ashamed** (disown and reject). — **Cometh.** At the Second Advent. — **In the glory of his Father.** See Matt. xvi. 27. Luke is fuller: 'In His own glory, and the Father's, and of the holy angels.' — **Holy angels.** Matthew: 'His angels.'

Chap. ix. ver. 1. The same prediction is found in the accounts of Matthew and Luke. From the account before us (chap. viii. 34) we see that those standing by included more than the disciples. — **In power.** Peculiar to Mark, and characteristic since he presents our Lord mainly in His power. The coming referred to was probably at the day of Pentecost, or the destruction of Jerusalem, and the consequent triumph of Christianity, as a religion distinct from Judaism (see on Matt. xvi. 28). This would be not simply *with* power, but *in* power, *i. e.*, its principal manifestation would be an exhibition of power.

CHAPTER IX. 2–13.

The Transfiguration.

2 [a] AND after six days Jesus taketh *with him* Peter, and [a] MATT. xvii. 1–13; LUKE ix. 28–36.
James, and John, and leadeth[1] them up into a high
mountain apart by themselves: and he was transfigured before
3 them. And his raiment became shining,[2] exceeding white as
4 snow;[3] so as[4] no fuller on earth can white[5] them. And there
appeared unto them Elias[6] with Moses: and they were talking
5 with Jesus. And Peter answered and said[7] to Jesus, Master,[8]
it is good for us to be here: and let us make three tabernacles;
6 one for thee, and one for Moses, and one for Elias.[6] For [b] he [b] Comp. chap. xiv. 40.
7 wist not what to say;[9] for they were[10] sore afraid. And there
was[11] a cloud that overshadowed[12] them: and a voice came[13]
out of the cloud, saying,[14] This is my beloved Son: hear him.
8 And suddenly, when they had looked round about, they saw
no man any more, save Jesus only with themselves.
9 And as they came[15] down from the mountain, he charged
them that they should tell no man what things they had seen,
10 till[16] the Son of man were risen[17] from the dead. And they
kept that[18] saying with themselves,[19] questioning one with an-
11 other[20] what the rising from the dead should mean.[21] And
they asked him, saying, Why say [c] the scribes[22] that Elias[6] [c] Comp. chap ii. 16; ver. 28.
12 must first come? And he answered and told[23] them, Elias[6]
verily[24] cometh first, and restoreth all things; and [d] how it is [d] Ps. xxii. 6; Is. liii. 2, 3; Dan. ix. 26; Zech. xiii. 7.
written of the Son of man,[25] that he must[26] [e] suffer many [e] Chap. viii. 31; Luke xvii. 25.
13 things, and [f] be set at nought. But I say unto you, That Elias[27]
is indeed come, and they have done[28] unto him whatsoever [f] Luke xxiii. 11; Acts iv 11.
they listed, as[29] it is written of him.

[1] bringeth [2] glistening [3] *the best authorities omit* as snow
[4] such as [5] so whiten [6] Elijah
[7] answereth and saith [8] *Greek* Rabbi
[9] *the best authorities read* to answer [10] became [11] came
[12] overshadowing [13] and there came a voice [14] *omit* saying
[15] were coming [16] save when [17] should have risen again
[18] the [19] *omit* with themselves [20] questioning among themselves
[21] what is this rising again from the dead? [22] *Or*, The scribes say
[23] And he said unto [24] indeed [25] (?) *instead of* (,)
[26] should [27] Elijah also [28] did [29] even as

ON the connection and locality, see notes on Matt. xvii. 1–13. Mt. Tabor, the scene of the Transfiguration, according to tradition, is presented in the subjoined cut. Mark's account presents several independent details, in his graphic style.

Ver. 2. **Six days.** So Matthew. Luke more generally, or perhaps including the day of Peter's confession: 'about an eight days' (*i. e.*, a week). — **By themselves.** Not simply *in private* ('apart'), but actually 'alone.' The immediate purpose was 'to pray' (Luke), the ultimate purpose this revelation.

Ver. 3. **And his raiment.** All three Evangelists speak of this, but Mark gives the most vivid description of it, omitting the other details. — **Became.** This graphic touch brings out 'the glistening of each separate portion of His clothing' (Alford). — **Such** (garments) **that no fuller on earth can so whiten.** This indicates that the splendor was preternatural. The fuller's business was to wash soiled white garments, and

make them clean and glistening. Persons of high rank were often distinguished by the brightness of their white garments. Beyond all these efforts of human splendor was the glory of our Lord's raiment. An anticipation of His future glory as the Son of man.

Ver. 4. **Elijah with Moses.** Elijah is more prominent in this account, and probably was in the scene as witnessed by Peter.

Ver. 6. **For they became sore afraid.** All three Evangelists speak of this fear, or religious awe: Mark here, Luke: 'as they entered into the cloud.' Matthew: when 'they heard' the voice. This indicates a continued and growing awe. It is placed earliest by Mark, who thus accounts for Peter's words.

Ver. 7. The account of Mark is the more vivacious, according to the correct readings. Mark and Luke omit: 'in whom I am well pleased' (Matthew). — **Hear him.** The great practical lesson of the whole occurrence.

Ver. 8. **And suddenly,** etc. Mark omits some details here. The withdrawal itself was not necessarily sudden, but their perception of it was. — **Save Jesus only.** His authority suffices; His love redeems; His glory is the great end. — **With themselves.** Peculiar to Mark; it hints at the self-consciousness of an eye-witness, and suggests that our Lord was near them as they looked. Matthew tells that they looked up after He touched them.

Ver. 10. **And they kept the saying.** Probably this particular saying about the resurrection as the limit of their silence about what they had seen on the mount. Obedience to the command of ver. 9, is assumed in the account of Matthew, and asserted in that of Luke, and is of course implied here. — **Questioning among themselves.** etc. The perplexity was about this Resurrection, 'What is the shall have risen again from the dead,' would be a literal rendering. However much they believed in a general resurrection, it was difficult for them to conceive of a resurrection *after which* they could tell of these things.



Tabor. Traditional Mount of the Transfiguration.

The unexampled fact, now the basis of our faith in a Living Saviour, could not be understood in advance. They doubtless continued wondering when and how the time would come when they could speak. Mark derived his exact information from Peter, who also alludes to this event in his second Epistle.

Ver. 11. The question is the same as in Matt. xvii. 10 (see notes there). Three renderings are possible: 'saying, The scribes say,' etc., 'How is it that the scribes,' etc., 'Why,' etc. The last is probably the sense here. See on ver. 28.

Ver. 12. The punctuation is in dispute. The E. V. does not give 'how' its proper meaning. Most later scholars take the first half only as a question: **And how is it written of the Son of man?** then the answer: **That he should suffer,** etc. Others take the whole as one question. The next verse shows that the main point is not so much to prove that the Son of man must soon suffer, as that the predicted Elijah had come, and, like the Old Testament Elijah, had suffered as the Messiah also would, hence that this Elijah was *John the Baptist* (Matt. xvii. 13).

Ver. 13. **Even as it is written of him.** There is no direct prophecy of the sufferings of the predicted Elijah. But as the prophet Elijah suffered, it might be inferred from the Old Testament, that the forerunner of the Messiah (called Elijah) would suffer, especially in view of the predicted sorrows of the Messiah Himself. So the disciples understood it. See Matt. xvii. 13.

CHAPTER IX. 14–29.

Healing of the possessed Lunatic.

14 [a] AND when he[1] came to *his*[2] disciples, he[1] saw a great [a] MATT. xvii. 14–18; LUKE
multitude about them, and the[3] scribes questioning with ix. 37–42.
15 them. And straightway all the people,[4] when they beheld[5] him,
16 were [b] greatly amazed, and running to *him* saluted him. And [b] Chap. xiv. 33; xvi. 5, 6.
17 he asked the scribes,[6] What question ye with them? And one
of the multitude answered[7] and said,[8] Master, I have[9] brought
18 unto thee my son, which hath[10] a dumb spirit; And whereso-
ever he taketh[11] him, he [c] teareth[12] him; and he foameth, and [c] Matt. vii. 6
gnasheth with[13] his teeth, and pineth[14] away: and I spake to
thy disciples that they should cast him[15] out; and they could
19 not.[16] He[17] answereth him,[18] and saith, O faithless generation,
how long shall I be with you? how long shall I suffer[19] you?
20 bring him unto me. And they brought him unto him: and
when he saw him, straightway the spirit [d] tare him;[20] and he [d] Comp. ver. 26; chap. i.
21 fell on the ground, and wallowed foaming. And he asked his 26.
father, How long is it ago[21] since this came[22] unto him? And
22 he said, Of[23] a child. And ofttimes it hath cast him into[24]
the fire, and into the waters, to destroy him: but if thou canst
23 do any thing, have compassion on us, and help us. Jesus said
unto him, If thou canst believe,[25] all things *are* possible to him
24 that believeth. And[26] straightway the father of the child cried
out, and said with tears,[27] Lord, I believe; [e] help thou mine un- [e] Comp. Luke xvii. 5.
25 belief. When Jesus saw that the people[28] came running to-
gether, he rebuked the foul[29] spirit,[f] saying unto him,[15] *Thou* [f] Ver. 15
dumb and deaf spirit, I charge[30] thee, come out of him, and
26 enter no more into him. And *the spirit* cried, and [d] rent him
sore, and[31] came out of him: and he was[32] as one dead; inso-
27 much that many[33] said, He is dead. But Jesus took him by the
28 hand, and lifted[34] him up; and he arose. [g] And when he was [g] Matt. xvii. 19.
come into [h] the house, his disciples asked him privately, [i] Why [h] See chap. iii. 19.
29 could not[35] we cast him out? And he said unto them, This [i] See ver. 11.
kind can come forth[36] by nothing, but[37] by prayer and fasting.[38]

[1] they [2] the [3] *omit* the [4] multitude
[5] saw [6] them [7] *insert* him [8] *omit* and said
[9] *omit* have [10] having [11] it seizeth [12] it rendeth
[13] grindeth [14] withereth [15] it [16] were not able
[17] And he [18] them [19] bear with [20] *insert* grievously
[21] How long time is it [22] hath come [23] From
[24] both into [25] If thou canst [26] *omit* And [27] *omit* with tears
[28] a multitude [29] unclean [30] command
[31] And crying out, and tearing him sore, he [32] became
[33] the more part [34] raised [35] *Or, saying,* We could not
[36] out [37] save [38] *the best authorities omit* and fasting.

CONTENTS. Mark's account is most detailed and vivid. He alone mentions the contention with the scribes, the amazement of the people, their running to Jesus. The wretched state of the possessed youth is most vividly represented, and the effect of the presence of Jesus upon him. The description of the interview with the father (vers. 21-25) is as valuable as it is touching. The report of the subsequent conversation with the disciples is brief, and no mention is made of the effect upon the people (Luke ix. 43).

Ver. 14. **And when they came.** 'The next day' (Luke). — **The scribes questioning with them.** The disciples were not yet prepared to defend themselves, and their failure to cure the lunatic boy was probably used, not only against them, but against their master.

Ver. 15. **Were greatly amazed.** Our Lord's countenance may have retained some traces of the glory on the mount, as in the case of Moses. The word here used (struck with awe) indicates more than surprise at His sudden coming. — **Running to him.** Luke: 'Much people met Him;' see note on Matt. xvii. 14. — **Saluted Him.** Welcomed Him, whatever had been the influence of the debate with the scribes. Christ's presence put an end to this debate. The evidence of Christ's presence and the exhibition of His power always produce a similar effect.

Ver. 16. **Asked them.** Probably the scribes. The opposition was thus transferred from the disciples to our Lord. — **What question ye with them?** About what, what is the subject of discussion?

Ver. 17. **One of the multitude.** The scribes were silent, but the person most deeply interested answers. The subject of dispute was connected with the cure of the lunatic boy. The scribes feared to repeat their objections, lest our Lord should convict them in the presence of the multitude by working a miraculous cure. The hostility to our Lord was always cowardly! — **I brought.** He actually brought his son, expecting to find Christ, **to thee,** not knowing of His absence. It was his only son (Luke ix. 38.) — **A dumb spirit.** A spirit causing the boy to be speechless; not that the demon was a silent one.

Ver. 18. **Wheresoever it seizeth him.** The symptoms, as described here and by the other Evangelists, are those of *epilepsy*. The fits were sudden, but the dumbness seems to have been continuous.

Ver. 19. **Saith to them.** Not to the man alone (as the incorrect reading implies), though he was included, but to the multitude, whom our Lord addresses as representing that **faithless,** or, 'unbelieving,' **generation.** — **How long,** etc.? This indicates 'holy impatience of their hardness of heart and unbelief. In this the father, disciples, scribes, and multitude are equally involved' (Alford).

Ver. 20. **And when he saw him.** When the lad saw Jesus, the spirit convulsed him. But the original gives a stronger hint of the intimate connection between the demon and the possessed person. 'The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short' (Trench).

Ver. 21. **And he asked his father.** To bring out his faith.

Ver. 22. **To destroy him.** The father describes the case still further, representing the demon as a malignant enemy seeking to kill his only son. — **If thou canst do anything.** The father's sense of need is stirred by the recital, but his faith is very weak. Not strong at first, it had probably been weakened by the failure of the disciples. — **Have compassion on us, and help us.** The father's feelings are intense, as he naturally and properly identifies himself with the misery of his son. (comp. Matt. xv. 25). But intense feeling is not *faith!*

Ver. 23. **If thou canst!** The sense of the passage is: 'The question is, not what is possible on my part, but on yours.' The best authorities omit the word 'believe.' The man's words were repeated by our Lord either as a *question;* 'Did you say; if thou canst?' or as an *exclamation:* 'As to thy words, *if thou canst*, all depends upon faith,' etc. — **All things are possible,** etc. The fundamental law of the kingdom of God. The measure of faith is the measure of our ability, because according to our faith Christ's power is ours. Christ is the object of faith; faith can only be omnipotent as Christ is omnipotent.

Ver. 24. **And straightway the father of the child cried out.** A touching description, true to nature and drawn from life. The full form; 'the father of the child,' not only implies that the son was a child in years, but suggests the spiritual connection between 'father' and 'child' in this matter, and the effect of the faith of the former upon the cure of the latter. When the father's faith had been sufficiently tested, the helpless child was healed. — **I believe, help thou mine unbelief,** *i. e.*, want of faith. The man's faith is further awakened by the challenge of our Lord; but this increase of faith only shows him how great his doubt is; and he at once adds to his confession of belief a new prayer for help, — help for himself, that thus help might come to his only son. This will seem natural to all who have any faith, and paradoxical only to outright unbelievers. Weak faith is yet faith and when it leads to prayer it becomes stronger. Alford: 'Nothing can be more touching and *living* than this whole most masterly and wonderful narrative. The poor father is drawn out into a sense of the unworthiness of his distrust and "the little spark of faith which is kindled in his soul reveals to him the abysmal deeps of unbelief which are there" (Trench).'

Ver. 25. **A multitude came running together.** Our Lord would avoid too great publicity (comp. ver. 30); the father's faith had been sufficiently tested, hence the command to the evil spirit was now uttered. The words are preserved by Mark only: I (emphatic, *I* although my disciples could not cast thee out) **command** (authoritatively) **thee.** — **Enter no more into him.** These unusual words show the unusual malignity of this kind of a spirit (ver. 29).

Ver. 26. **Crying out,** uttering an inarticulate cry. Spoken of the demon, but with the same hint of intimate connection alluded to in ver. 20. — **And he became as one dead.** Exhaustion followed the excitement, but this very quietude was a token that the demon was gone. — **The most part,** lit., 'the many,' according to the correct reading. This was the general verdict.

Ver. 27. **Took him by the hand.** The usual external act which connected His person with the subject of a miracle. — **And he arose,** or

'stood up.' The cure was now complete, the child's own activity appearing. Mark alone tells of the successive steps. This mode of healing would serve to strengthen the father's faith, and by showing the difficulty of the case, make the more powerful impression on the multitude, before whom the failure of the disciples and the debate with the scribes had occurred. The effect of the miracle is described by Luke (ix. 43). The vivid and detailed narrative must have been obtained from the recollections of an eye-witness.

Ver. 28. **Into the house.** Peculiar to Mark. The question may mean: 'We could not,' etc., since the word with which it begins is often a mere mark of quotation. But it sometimes means 'why.' In that case the E. V. is correct. Others paraphrase: 'How is it that we,' etc. The same difficulty occurs in ver. 11, but the word 'saying' there, renders the first view less abrupt than here.

Ver. 29. Matthew's account is fuller, but the answer here given is to be omitted there. — **This kind.** Probably evil spirits in general. The disciples had cast out evil spirits before, their failure in this case of remarkable malignity was for their admonition. — **By prayer.** On the part of those who would exorcise the demon. The words 'and fasting' are to be omitted. Even if retained, they cannot refer, as the sermon on the mount shows, to stated or ceremonial observances, but to proper spiritual discipline, in which fasting (private and personal) holds an important place. Of course nothing is implied about the power to cast out evil spirits and work miracles in later times. The 'prayer and fasting' would not work the miracle, but were necessary to sustain the faith which would successfully call upon Christ's power in such a case.

CHAPTER IX. 30–50.

The Return to Capernaum. Second Prediction of His Passion; Discourse about who should be Greatest.

30 [a] AND they departed thence, and passed through Galilee;
31 and he would not that any man should know *it*. For he
taught his disciples, and said unto them, The Son of man is
delivered[1] into the hands of men, and they shall kill him; and
32 after that[2] he is killed, he shall rise the third day.[3] [b] But they
understood not that[4] saying, and were afraid to ask him.
33 And he[5] [c] came to Capernaum: and being[6] in the house [d] he
asked them, What was it that ye disputed[7] among yourselves[8]
34 by[9] the way? But they held their peace: for by the way [e] they
had disputed among themselves,[10] who *should be*[11] the greatest.[12]
35 And he sat down, and called the twelve, and saith unto them,
[f] If any man desire to[13] be first, *the same*[14] shall be last of all,
36 and servant of all. And he took a child, and set him in the
midst of them: and [g] when he had taken him[15] in his arms, he
37 said unto them, Whosoever shall receive one of such chil-
dren[16] in my name, receiveth me; and [h] whosoever shall re-
ceive[17] me, receiveth not me, but him that sent me.
38 [i] And John answered him, saying,[18] Master, we saw one [k] cast-
ing out devils[19] in thy name, and he followeth not us; and we
39 [l] forbade him, because he followeth not us. But Jesus said,
Forbid him not: for there is no man which[20] shall do a mira-

[a] MATT. xvii. 22, 23; LUKE ix. 43–45.
[b] Comp. Luke ii. 50; ix. 45; xviii. 34; John xii. 16.
[c] Matt. xvii. 24.
[d] MATT. xviii. 1–5; LUKE ix. 46–48.
[e] Luke xxii. 24; comp. ver. 50.
[f] Matt. xx. 26, 27; xxiii. 11; chap. x. 43; Luke xxii. 26.
[g] Chap. x. 16.
[h] See Matt. x. 40.
[i] LUKE ix. 49 50.
[k] Matt. vii. 22.
[l] Comp. Numb. xi. 28.

[1] up [2] and when [3] after three days he shall rise again. [4] the [5] they [6] when he was [7] of what were ye reasoning [8] *omit* among yourselves [9] in [10] one with another [11] *was* [12] greater [13] one would [14] he [15] taking him [16] little children [17] receiveth [18] John said unto him [19] demons [20] no one that

40 cle[21] in my name, that can lightly[22] speak evil of me. [m] For he
41 that is not against us is on our part.[23] For [n] whosoever shall
give you a cup of water to drink in my name, because ye be-
long to Christ,[24] verily I say unto you, he shall not[25] lose his
42 reward. And [o] whosoever [p] shall offend one of *these* little ones
that believe in me,[26] it is[27] better for him that a[28] mill-stone
were hanged[29] about his neck, and he were cast into the sea.
43 [q]And if thy hand [p] offend thee,[30] cut it off: it is better for thee
to[31] enter into life maimed, than[32] having two[33] hands to go
44 into hell, into the fire that never shall be quenched:[34] Where
45 their worm dieth not, and the fire is not quenched.[35] [r]And if
thy foot [p] offend thee,[30] cut it off: it is better for thee to[31] enter
halt into life, than[32] having two[33] feet to be cast into hell, into
46 the fire that never shall be quenched:[36] Where their worm
47 dieth not, and the fire is not quenched.[35] [s]And if thine eye
offend thee,[30] pluck it out: it is better for thee to[31] enter into the
kingdom of God with one eye, than[32] having two eyes to be
48 cast into hell fire:[37] Where [t] their worm dieth not, and the fire
49 is not quenched. For every one shall be salted with fire, [u] and
50 every sacrifice shall be salted with salt.[38] [v] Salt *is* good: but
if the salt have lost his[39] saltness, wherewith will ye season
it? [w] Have salt in yourselves, and [x] have[40] peace one with an-
other.

[m] Comp. Matt xii. 30; Luke xi. 23
[n] See Matt. x. 42.
[o] Matt. xviii. 6; Luke xvii. 2.
[p] See Matt. xvii. 27.
[q] Matt. v. 30; xviii. 8.
[r] Matt. xviii. 8.
[s] Matt. v. 29; xviii. 9.
[t] Is. lxvi. 24.
[u] See Lev. ii. 13.
[v] Luke xiv. 34; Matt. v. 13.
[w] Ezek. xliii. 24; Col. iv. 6.
[x] Rom. xii. 18; 2 Cor. xiii. 11; 1 Thess. v. 13; comp. ver. 34.

[21] mighty work (*or* power) [22] and be able quickly to [23] for us
[24] *the best authorities read* in this name that ye are Christ's
[25] in no wise [26] shall cause . . . . to offend [27] were
[28] if a great [29] hung [30] cause thee to offend
[31] it is good that thou [32] rather than [33] thy two
[34] the fire unquenchable [35] *the best authorities omit* vers. 44, 46
[36] *the best authorities omit* into the fire, etc.
[37] *the best authorities omit* fire
[38] *the best authorities omit* and every sacrifice, etc. [39] its [40] be at

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MARK alone tells us that the journey from the mount of Transfiguration to Capernaum was private (ver. 30). The education of the disciples called for this, and the hostility of the Pharisees had in fact closed Galilee against His labors. The incident about the temple-tribute (Matt. xvii. 24–27) is omitted, probably on account of Peter's desire not to make himself too prominent in the narrative. See the notes on Matt. xvii. 22–xviii. 14.

Ver. 30. **Passed through Galilee**; probably over by-ways, that opportunity might be given for instructing the disciples about His approaching sufferings.

Ver. 31. **For he taught**, or, 'was teaching,' habitually, during this private journey. — **His disciples.** The twelve, as is indicated by the parallel passages. Others may, however, have been included. — **Is delivered up.** Matthew: 'shall be delivered up;' hence the present tense here is prophetic. The delivery was **into the hands of men**, *i. e.*, by God. See on Matt. xvii. 22, 23.

Ver. 33. **When he was.** Literally, 'being;' but in the singular number. It was immediately after their entrance. — **In the house.** Probably a particular house, where He usually resided. — **In the way.** Probably during the journey to Capernaum.

Ver. 34. **But they held their peace.** In shame and confusion. The thought of their heart had been perceived (Luke ix. 47). — **Who was the greater.** The dispute was occasioned by the preference given to Peter, James, and John, rather than by the promise to Peter (Matt. xvi. 18, 19). They probably thought that their rank *now* would determine their rank in the future kingdom. The question of Matt. xviii. 1, may have been put after the saying of the next verse and before the child was brought (ver. 36). In any case it was more humble than the dispute had been.

Ver. 35. **If any one would**, or, 'desires to,' etc. See Matt. xx. 26; xviii. 4; xxiii. 12. If the desire is selfish, the plan will fail, **he shall be last of all**; if he would be truly first then he will take this lower position voluntarily, **and be servant of all.**

Ver. 36. **And taking him in his arms.** Peculiar to Mark. The child seems not to have been brought in, but to have been a member of the household. Tradition says it was the martyr Ignatius, of Antioch, who was therefore called *Christophorus* (borne by Christ). The little one may have been the child of one of the Apostles, perhaps of Peter, at whose house this may have occurred.

Ver. 37. Comp. Matt. xviii. 5; and also Matt. x. 40.

Ver. 38. **John said to him.** Luke: 'answered,' so the E. V. here also. It was an answer in the wide sense; for the command to receive a child in His name would suggest the question of John. — **We saw.** Probably on their missionary tour. — **One casting out demons in thy name.** This unknown man had wrought such miracles as the Apostles did and by the same power, though it had not been directly committed to him as to them. He was not a follower of Jesus, yet he believed in the power of our Lord sufficiently to attempt this exorcism. The needed power was given him; undoubtedly to teach the lesson here recorded. — **We forbade him.** This forbidding may have so disturbed his faith, that he could no longer exorcise. — **Because he followeth not us.** This repetition is characteristic of Mark. They probably demanded that the man should either stop his activity or join them. How natural!

Ver. 39. **Forbid him not,** *i. e.*, such a man. — **For there is no one,** etc. The success of the miracle would strengthen the faith, the germs of which were manifested in the attempt to work it in the name of Christ. — **Be able quickly to speak evil of me** (the word is usually rendered 'revile'). The use of so strong a word points to a sharp distinction between the two classes: 'for' and 'against us.' This is a warning against limiting 'the work of the Spirit of God to any sect, or succession, or outward form of church' (Alford). The Apostles lost no authority from this exceptional case. The two mistakes have been: either, denying that such exceptions exist; or, regarding these cases as the rule not the exceptions. While the Apostles were taught this lesson in toleration, the man receives only negative praise. There are always earnest Christian laborers who decline to be orderly in their methods. Their irregularity calls for toleration, not approval.

Ver. 40. **Against us is for us.** Matt. xii. 30; 'He that is not with me, is against me.' As regards Christ and His people, there is no neutrality. In certain cases, the absence of hostility is a proof of friendship; in others, the failure to coöperate is the proof of enmity; and both might occur in the experience of the same person. But in all cases there is *either friendship or enmity*. The apparently contradictory proverbs suggest the need of discrimination in applying them. The saying in Matthew refers more to *inward unity* with Christ; this one to *outward conformity* with His people. The former may exist independently of the latter, and its existence unites real Christians, whatever their name and outward differences.

Ver. 41. **For whosoever shall give you,** etc. Comp. Matt. x. 42. Here the lesson is intended directly for the Apostles. — **In this name that ye are Christ's,** *i. e.*, because ye belong to Christ. It may include a reference to the recognition of Christ's name on the part of the giver. He always recognizes what is done to His people, but His people are so slow to recognize what is done for Him, if not done by them and in their way!

Ver. 42. See on Matt. xviii. 6. The connection is probably with ver. 37, as there represented, but the question of John and the answer to it prepared for this advance of thought. By their conduct in that case they had been in danger of giving such offence. — **One of these little ones.** The actual child was probably still in His arms.

Vers. 43-48. See on Matt. xvi. 8, 9; v. 29, 30. The account before us is fuller, though the best authorities omit verses 44, 46. — **Where their worm dieth not and the fire is not quenched.** There is a reference to Is. lxvi. 24. These awful words plainly point to a future state of never-ending punishment.

Vers. 49, 50. These verses, which have no parallel, form the most difficult passage in this Gospel. The difficulty is perhaps lessened, by following the most ancient authorities and omitting the second clause. It is agreed that the interpolated clause, 'every sacrifice,' etc., refers to Lev. ii. 13. As the salt is there expressly called 'the salt of the covenant of thy God,' a good sense was designed to be given by the interpolation, and ver. 50 equally requires such a good sense. As to the 'fire' the immediate connection would point to eternal fire, but as there is a refiner's fire also, this sense is not absolutely necessary; nor on the other hand must the 'fire' and 'salt' be regarded as two different figures for exactly the same thing. Nor will any interpretation be satisfactory which does not fully bring out the meaning of the word 'for.' Explanations: (1.) **For** (giving a reason why *it is better* to cut off, etc.) **every one** (all without exception, those who thus deny themselves and those cast into hell) **shall be salted with fire** (as the symbol of Divine purity which either *purifies* or *consumes*, so that *both* refining fire and eternal fire are included under the same figure). The interpolated clause will then be explained: 'And every sacrifice' (those accepted of God are here referred to, not those rejected) 'shall be salted with salt' (with 'the salt of the covenant of thy God'). All must enter the fire of God's purity in some way; those who offer themselves 'a living sacrifice' are seasoned with salt, are preserved in the fire; while others are salted only with fire, the same fire of Divine purity becoming eternal fire of judgment to them. This is a strong reason why the self-denials just enjoined should be made, while the connection with the next verse becomes plain. — **Salt is good** (see Matt. v. 13, and in this case it is the preservative salt, whether the doubtful clause be omitted or not, the salt of the covenant, so that the 'fire' only purifies): **but if the salt have lost its saltness** (if you profess to be in the covenant and are not, if the failure to cut off the offending member shows this to be the case) **wherewith will ye season it? Have salt in yourselves** ('this grace of God, this spirit of adoption, this pledge of the covenant'), **and** (as a fruit, with a reference now to the strife with which the conversation began, ver. 34) **have peace one with another.** This view is unaffected by the omission of the doubtful clause. (2.) Another interpretation agrees with this, except in making the salt and fire identical: this difference appears only in the clause: 'and every sacrifice shall be salted with salt,' which is thus interpreted: this very fire with which every one shall be salted, becomes

to God's people a preserving salt. The objection to this is that it takes 'and' as = *just as*, and makes two figurative expressions identical. (3.) Another view takes the two clauses of ver. 49 as opposed: 'Every one' (*i. e.*, of those condemned) 'shall be salted with fire, and' (on the contrary) 'every sacrifice' (God's people) 'shall be salted with salt.' This unnecessarily limits the words 'every one,' and does not account for the use of the word 'salted' in the same clause. Such a direct opposition would be expressed by 'burned with fire' and 'salted with salt.' Further, the idea of purification is obscured, and the reason presented for the preceding exhortations is less forcible. (4.) The most objectionable view is that which applies the whole of ver. 49 to the lost. 'For,' in that case, introduces merely a reason for the eternal punishment. This view too takes 'and' as = just as: 'Every one' (condemned) 'is salted with fire' (preserved from annihilation, so that the punishment can be eternal), 'just as every sacrifice,' etc. The connection with ver. 50 is very forced on this view: 'Salt is good' (*i. e.*, although thus used as a figure for preservation to punishment, it is also a figure for what is good), etc. Besides, 'the salt of the covenant,' which is the most obvious reference, is thrown out of view, and meanings given to the figures which are contrary to the analogy of Scripture. The first view is to be preferred, as most grammatical, most true to the correct reading, and most in keeping with the context.

CHAPTER X. 1–12.

Discourse about Divorce.

1 AND he arose from thence, and [a] cometh into the coasts[1] of [a] MATT. xix. 1–9.
Judea by the farther side of[2] Jordan: and the people re-
sort[3] unto him again; and, [b] as he was wont, he taught them [b] Chaps. i. 21; ii. 13; iv. 2; vi. 2, 6, 34; xii. 35; xiv. 49.
2 again. And the Pharisees came to him,[4] and[5] asked him, Is it
3 lawful for a man to put away *his* wife? tempting him. And he
answered and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of divorcement,
5 and to[6] put *her* away. And Jesus answered and said[7] unto
them, For the hardness of your heart[8] he wrote you this pre-
6 cept.[9] But [c] from the beginning of the creation [d] God made [c] Chap. xiii. 19; 2 Pet. iii. 4.
7 them male and female.[10] [e] For this cause shall a man leave his [d] GEN. i. 27; v. 2.
8 father and mother and[11] cleave to his wife; And they[12] twain [e] GEN. ii. 24.
shall be[13] one flesh: so then[14] they are no more twain, but one
9 flesh. What therefore God hath[15] joined together, let not man
10 put asunder. And in the house his[16] disciples asked him again
11 of the same *matter*.[17] And he saith unto them, Whosoever shall
put away his wife, and marry another, committeth adultery against
12 her. And [f] if a woman[18] shall put away her husband, and be [f] 1 Cor. vii. 11, 13.
married to[19] another, she committeth adultery.

[1] borders [2] *the best authorities read* and beyond the
[3] multitudes come together [4] And there came unto him Pharisees
[5] *insert* they [6] *omit* to [7] But Jesus said
[8] your hardness of heart [9] commandment
[10] *the best authorities read* male and female made he them [11] *insert* shall
[12] the [13] become [14] that [15] *omit* hath [16] the
[17] concerning this [18] *the best authorities read* she herself [19] marry

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ON the numerous events which intervened between the last section and this, see Matt. xix. 1–12. This chapter, as far as ver. 31, corresponds with Matt. xix.: giving us lessons concerning the marriage relation in the church (vers. 2–12), children in the church (vers. 13–16), and property in the church (vers. 17–31).

Ver. 1. **From thence.** From Capernaum, the final departure from Galilee.—**And beyond the Jordan** (Perea). The common reading is 'through the farther side of (beyond) the Jordan.' John's narrative shows that he visited Jerusalem at least twice in the interval, and hence this account is literally correct. He had already been in Perea, or at least on the borders (John x. 40), after the feast of dedication and before the raising of Laz-

arus. — **Come together unto him again.** As they had done on the previous visit (John xvi. 41, 42), or as occurred in Galilee (vers. 2–9). The accounts of Mark and Matthew agree closely, but the former puts the law of Moses first, and then that of Paradise.

Ver. 2. Mark omits 'for every cause' (Matthew), but the whole subject is brought into discussion, — a dangerous topic in the territory of Herod, the husband of Herodias.

Ver. 3. **What did Moses command you?** Peculiar to Mark. This question at once takes the matter out of the sphere of tradition and Rabbinical hair-splitting, into that of Divine law.

Ver. 4. See on Matt. v. 31, which is precisely the same.

Ver. 5. **For your hardness of heart.** Their general sinfulness, with special reference to harshness toward their wives, which this regulation was designed to counteract. It was not to encourage divorce. — **He wrote.** This implies that some of the precepts of the Mosaic law were of temporary validity, designed only to educate the chosen people. The law of Paradise is, in one sense, more permanent, just as Paul exalts the Abrahamic covenant above the law (Gal. iii.).

Vers. 6–9. See on Matt. xix. 4–6. Our Lord sanctions the words of Gen. ii. 24, by making them his own. Whether at first spoken by Adam, or a comment by Moses, they are the words of God (Matthew). This is the first precept or prophecy of Holy Writ, but again and again quoted. As a *remnant of Paradise* the marriage relation suffers many attacks from 'the seed of the serpent.'

Ver. 10. **And in the house.** An accurate detail peculiar to Mark. The fuller private teaching was needed, for these disciples were to teach the world new lessons on the subject of marriage and divorce, and thus elevate women. Sadly enough, women who have been elevated by these teachings are seeking to overthrow their authority, thus unwittingly laboring for the renewed degradation of their sex.

Ver. 11. See on Matt. xix. 9, where the case of one marrying a divorced woman is added. — **Against her.** It is not clear whether this means the first or second woman. But the marriage with the second is a crime against the first, as well as adultery with the second. The one justifiable ground of divorce is omitted here, being understood as a matter of course.

Ver. 12. **And if she herself put away,** etc. Mark's account is peculiar in representing the woman as seeking the divorce. This was unusual among the Jews (exceptional cases: Michal, 1 Sam. xxv. 44; Herodias, Matt. xiv. 4), though it occurred among the Greeks and Romans. Probably in this confidential interview, the delicate subject was discussed in all its bearings (Matthew preserves particulars omitted here), and Mark preserves a specification more applicable to Gentile readers.

CHAPTER X. 13–16.

Children brought to Jesus.

13 [a] AND they brought young[1] children to him, that he should touch them; and *his*[2] disciples rebuked those[3] that [a] Matt. xix. 13–15; Luke xviii. 15–17.
14 brought *them*. But when Jesus saw *it*, he was much displeased,
and said unto them, Suffer the little children to come unto me,
15 and[4] forbid them not; for of such is[5] the kingdom of God.
Verily I say unto you, Whosoever shall not receive the king-
16 dom of God as a little child, he shall not[6] enter therein. And
[b]he took them up[7] in his arms, put *his* hands upon them, and [b] Chap. ix. 36.
blessed them.[8]

[1] little [2] the
[3] them, *the best authorities omitting* that brought *them* [4] *omit* and
[5] to such belongeth [6] in no wise [7] And taking them
[8] he blessed them, laying his hands upon them.

SEE notes on Matt. xix. 13–15; comp. Luke xviii. 15–17, who at this point resumes the parallelism with Matthew and Mark. The account before us is the fullest and most striking of the three.

Ver. 13. **That he should touch them.** So Luke, Matthew: 'lay his hands on them and pray.'

Ver. 14. **Much displeased,** *i. e.*, at the rebuke of the disciples. Peculiar to Mark. Some sign of displeasure was probably on His countenance. How careful we should be not to call forth His displeasure, by keeping children from Him, because we are speculating on high themes about marriage and divorce.

Ver. 15. See on Matt. xviii. 3. The connection here is remarkable. Not only may infants be brought to Christ, but adults, in order to enter the kingdom, to come to Him, must become *like them*. Only **as a little child** can any one enter the kingdom. It is fairly implied that children in years can be Christians, recognized as such by their parents' act and the Master's act through His ministers, trained as such by parents and pastors, and a promise that His grace will not fail, where our faith does not fail.

Ver. 16. **And taking them in his arms.** Mark loves to tell of our Lord's gestures. Christ did more for the children than those who brought them asked, as He always does. The servants of such a Master should welcome children to His fold. — **Laying his hands on them.** 'We have no definite account of any ordination of the Apostles by the laying on of Christ's hands; but we do read of a laying-on of hands upon children, and consequently of their ordination to the kingdom of heaven.' Lange.

Chapter X. 17–31.

The Rich Young Man, and our Lord's Discourse on Riches.

17 [a] AND when he was gone forth into [1] the way, there came [a] Matt. xix. 16–29; Luke xviii. 18–30.
one running,[2] and [b] kneeled [3] to him, and [4] asked him, [b] See chap. i
Good Master, what shall I do that I may inherit eternal life? 40.
18 And Jesus said unto him, Why callest thou me good? *there is*
19 none good but one, *that is*, God.[5] Thou knowest the command-
ments, [c] Do not commit adultery, [c] Do not kill,[6] [c] Do not steal, [c] Exod. xx. 13–16.
[c] Do not bear false witness, Defraud not,[7] [d] Honour thy father [d] Exod. xx. 12.
20 and mother. And he answered and [8] said unto him, Master, all
21 these [9] have I observed [10] from my youth. Then Jesus [e] behold- [e] Ver. 27; Matt. xix. 26.
ing [11] him loved him, and said unto him, One thing thou lack-
est: go thy way,[12] sell whatsoever thou hast, and give to the
poor, and thou shalt have treasure in heaven: and come, take
22 up the cross, and [13] follow me. And he was sad [14] at that [15]
saying, and went away grieved: [16] for he [17] had great posses-
sions.
23 And Jesus looked round about, and saith unto his disciples,
How hardly shall they that have riches enter into the kingdom
24 of God! And the disciples [f] were astonished [18] at his words. [f] Ver 32.
But Jesus answereth again, and saith unto them, Children, how
hard is it for them [g] that trust in riches to enter into the king- [g] Job xxxi. 24; Ps. xlix.
25 dom of God! It is easier for a camel to go through the eye of 6; lii. 7; Prov. xi. 28;
a needle,[19] than for a rich man to enter into the kingdom of 1 Tim. vi. 17.
26 God. And [20] they were astonished [h] out of measure, saying [h] Chap vii. 37.
27 among themselves,[21] Who then [22] can be saved? And [23] Jesus
[e] looking upon them saith, With men *it is* impossible, but not
28 with God: for with God all things are possible.[24] Then [25] Peter
began to say unto him, Lo, we have left all, and have followed
29 thee. And [26] Jesus answered and [27] said, Verily I say unto you,

[1] And as he was going forth on (*lit.*, into), [2] there ran one to him
[3] kneeling [4] *omit* and [5] none is good save one, *even* God.
[6] *The correct order is* Do not kill, Do not commit adultery,
[7] Do not defraud [8] *omit* answered and [9] these things
[10] kept [11] And Jesus looking upon [12] *omit* thy way
[13] *the best authorities omit* take up the cross, and
[14] But his countenance fell [15] the [16] he went away sorrowful
[17] *insert* was one that [18] amazed [19] through a needle's eye
[20] But [21] saying unto him [22] Then who
[23] *omit* And [24] for all things are possible with God.
[25] *omit* Then [26] *omit* And [27] *omit* answered and

There is no man that hath left house, or brethren, or sisters, or
father, or mother,[28] or wife,[29] or children, or lands, for my sake,
30 and the gospel's,[30] But he shall receive a hundredfold [i] now in
this time, houses, and brethren, and sisters, and mothers, and
children, and lands, [k] with persecutions; and in the world [31] to
31 come eternal life. [l] But many *that are* first shall be last; and
the last first.

[i] Luke xviii. 30
[k] 2 Cor. xii. 10; 2 Thess. i. 4; 2 Tim. iii. 2; comp. Acts xiv. 22.
[l] See Matt. xix. 30.

[28] *the correct order is* mother or father
[29] *the best authorities omit* or wife
[30] *insert* sake
[31] *Or* age

THE position of this section is the same in all three Gospels. Ver. 17 shows that our Lord had already started on His journey to death. This gives the greater emphasis to His demand for self-denial from the rich young man. The connection with ver. 15 is also significant: the love of riches is the very opposite of receiving 'the kingdom of God, as a little child.'

Ver. 17. **On** (lit., 'into') **the way.** On His journey to Jerusalem, as He finally left Perea. — **There ran one,** etc. Peculiar to Mark. This eagerness and respect was the more remarkable, since the man was a 'ruler' (Luke), and 'very rich.' Still the enthusiasm was also that of youth (Matthew: 'the young man'). — **Good Master, what shall I do?** Matthew: 'Master, what good thing?' Both ideas were no doubt included in the original question, but in Matthew's narrative the one point ('good thing') is taken up, in Mark and Luke the other ('good master'). Both *what* was good, and *who* was good, had been misapprehended by the questioner.

Ver. 18. **Why callest thou me good?** Matthew (the correct reading): 'Why askest thou me of that which is good?' In applying the term 'good' to our Lord, the young ruler was honest, but mistaken. He used it without fully apprehending its meaning. On the connection of this answer with the one 'good thing,' see Matt. xix. 17. *Either* 'there is none good, but God: Christ is good; therefore Christ is GOD'—*or*, 'there is none good, but God: Christ is not God: therefore Christ is NOT GOOD' (Stier). Since but one is good, God, then giving up all for Him is the last test, and following Christ (ver. 21) is doing that.

Ver. 19. **Do not defraud.** This probably answers to the tenth commandment. Matthew gives the sum of the second table of the law. See on Matt. xix. 18, 19.

Ver. 20. See on Matt. xix. 20.

Ver. 21. **And Jesus looking upon him loved him.** A touching particular peculiar to Mark. The young man made no immediate response to this love. How then could Jesus have loved him in his self-righteousness and worldliness? The phrase 'looking upon him,' indicates that the love was called forth by the loveliness of the young ruler. Despite all his mistakes, there was in him something lovely. To this loveliness there was a response in the heart of Him who shared our humanity so entirely. It may have been a part of the sorrows of His earthly life, that such affection met no proper spiritual response. This view neither diminishes the *power* of our Saviour's affection, nor assumes, what is nowhere hinted, that the young man was at heart right. — **One thing thou lackest.** The ruler himself had asked such a question (Matthew).

Ver. 22. **But his countenance fell.** A strong expression, peculiar to Mark, who loves such minute details of look and gesture. See on Matt. xix. 22.

Ver. 23. **Looked round.** A second look of Jesus, in earnest sadness, we may well suppose.

Ver. 24. **Were amazed.** The word is a strong one. Mark introduces this astonishment of the disciples earlier than Matthew, and adds the Lord's explanation: **Children** (a term of affection to tranquillize them), **how hard it is for them that trust in riches,** etc. That this trust is almost inseparable from the possession of riches, is implied by the connection with ver. 25 (on which see Matt. xix. 24). Some ancient authorities omit: 'for them that trust in riches,' thus making the statement more general.

Ver. 26. **Astonished out of measure.** Driven out of their wonted state of mind, dismayed. Evidently they felt that having riches almost inevitably led to 'trusting in riches.' In fact many who have *not* riches are seeking wealth as the chief good, because they already *trust* in it. Because the impossibility was thus extended, the question, **Then who can be saved?** was so natural.

Ver. 27. **Looking upon them.** This third look is mentioned by Matthew also. The first (ver. 21) was a look of affection, the second (ver. 23) a look of sorrow, the third of kindness bringing hope, for the grace of God is declared to be equal to this task, impossible with men. This passage opposes the love of money in every form and among all conditions of men. The desire for wealth, even more than the actual possession of it, interferes with entering into a kingdom where humility is a cardinal virtue and self denial an essential pre-requisite. He has learned the lesson right, who applies this mainly to *himself*, seeking the almighty grace which can save him from his trust in earthly things.

Ver. 28. **Peter began to say.** Probably under the influence of the astonishment just mentioned. On the promise to the Apostles, see Matt. xix. 28. Mark's account presents a few peculiar features.

Ver. 29. **And the gospel's sake.** A similar addition occurs in chap. viii. 38. Mark perhaps inserts this in both places, in consequence of his own shrinking from suffering on account of the Gospel (Acts xiii. 13; xv. 38); so also, 'with persecution' (ver. 30). He would guard others against his own mistake.

Ver. 30. **Now in this time.** So Luke. It is implied, though not very plainly, in Matthew's account. — **Houses,** etc. This repetition is peculiar

to Mark, and characteristic. — **Mothers.** 'Nature gives us only one, — but love, many' (see Rom. xvi. 13). We do not find 'fathers' here, or 'wives' ('wife' being of doubtful authority in ver. 29), the new relations being spiritual. The former is omitted, probably for the reason suggested in Matt. xxiii. 9 ('One is your father,' etc.), and the omission then contains a lesson. Christian love and hospitality literally fulfil this promise. But the hope of such a reward is not the proper motive. The promise is made only to those who do this 'for my sake and the gospel's sake.' — **With persecutions.** According to the gospel the persecutions are a part of our best possessions (Matt. v. 12; Rom. v. 3, etc.), and really prevent the others from becoming a curse. This phrase not only serves to spiritualize the whole promise, but to guard against its misuse.

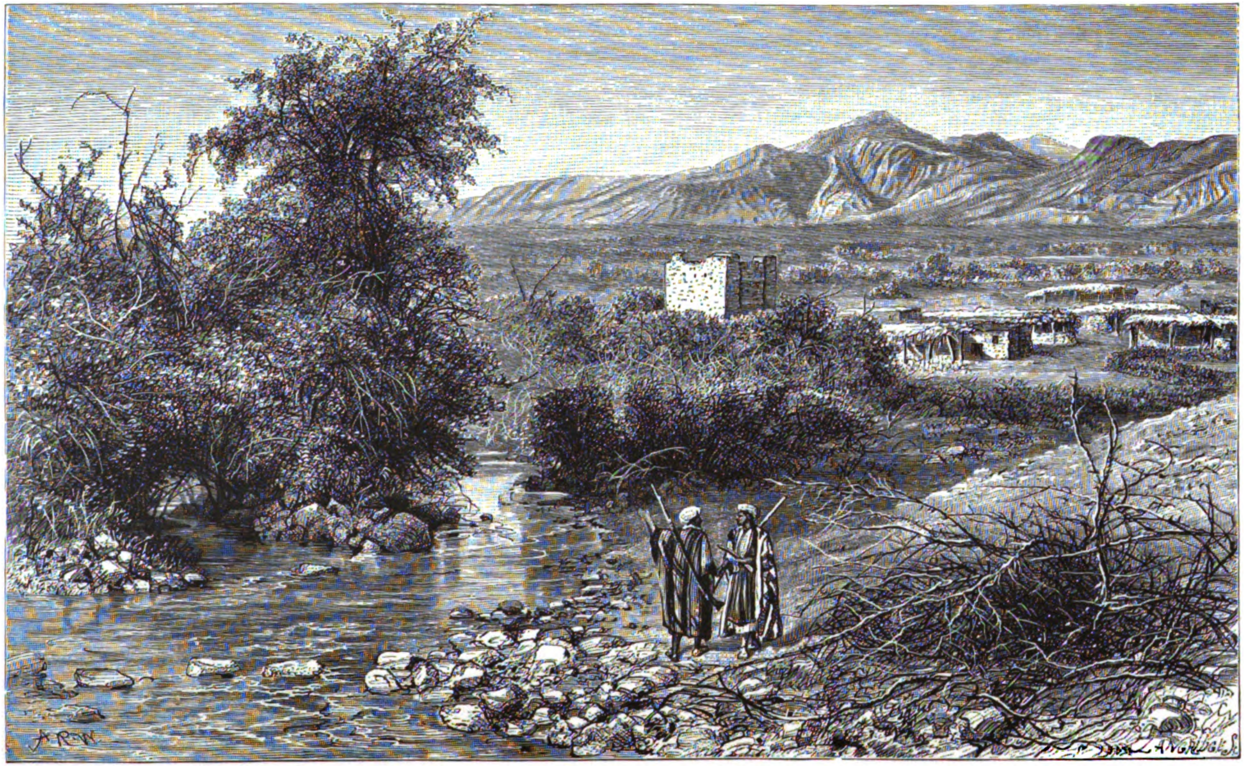
Ver. 31. See Matt. xix. 30; this proverb is there illustrated by the parable of the laborers in the vineyard (Matt. xx. 1–16).

CHAPTER X. 32–52.

Three Incidents on the Way to Jerusalem.

32 [a] AND they were in the way going up to Jerusalem; and [a] MATT. xx. 17–19; LUKE
[b] Jesus went[1] before them: and [c] they were amazed; and xviii. 31–33. [b] Luke ix. 51.
as they followed, they[2] were afraid. And he took again the [c] Ver. 24.
twelve, and began to tell them what[3] things should[4] happen unto
33 him, *Saying*, Behold, we go up to Jerusalem; and the Son of
man shall be delivered unto the chief priests, and unto the
scribes; and they shall condemn him to death, and shall deliver
34 him to[5] the Gentiles: And they shall mock him, and shall
scourge him, and [d] shall spit upon him,[6] and shall kill him; and [d] Chap. xiv. 65; xv. 19;
the third day[7] he shall rise again. Luke xviii. 32. See Matt. xxvi.
35 [e]And James and John, the sons of Zebedee, come unto him,[8] 67.
saying,[9] Master, we would that thou shouldest do for us what- [e] MATT. xx 20–28.
36 soever we shall desire.[10] And he said unto them, What would
37 ye that I should do for you? They[11] said unto him, Grant
unto us that we may sit, one on thy right hand, and the other
38 on thy left hand, in thy glory. But Jesus said unto them, Ye
know not what ye ask: can ye[12] drink of[13] the cup that I drink
of?[13] and [f] be[14] baptized with the baptism that I am baptized [f] Luke xii. 50.
39 with? And they said unto him, We can.[15] And Jesus said
unto them, Ye shall indeed drink of the cup that I drink of;[16]
and with the baptism that I am baptized withal shall ye be bap-
40 tized: But to sit on my right hand and[17] on my left hand is
not mine to give; but *it shall be given to*[18] *them* for whom it
41 is[19] prepared. And when the ten heard *it*, they began to be
42 much[20] displeased with[21] James and John. [g] But[22] Jesus called [g] Comp. Luke
them *to him*, and saith unto them, Ye know that they which xxii. 25–27.

[1] was going [2] and they that followed [3] the
[4] that were to [5] unto
[6] shall spit upon him, and shall scourge him
[7] *the best authorities read* after three days
[8] And there come unto him, James, etc. [9] *insert* unto him
[10] *the best authorities read* ask of thee [11] And they
[12] are ye able to [13] *omit* of [14] or to be
[15] are able [16] The cup that I drink ye shall drink [17] or
[18] *it is for* [19] hath been [20] sore [21] concerning [22] And



From photographs.

JERICHO.

[h] are accounted to rule over the Gentiles exercise lordship over [h] Gal. ii. 2, 6. 9.
them; and their great ones exercise authority upon[23] them.
43 But so shall it not be[24] among you: but [i] whosoever will be[25] [i] See chap. ix. 35.
44 great among you, shall be your minister: And whosoever of
45 you will be the chiefest,[26] shall be servant of all. For even the
Son of man came not to be ministered unto, but to minister,
and to give his life a ransom for many.
46 [k] And they came[27] to Jericho: and [l] as he went out of[28] Jeri- [k] Matt. xx. 29-34; Luke xviii. 35-43.
cho with[29] his disciples and a great number of people,[30] blind [l] Comp. Luke xviii. 35; xix. 1.
Bartimeus, the son of Timeus, sat by the highway side beg-
47 ging.[31] And when he heard that it was Jesus of Nazareth,[32]
he began to cry out, and say, Jesus, *thou* Son of David, have
48 mercy on me. And many charged[33] him that he should hold
his peace: but he cried[34] the more a great deal, *Thou* Son of
49 David, have mercy on me. And Jesus stood still, and com-
manded him to be called.[35] And they call the blind man, say-
50 ing unto him, Be of good comfort,[36] rise; he calleth thee. And
51 he, casting away his garment, rose,[37] and came to Jesus. And
Jesus answered and said unto him,[38] What wilt thou that I
should do unto thee? The[39] blind man said unto him, Lord,[40]
52 that I might[41] receive my sight. And Jesus said unto him, Go
thy way; [m] thy faith hath [n] made thee whole. And immedi- [m] See Matt. ix. 2.
ately[42] he received his sight, and followed Jesus[43] in the way. [n] Chaps. v. 34; vi. 56; Luke vii. 50; viii. 48; xvii. 19; Acts iv. 9; xiv. 9; Jas. v. 15.

[23] over [24] But it is not so (*according to the best authorities*) [25] would become [26] would be first among you [27] come [28] from [29] and [30] a great multitude [31] *the best authorities read* the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside [32] *or* the Nazarene [33] rebuked [34] cried out [35] and said, Call ye him [36] cheer [37] sprang up [38] answered him, and said [39] And the [40] *Greek*, Rabboni [41] may [42] straightway [43] him

SEE notes on the parallel passage in Matthew (xx. 17-34). These events took place on the final journey to Jerusalem, from Perea through Jericho. The raising of Lazarus is, however, placed by some between the departure from Perea and this final journey.

Ver. 32. **They were in the way.** Actually on the public road. — **Going up to Jerusalem**; continuing the journey already begun. — **Jesus was going before them,** leading the way. Probably implying some remarkable energy in His gait, some determination or eagerness in His manner. — **And they were amazed.** At His eagerness. By this time they knew that great danger awaited Him at Jerusalem. — **And they that followed him were afraid.** Of this known danger to Himself, which they may have thought threatened themselves also. This graphic description is peculiar to Mark. The better supported reading is followed here, which distinguishes between those who were 'amazed,' and those who were 'afraid.' Explanations: (1.) The whole body were amazed, so much so, that only some continued to follow, and these were afraid. But multitudes attended Him all the way. Besides, according to Luke xviii. 34, even the revelation to the Twelve was not understood by them, how then should His manner of walking frighten away most of the crowd? (2.) The better view is: The Twelve nearest to Him were amazed, and the larger company of followers were afraid, though further away from Him. — **And he took again the twelve** (aside), as He frequently did. — **Began to tell.** Opened up this subject again, for the third time, exclusive of the intimation to the three chosen disciples (chap. ix. 9). This was a fuller and more detailed revelation of the *time* and the *mode* of His sufferings and of the *agents* who should be engaged therein. — **That were to happen,** not 'that should.' Certainty and nearness are implied.

Ver. 34. **Spit upon him.** See chap. xv. 19. Omitted by Matthew. — **Kill him.** Matthew: 'crucify Him,' which is implied here, as the 'Gentiles,' to whom the whole verse refers, were to put Him to death. The Twelve failed to understand this detailed prediction (Luke xviii. 34). That danger threatened they felt, but they may have given this prediction *figurative* interpreta-

tion. — **After three days.** This form is given by Mark in all three predictions (chaps. viii. 31; ix. 31, and here).

Ver. 35. **And James and John.** The request doubtless originated with them. In the account of Matthew (xx. 20, 22), the answer is addressed to them, and Salome appears as an intercessor for



Blind Beggars.

them. Either both mother and sons preferred the request, or the mother *for* the sons. The form of the request is more fully stated here, but in both accounts there appears the same consciousness that what was desired was of doubtful propriety.

Vers. 36–41. See on Matt. xx. 21–24. This account has some marks of independence. — **In thy glory** (ver. 37), instead of 'in thy kingdom' (Matthew). Mark also omits 'by my Father' after 'prepared' (ver. 40). The two clauses about His baptism (vers. 38, 39) are peculiar to this Gospel; the best authorities omit them in Matthew. We find a vividness too in use of the present tense: **that I drink . . . . that I am baptized with** (vers. 38, 39). 'The Lord had already the cup of His suffering at His lips: was already, so to speak, sprinkled with the first drops of the spray of His baptism of blood' (Alford). — **Began** (ver. 41) is peculiar to Mark, intimating that the feeling of the disciples was soon interrupted.

Ver. 42. **Accounted to rule over the Gentiles,** have the *title* of rulers, God being the real Ruler, or are recognized as rulers, the essence of all heathen government being despotism. The latter is perhaps the more suggestive sense.

Vers. 43–45 show few variations from Matt. xx. 26–28. See notes there.

Ver. 46. **And they come to Jericho.** Mark specifies this, and this shows that our Lord entered the city *before* the blind man was healed, so that Luke's account (chap. xviii. 35) must refer to a *second* entrance. On the location of Jericho, and the date of this miracle, see Matt. xx. 29. — **As he went out from Jericho.** Probably on some excursion, from which He returned to meet Zaccheus (Luke xix. 1–27), after which He began the journey to the neighborhood of Bethany. — **The son of Timeus, Bartimeus.** Some think the father was well known, but the order in the original suggests that the son was the well-known personage. 'Bar' = son, as Mark seems to explain. — **A blind beggar.** He was probably begging as he sat, as the E. V. states, but the original does not necessarily mean this. Why Matthew (xx. 30–34) mentions *two* blind men, and Mark and Luke but *one*, has been variously explained; but it is altogether unnecessary to find a contradiction in the accounts. The prominence of this *one* is evident from the narrative before us, which is in many respects the most exact and vivid of the three.

Ver. 47. Notice the contrast between the title given by the curious crowd: **the Nazarene** (the form used by Mark, and with one exception by him alone), and that in the cry of the blind beggar: **Son of David** (Messiah).

Ver. 48. See Matt. xx. 31. The continued crying is even more strongly set forth here.

Ver. 49. **Call ye him.** Peculiar in this form to Mark, and omitted altogether by Matthew. This was a 'reproof to the reprovers.' It seems to have had an effect, for the words now addressed to the blind man are full of sympathy: **Be of good cheer, rise, he calleth thee.** The order is that of *kindness*, *faith* would put: 'He calleth thee' first. The forbidding and the cheering address represent the priestly spirit which would keep men from applying directly to Christ, and the true spirit of the Gospel messengers.

Ver. 50. **Casting away his garment.** A detail indicating that the narrative comes from an eye-witness. Bartimeus did not stop to care for the cloak that might be lost, if it impeded his progress. Nay, if he received his sight, it could easily be found again. — **Sprang up.** This mark of eagerness is also peculiar to this account.

Ver. 51. **Master** (or *my* Master). The word is 'Rabboni' (as in John xx. 10), the most respectful of the three titles, Rab, Rabbi, Rabboni. Comp. Matt. xxiii. 7. — **That I may receive my sight,** or, 'see again.' Not *how* or *why*, but the *desire*, which he believes the Lord can grant in the best way.

Ver. 52. **Go thy way.** Not necessarily a command to depart, but a token that his prayer was granted. The commendation is omitted by Matthew, who speaks of our Lord touching the blind man, but this seems more accurate. — **Followed him in the way.** Not simply for the time being, we suppose, but joined the multitude who went up to Jerusalem with our Lord. The effect on the people is described by Luke. Our Lord thus proved that He came to minister (ver. 45). This is the last miracle recorded in detail in the Gospels, and one of the most encouraging.

CHAPTER XI. 1–11.

The Public Entry into Jerusalem.

1 [a] AND when they came nigh to[1] Jerusalem, unto Bethphage *a* MATT. xxi. 1–9; LUKE xix. 29–38.
and [b] Bethany, at the mount of Olives, he sendeth forth[2] *b* See Matt. xxi. 17.
2 two of his disciples, And saith unto them, Go your way
into the village[3] over against you: and as soon as ye be
entered[4] into it, ye shall find a colt tied, [c] whereon never man[5] *c* Comp. Luke xxiii. 53.
3 sat; loose him, and bring *him*. And if any man[6] say unto
you, Why do ye this? say ye that[7] the Lord hath need of him;
4 and straightway he[8] will send him[9] hither. And they went
their way,[10] and found the[11] colt tied by[12] the door without in
5 a place where two ways met;[13] and they loose him. And cer-
tain of them that stood there said unto them, What do ye, loos-
6 ing the colt? And they said unto them even as Jesus had
7 commanded:[14] and they let them go. [d] And they brought[15] *d* JOHN xii. 12–15.
the colt to Jesus, and cast their garments on him;[16] and he sat
8 upon him. And many spread their garments in[17] the way;
and others cut down branches off the trees, and strewed *them*
9 in the way.[18] And they that went before, and they that fol-
lowed, cried, saying,[19] [e] Hosanna;[20] Blessed *is* he that cometh *e* PSA. cxviii. 25, 26.
10 in the name of the Lord:[20] Blessed *be*[21] the kingdom of our
father David, that cometh[20] in the name of the Lord:[22] Ho-
sanna in the highest.[20]
11 [f] And Jesus[23] entered into Jerusalem, and[24] into the temple: *f* Matt. xxi. 10, 12.
and when he had looked round about upon all things, and now
the eventide was come,[25] [g] he went out unto Bethany with the *g* Matt. xxi. 17; ver 19.
twelve.

[1] drew nigh unto [2] *omit* forth [3] *insert* that is
[4] and straightway as ye enter
[5] *the best authorities read* no man ever yet [6] one
[7] *omit* that [8] *omit* he [9] *the best authorities insert* again
[10] went away [11] a [12] at [13] in the open street, (*or* lane)
[14] said [15] bring [16] on him their garments [17] upon
[18] *the best authorities read* and others leaves and boughs, which they had cut from the fields
[19] *omit* saying [20] *substitute* (!) [21] *is*
[22] *omit* in the name of the Lord [23] he [24] *omit* and
[25] it being now eventide

ON the *chronology*, see p. 168; this entry took place on *Sunday* the 10th of Nisan. The narrative of Mark is the most exact.

Ver. 1. **Unto Jerusalem.** The words 'to' and 'unto' (E. V.) are the same in the original. — **And Bethany.** So Luke; see note on Matt. xxi. 1.

Ver. 2. **A colt.** Matthew mentions the mother, but Mark and Luke the colt only. — **Whereon no man ever yet sat.** This agrees with the account that the mother was with it. Animals never yet worked were used for sacred purposes (Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7).

Ver. 3. **And straightway he will send,** literally, 'sendeth,' **him again hither.** In Matthew the clause corresponding to this is probably a declaration of what the owner, or those objecting would do. Here the word 'again' (found in the best authorities) compels us to take it as part of the message, a promise to return the colt soon.

Ver. 4. **Found the colt.** Mark is more detailed here: perhaps Peter was one of those sent (comp. Luke xxii. 8), where Peter and John are the two sent into the city. — **At the door without.** Probably the door of the owner's house. — **In the**

open street, or, 'lane.' The E. V. following the Latin Vulgate, paraphrases: 'in a place where two ways meet.' The phrase refers first to a way round, *i. e.*, round a block of houses, then to the street of a town (usually winding in the East).

Ver. 5. **And certain of them that stood there.** It was done openly. These persons were 'the owners' (Luke xix. 33), probably members of the family of the owner.

Ver. 6. **And they** (the questioners) **let them** (the two disciples) **go,** or let them alone to do what they wished. Peculiar to Mark, and corresponding with the message of ver. 3. The reference to the prophecy of Zechariah (Matthew, John) is omitted by Mark and Luke.

Ver. 7. **Sat upon him.** On the colt. Luke and John specify this. See on Matt. xxi. 7.

Ver. 8. **Others leaves, and boughs,** or, 'layers of leaves,' one word in Greek. The common reading seems to have been an alteration for the sake of uniformity. — **Which they had cut from the fields.** This, which is the more correct expression, shows that those who did not spread their clothes in the way, went off from the highway, in their zeal, to obtain a substitute. This minute stroke is peculiar to Mark, but corresponds with John xii. 13, where the providing of palm branches is implied.



Jerusalem and Mount of Olives from the Hill of Evil Council.

Ver. 9. Comp. Matt. xxi. 9.

Ver. 10. **Blessed is the kingdom of our father David, that cometh!** or, 'the coming kingdom of our father David!' This form of the Hosannas is preserved by Mark alone. It brings out most clearly the recognition of our Lord as the royal Messiah, who was to restore the throne of David. It is asserted that the Messiah Himself was called 'David' by the Rabbis. — What strange mingling of truth and error in the thoughts and hopes of the multitude that day! And the error was the more fatal, because combined with the truth. See further, on Matt. xxi. 10, 11; Luke xix. 37-44.

Ver. 11. **Into Jerusalem into the temple.** He passed at once into the temple, and visited no other point. On the temple, see p. 171. — The other details of this verse are peculiar to Mark, and strictly accurate. The afternoon of Sunday seems to have been occupied with this solemn inspection of the temple, as if to take formal possession of it. The night, as well as the succeeding one, was spent in Bethany.

CHAPTER XI. 12-26.

The Barren Fig Tree; the Cleansing of the Temple.

12 [a] AND on the morrow, when they were come[1] from Bethany, [a] MATT. xxi 18, 19.
13 he was hungry:[2] And seeing a fig tree afar off having
leaves, [b] he came, if haply he might find any thing thereon: [b] Comp. Luke xiii. 6.

[1] *insert* out

[2] he hungered

and when he came to it, he found nothing but leaves ; for the
14 time of figs was not *yet*.[3] And Jesus[4] answered and said unto
it, No man eat fruit of[5] thee hereafter[6] for ever. And his dis-
ciples heard *it*.
15 [c]And they come to Jerusalem : and Jesus[4] went into the [c] MATT. xxi. 12–16; LUKE
temple, and began to cast out them that sold and[7] bought in xix. 45–47; comp. John
the temple, and overthrew the tables of the money changers, ii. 14–17.
16 and the seats of them that sold doves ; And would not suffer[8]
that any man should carry *any*[9] vessel through the temple.
17 And he taught, saying[10] unto them, Is it not written, [d]My [d] ISA. lvi. 7.
house shall be called of all nations the house of prayer ?[11] but
18 [e]ye have made it a den of thieves.[12] And the scribes and [e] JER. vii. 11
chief priests[13] heard *it*, and [f]sought how they might destroy [f] Matt. xxi. 46 ; chap.
him : for they feared him, because [g]all the people[14] was aston- xii. 12. [g] See Matt.
ished at his doctrine.[15] vii. 28.
19 [h]And when even was come,[16] he went[17] out of the city. [h] Luke xxi. 37.
20 [i]And in the morning, as they passed by,[18] they saw the fig [i] MATT. xxi.
21 tree dried up[19] from the roots. And Peter calling to remem- 19–22.
brance, saith unto him, Master,[20] behold, [k]the fig tree which [k] Ver. 14.
22 thou cursedst is withered away. And Jesus answering saith
23 unto them, Have faith in God. For[21] verily I say unto you,
That[22] whosoever shall say unto this mountain, Be thou re-
moved, and be thou cast[23] into the sea ; and shall not doubt in
his heart, but shall believe[24] that those things which he saith
shall come[25] to pass ; he shall have whatsoever he saith.[26]
24 Therefore I say unto you, What things soever[27] ye desire, when
ye pray,[28] believe that ye receive[29] *them*, and ye shall have
25 *them*. And when [l]ye stand praying, [m]forgive, if ye have aught [l] Matt. vi. 5 ; Luke xviii.
against any ;[30] that your Father also which is in heaven may 11. [m] Matt. vi.
26 forgive you your trespasses. [n]But[31] if ye do not forgive, 14. [n] Matt. vi. 15
neither will your Father which is in heaven forgive your tres- xviii. 35.
passes.

[3] for it was not the season of figs [4] he [5] from [6] any more
[7] *insert* them that [8] suffered not [9] a
[10] and said [11] a house of prayer for all the nations
[12] robbers [13] And the chief priests and the scribes
[14] for all the multitude [15] teaching [16] evening came
[17] *insert* forth [18] And as they were passing by in the morning
[19] withered away [20] *Greek* Rabbi [21] *omit* For
[22] *omit* That [23] taken up and cast [24] believeth
[25] what he saith cometh [26] it, *omitting* whatsoever he saith
[27] All things whatsoever [28] ye pray and ask for
[29] have received [30] any one
[31] *The best authorities omit ver.* 26.

ORDER OF EVENTS. On *Monday morning* the fig tree was cursed (vers. 12–14), on the same day the temple cleansed (vers. 15–19), the chief-priests murmuring at the children's Hosannas there (Matt. xxi. 14, 15) ; on *Tuesday morning* the fig tree was found to be withered (ver. 20) and the subsequent discourse (vers. 21–26) delivered on the way to Jerusalem (ver. 27), where the whole day was spent. See next section.

Ver. 12. **And on the morrow** (Monday). This

definite statement must explain the indefinite accounts. — **From Bethany.** This too is a mark of accuracy.

Ver. 13. **Afar off,** or, 'from afar.' Mark presents the appearance of the tree in the distance: **having leaves.** — **If haply.** Because it had leaves. This scarcely implies doubt in *His* mind, since the design was to teach the Apostles a very



Figs.

important lesson. — **For it was not the season of figs.** The full season had not come, yet the leaves gave promise of fruit. The failure was then in the *barrenness* of the tree, a fit symbol of the pretentious hypocrisy of the Jewish hierarchy. See on Matt. xxi. 19.

Ver. 14. **His disciples heard it.** Another mark of accuracy, suggesting the report of an eye-witness.

Ver. 15. **And they come to Jerusalem.** Still another mark of accuracy. On the cleansing of the temple, see on Matt. xxi. 12 (John iii. 13-17, refers to a distinct occurrence).

Ver. 16. **And he suffered not that any one.** Peculiar to Mark. How He stopped this profanation, we do not know. — **Should carry a vessel,** including utensils, tools, etc. — **Through the temple,** *i. e.*, the court of the Gentiles, which seems to have been used as a thoroughfare. This practice involved the same sin as the others (ver. 15), and expressed the same contempt for the Gentiles.

Ver. 17. **For all the nations.** Part of the original prophecy (Isaiah lvi. 7) and of the quotation also; but the stress cannot be laid upon it, since Matthew and Luke omit it. It shows the independence and accuracy of this Evangelist.

Ver. 18. **Might destroy him.** The determination to kill Him had been formed before (see John xi. 53). 'How,' was now the question. The answer was the treachery of Judas, who probably meditated this step already (from the time of the supper at Bethany on Saturday evening), but first treated with them on the next (Tuesday) evening.

Ver. 19. **Out of the city.** To Bethany, as on the evening previous (ver. 11). Comp. Matt. xxi. 17, which also refers to Monday evening.

Ver. 20. **Withered away from the roots.** The day before the 'leaves' were visible 'afar off;' to-day, Tuesday, the blasting was complete. Our verse does not say when this took place, but when they 'saw' it. Matthew says that it took place 'immediately.'

Ver. 21. **Peter.** Mark is more definite here than Matthew. — **Calling to remembrance.** Peter himself probably informed Mark of the circumstance. This minute detail, implying an interval, confirms the view that Mark gives the more exact account. — **Which thou cursedst.** The language of Peter; yet our Lord's act was a curse, *i. e.*, a judicial word and act of condemnation (see on Matt. xxi. 19). That it was judicial and just, not passionate and wanton, is evident not only from the character of our Lord, but from the lessons He connects with it. Mark, who inserts Peter's language, which might be misunderstood, alone tells us about forgiving (ver. 25).

Ver. 22. **Have faith in God,** the object of faith. This miracle was a sign of the condemnation on Israel, and so understood by the Apostles. Still their views on the whole subject were indistinct. Our Lord thus answers a sense of weakness which the Apostles had in view of the glory and strength of the visible temple and its supporters. They are therefore directed to Almighty God as the object of their faith. The words have in themselves the widest application, but the next two verses show that the Apostles were directed to God as the source of power for themselves, spiritual power in the case of all believers, miraculous power in their case, in view of their special mission.

Vers. 23, 24. See on Matt. xxi. 21, 22. — **This mountain.** Probably pointing to Mount Moriah, where stood the temple, the centre of the Jewish worship and the bulwark of the hypocritical hierarchy. — **What he saith cometh to pass.** The present tense of *certainty*. — **Therefore** (ver.) 24 connects the promise with the *faith of miracles* (ver. 23), and hence the *primary* application is to the Twelve. — **All things.** 'All' is emphatic. — **Pray and ask for.** The correct reading is more striking. — **Believe that ye have received.** The original implies, that when you asked *you received*, God at once granted your request, so that the answer comes before the fulfilment, which is spoken of as future: **ye shall have them,** lit., 'it shall be to you.'

Ver. 25. **When ye stand praying.** A common and proper posture in prayer (comp. Luke xviii. 13). — **Forgive if ye have ought against any one.** See on Matt. v. 23, where the converse is presented: 'thy brother hath aught against thee,' and Matt. vi. 14, etc. That such sayings should be repeated almost word for word, is not at all strange. A forgiving temper is necessary for them in working miracles, as well as faith and believing prayer; their faith and the power it wields should never be used in the service of hate. A caution against passing judicial condemnation on the evil and unfruitful, as He had just done, even though their faith should be strong enough, to effect like results (Matt. xxi. 21; 'ye shall not only do this which is done to the fig tree,' etc.). The best authorities omit ver. 26.

CHAPTER XI. 27–XII. 12.

The Attack of the High Priests, Scribes, and Elders; our Lord's Victorious Reply; the Reproving Parable of the Wicked Husbandmen.

27 AND they come again to Jerusalem: [a]and as he was walk- [a] MATT. xxi.
ing in the temple, there come to him the chief priests, and 23–27; LUKE xx. 1–8.
28 the scribes, and the elders,[1] And say[2] unto him, By what au-
thority doest thou these things? and[3] who gave thee this au-
29 thority to do these things? And Jesus answered and[4] said
unto them, I will also[5] ask of you one question,[6] and answer
me, and I will tell you by what authority I do these things.
30 The baptism of John, was *it* from heaven, or of[7] men? answer
31 me. And they reasoned with themselves, saying, If we shall
say, From heaven; he will say, Why then did ye not believe
32 him? But if we shall say, Of men;[8] they feared the people:
for all *men* counted[9] John, that he was[10] a prophet indeed.
33 And they answered and said unto Jesus,[11] We cannot tell.[12]
And Jesus answering[13] saith unto them, Neither do I tell[14]
you by what authority I do these things.
XII. 1 [b]And he began to speak unto them by[15] parables. A [b] MATT. xxi.
certain[16] man planted a vineyard, and set a hedge about *it*, and 33–46; LUKE xx.
[c]digged *a place for* the winefat,[17] and built a tower, and let it 9–19. [c] Joel iii. 13.
2 out to husbandmen, and went into a far[18] country. And at the
season he sent to the husbandmen a servant, that he might re-
ceive from the husbandmen of the fruit[19] of the vineyard.
3 And they caught[20] *him*, and beat him, and sent *him* away
4 empty. And again he sent unto them another servant; and at
him they cast stones, and wounded *him* in the head, and sent
5 *him* away shamefully handled.[21] And again[22] he sent another;
and him they killed,[23] and many others; beating some, and kill-
6 ing some. Having yet therefore one son, his [d]well beloved,[24] [d] Luke xx
he sent him also[25] last unto them, saying, They will reverence 13. See Matt. iii. 17.
7 my son. But those husbandmen said among themselves, This
is the heir; come, let us kill him, and the inheritance shall be
8 ours. And they took him, and killed *him*, and cast *him*[26] out
9 of the vineyard. What shall therefore[27] the lord of the vine-

[1] (;) *instead of* (,) [2] And they said [3] or
[4] *omit* answered and [5] *omit* also [6] thing, *lit.*, word
[7] from [8] shall we say, From men? — [9] all held
[10] to be [11] answered Jesus and say [12] we know not
[13] *omit* answering [14] Neither tell I [15] in
[16] *omit* certain [17] a pit for the winepress [18] another
[19] fruits [20] took
[21] and him they wounded in the head, and handled shamefully
[22] *omit* again [23] (:) *instead of* (,)
[24] He had yet one, a beloved son: [25] *omit* also
[26] him forth [27] therefore shall

yard do? he will come and destroy the husbandmen, and will
10 give the vineyard unto others. And have ye not read [28] this
Scripture,

> [e] The stone which the builders rejected — e Psa. cxviii. 22, 23.
> Is become [29] the head of the corner:
> 11 This was the Lord's doing,[30]
> 12 And it is marvellous in our eyes? — f Chap. xi. 18.

[f] And they sought to lay hold on him, but feared the people; [31]
for they knew that he had spoken [32] the parable against them:
and [g] they left him, and went their way.[33] — g Matt. xxii. 22.

[28] Have ye not read even [29] The same was made
[30] This was from the Lord
[31] lay hold on him; and they feared the multitude;
[32] they perceived that he spake [33] away

ON the *time*, see on Matt. xxi. 23–46. The two accounts agree closely, Matthew alone inserts the parable of the two Sons. Comp. also Luke xx. 1–8.

Ver. 27. **Again into Jerusalem.** Mark is more particular here. — **Walking in the temple.** 'As if at home, or in His Father's house' (J. A. Alexander); possibly to see if the profanation had been renewed, but according to Matthew: 'as He was teaching' (so Luke); so that He seems to have taught as He walked, which was not at all singular. All three classes of the Sanhedrim are mentioned here.

Ver. 28. See on Matt. xxi. 23. Mark with his fondness for solemn repetitions, adds to the second question: **to do these things.** This implies the only authority which could justify such acts is one given for this *purpose*. Their challenge thus becomes even more definite.

Ver. 30. **Answer me.** Peculiar to Mark, bringing out yet more decidedly His challenge of their *moral competency*, to decide as to His authority. The tone is peremptory, implying confidence of victory in this encounter.

Vers. 31, 32. Matthew carries out the reasoning of the rulers; but Mark puts the second part of their pondering in the form of a question: **Shall we say, From men?** — then abruptly answers in His own words (not theirs): **they feared the people; for all held John to be a prophet indeed.** Luke tells that the fear of being stoned entered into the thoughts of the rulers.

Chap. XII. 1. **And he began to speak unto them in parables.** A series of parables was spoken. Matthew records three; Mark and Luke preserve the principal one only. Comp. the emphatic language of Luke (xx. 9): 'this parable;' and the words: 'Hear another parable' (Matt. xxi. 33). All three accounts show that the parable was spoken in the presence of the people, but directly to the parties who had assailed Him ('to them'), and 'against them' (ver. 12). — **A pit for the wine-press.** A verbal variation from Matthew's account. See on Matt. xxi. 33.

Vers. 3–5. The description of the maltreatment of the servants differs in all three accounts, showing that no special interpretation is to be given to the different sendings. The actual suffering of the servants is brought out by Mark, the climax being the 'killing some.' — **Him they wounded in the head** (ver. 4). The servants are represented as not even coming into the vineyard; the first one was stoned at a distance, with the purpose of killing. The gradation is: beating, trying to kill, actually killing.

Ver. 6. **He had yet one, a beloved son.** Mark's account is more graphic and touching here.

Ver. 8. **Killed him, and cast him forth out of the vineyard.** Matthew and Luke invert the order. This variation is perhaps a caution against interpreting the details of the parable too closely; but see on Matt. xxi. 39.

Ver. 9. **He will come and destroy.** The full answer of the hearers is given by Matthew. Here the substance of the answer is given, not as coming from them, but spoken by our Lord Himself.

Vers. 10, 11. See Matt. xxi. 42, and the thoughts there added in vers. 43, 44; comp. Luke xx. 17, 18; both narratives are fuller at this point.

Ver. 12. **And they sought to lay hands on him.** The three accounts supplement each other here. The purpose to seize Him is plainly stated in all. Mark shows that it was a continued effort (literally 'they were seeking'); while Luke tells that they would have done so on the spot, had they not been afraid of the people. — **For they perceived**, etc. Matthew gives the more general reason for this fear: 'because they held Him as a prophet.' Their desire to seize Him was increased by this parable, but their fear of the people was also increased, since they (*i. e.*, the rulers) perceived **that he spake the parable against them**, and in the presence of the people (Luke xx. 9), so that they felt themselves convicted before the people. Conscience made them cowards. On the interpretation, see on Matt. xxi. 33–46.

CHAPTER XII. 13–37.

Three Assaults overcome; the Final and Decisive Question of our Lord.

13 [a] AND they send unto him certain of the Pharisees and of [a] MATT. xxii. 15-32; LUKE xx. 20-38.
14 the Herodians, to [1] catch him in *his* words.[2] And when
they were come, they say unto him, Master, we know that thou
art true, and carest for no man; [3] for thou regardest not the
person of men, but teachest the way of God in truth: Is it law-
15 ful to give tribute to Cesar, or not? Shall we give, or shall we
not give? But he, knowing their hypocrisy, said unto them,
16 Why tempt ye me? bring me a penny, that I may see *it*. And
they brought *it*. And he saith unto them, Whose *is* this image
17 and superscription? And they said unto him, Cesar's. And
Jesus answering [4] said unto them, Render to Cesar the things
that are Cesar's, and to God the things that are God's.[5] And
they marvelled [6] at him.
18 Then [7] come unto him the [8] Sadducees, which say there is
19 no resurrection; and they asked him, saying, Master, Moses
wrote unto us, [b] If [9] a man's brother die, and leave *his* wife [b] Deut. xxv. 5.
behind him,[10] and leave no children,[11] that [12] his brother should
20 take his [13] wife, and raise up seed unto his brother. Now [14]
there were seven brethren: and the first took a wife, and dying
21 left no seed. And the second took her, and died, neither left
22 he any seed: [15] and the third likewise. And the seven had her,
23 and [16] left no seed: last of all the woman died also.[17] In the
resurrection therefore, when they shall rise,[18] whose wife shall
24 she be of them? for the seven had her to wife. And [19] Jesus
answering [4] said unto them, Do ye not therefore err, because [20]
25 ye know not the Scriptures, neither [21] the power of God? For
when they shall rise from the dead, they neither marry, nor are
given in marriage; but are as the [22] angels which are [23] in
26 heaven. And as touching [24] the dead, that they rise; [25] have
ye not read in the book of Moses, how [c] in the bush [26] God spake [c] Luke xx. 37 comp. Rom. xi. 2.
unto him, saying, [d] I *am* the God of Abraham, and the [8] God of [d] EXOD. iii. 6
27 Isaac, and the [8] God of Jacob? He is not the [8] God of the dead,
but the God [27] of the living: ye therefore do [28] greatly err.

[1] that they might [2] in speech [3] not for any one [4] *omit* answering
[5] The things that are Cesar's render unto Cesar, and the things that are God's unto God.
[6] marvelled greatly [7] And there [8] *omit* the [9] that if
[10] a wife behind him [11] *the best authorities read* child
[12] *omit* that [13] the [14] *omit* now
[15] *the best authorities read* leaving no seed behind him
[16] *omit* had her, and [17] also died
[18] *the best authorities omit* therefore, when they shall rise
[19] *omit* And [20] do ye not err for this cause, that [21] nor [22] *omit* the
[23] *omit* which are [24] But touching [25] are raised [26] at the Bush, how
[27] *the best authorities omit* the God [28] *omit* therefore do

28 [e] And one of the scribes came, and having heard them reason- [e] Matt. xxii. 34–40.
ing[29] together, and [f] perceiving[30] that he had answered them [f] Luke xx. 39.
well, asked him, Which is the first commandment of all?[31]
29 And[19] Jesus answered him,[32] The first of all the command-
ments[33] *is*, [g] Hear, O Israel; The Lord our God is one Lord: [g] Deut. vi. 4, 5.
30 And thou shalt love the Lord thy God with all thy heart, and
31 with all thy soul, and with all thy mind, and with all thy strength:
this *is* the first commandment.[34] And[19] the second *is* like,
namely[35] this, [h] Thou shalt love thy neighbour as thyself. [h] Lev. xix. 18.
32 There is none other commandment greater than these. And
the scribe said unto him, Well, Master, thou hast said the truth:
33 for [i] there is one God;[36] and [k] there is none other but he: And [i] Ver. 29. [k] Deut. iv. 35.
to love him with all the heart, and [l] with all the understanding, [l] Luke ii. 47; Col. i. 9.
and with all the soul,[37] and with all the strength, and to love *his* [m] 1 Sam. xv. 22; Hos. vi. 6; Micah vi. 6–8; Matt. ix. 13; xii. 7
neighbour as himself,[38] [m] is[39] more than all [n] whole burnt offerings [n] Ps. xl. 6; Heb. x. 6, 8.
34 and sacrifices. And when Jesus saw that he answered discreetly,
he said unto him, Thou art not far from the kingdom of God. [o] Matt. xxii. 46; Luke xx. 40.
[o] And no man after that[40] durst ask him *any question*.[41]
35 [p] And Jesus answered and said, while he taught[42] in the tem- [p] MATT. xxii. 41–45; LUKE xx. 41–44.
ple, How say the scribes that[43] Christ is the son of David?
36 For[44] David himself said by[45] the Holy Ghost,

[q] The LORD said to my Lord, [q] Ps. cx. 1
Sit thou on my right hand,
Till I make thine enemies thy footstool.[46]

37 David therefore[47] himself calleth him Lord; and whence is he
then[48] his son? And the common people[49] [r] heard him gladly. [r] Chap. vi. 20.

[29] questioning [30] knowing [31] what commandment is first of all?
[32] *omit* him [33] *the best authorities omit* of all the commandments
[34] *the best authorities omit* this is the first commandment
[35] *omit* like, namely
[36] *the best authorities read* saidst with truth that he is one
[37] *the best authorities omit* and with all the soul
[38] one's neighbour as one's self [39] *insert* much [40] any more
[41] *italics unnecessary* [42] as he was teaching [43] *insert* the
[44] *omit* For [45] in [46] the footstool of thy feet [47] *omit* therefore
[48] *omit* then [49] the great multitude

Vers. 13–17. FIRST ASSAULT.—The question concerning tribute to Cesar. See on Matt. xxii. 15–22; comp. Luke xx. 20–26. The parable of the wedding garment precedes in Matthew's account. The narrative of Mark is graphic, but presents no new details.—**To catch him by speech** (ver. 13), lit., 'by word;' to lay hold of Him by means of their word as a snare. Some word of His, in answer to their questions, would be laid hold of, but the figure requires a reference to *their* discourse.—**They marvelled greatly at him** (ver. 17). The original is stronger than in the parallel passages. It also intimates that they continued to do so. The other accounts are fuller as to the effect of His answer. These young Pharisees (Matthew) and Herodians with feigned scruples of conscience, the flower of the youth of Jerusalem, scarcely expected such a blow from a Galilean,—and their astonishment was more than momentary. No wonder: the answer of Christ is the wisest ever given to an entangling question, and contains in principle the solution of the great problem of church and state, or the relation of the spiritual and secular power.

Vers. 18–27. SECOND ASSAULT. The question concerning the resurrection. See on Matt. xxii. 23–33; comp. Luke xx. 27–40. The latter Evangelist is fuller, especially in vers. 34–36. The description of the successive marriages is graphic, though not more so than Luke's. The most prominent peculiarity is the question: **Do ye not err for this cause,** etc., (ver. 24), which is answered by the positive statement: **ye greatly err** (ver. 27). The effect of our Lord's words,

which is added at this point by Matthew and Luke, is narrated by Mark in ver. 34. — **In the book of Moses, at the Bush,** *i. e.*, in the chapter or passage where the well-known 'bush' is spoken of. It can scarcely mean, when Moses was at the bush, or when God spake at the bush. The article before 'God' is omitted in the Greek, except in the phrase: **the God of Abraham.** The argument derived from this designation of God in favor of the immortality of the soul, against the Sadducees who denied it, reveals the marvelous insight of our Lord into the deepest meaning of the Scriptures. The personal everliving God calls Himself the God — not of the dead which would be dishonoring — but of those who live in perpetual communion with Him, to whom He has communicated His own immortality.

Vers. 28-34. THIRD ASSAULT. See notes on Matthew xxii. 34-40. Luke (xx. 39) merely hints at this.

Ver. 28. **Knowing that he had answered them well.** This scribe no doubt rejoiced in the defeat of the Sadducees, but was also really pleased with our Lord's answers. They accorded with his intellectual convictions, perhaps with his moral tendencies, and he probably desired further instruction. — **What commandment is first of all?** On this question as a temptation, see notes on Matthew. The fearfully belittling tendencies of Pharisaical legalism may be inferred from the following statement: 'The Jews enumerated six hundred and thirteen ordinances; three hundred and sixty-five prohibitions, according to the days of the year; two hundred and twenty-eight commandments, according to the parts of the body. The Pharisees distinguished between lesser and greater commandments' (Braune). The phrase may mean: 'first of all things,' however.

Vers. 29-31. Mark quotes Deut. vi. 4, 5; Lev. xix. 18, more fully than Matthew. Notice the briefer readings adopted in the foot-notes. — **With all thy strength.** This probably refers to moral energy; but it is not necessary to discriminate accurately, as is suggested by the variations of the different passages. (The Septuagint employs a different word of similar import.) — **There is none other commandment greater than these.** The unity of the moral law prevents any discrimination between its precepts: it is *one* law of love, the hinge (Matt. xxii. 40) of the whole O. T. revelation. There can be none greater. No one can love God without loving his fellowmen, and no one can truly love man without loving God. The former is the source of the latter. Hence the first table (the first five commandments) enjoins love to God, the second table (the last five commandments) love to our neighbor.

Ver. 32. **Well, Master, thou saidst with truth.** Without doubt the scribe spoke candidly, though Matthew states that his question was put, 'tempting' (or 'trying,' *i. e.*, putting to proof) our Lord. He may have been chosen by the Pharisees as their unconscious tool, because of his candor. Besides our Lord's words may have awakened a spiritual apprehension of the law. He represents a large class, outside the kingdom, in a more hopeful condition than Pharisees in the visible church, but he had not yet taken the decisive step. — **That he is one; and there is none other but he.** The form is impressive.

Ver. 33. **With all the understanding.** The scribe substitutes 'understanding' for 'mind,' which seems to express the same thought less abstractly. Mark preserves the answer in full. — **Is much more than.** Better, 'more acceptable to God, and more useful to the worshipper.' — **All whole burnt offerings and sacrifices.** 'Burnt offerings,' *i. e.*, those commanded in the law. Such things took up the whole attention of legalists. It was a bold saying in those times and in that place. Christ's atoning sacrifice is the centre of the gospel, but he who has a correct theory on this subject, without being led to the love here spoken of, is but a Pharisee at heart, below the standard of this man.

Ver. 34. **Discreetly.** Understandingly, intelligently, wisely; more than 'discreetly,' in the more modern sense. — **Thou art not far from the kingdom of God.** Intellectually on the right road, nearer to the kingdom than a mere formalist could be, recognizing the spirituality of the law, perhaps conscious of the folly of self-righteousness; but, though standing as it were at the door, still outside. — Alexander. While the worst of His opponents were unable to convict Him of an error, or betray Him into a mistake, the best of them, when brought into direct communication with Him on the most important subjects, found themselves almost in the position of His own disciples. — **And no man any more durst ask him any question.** A natural effect of the previous experiments. No further question is put *to* Him, but He asks one which they cannot answer. Matthew however, gives more prominence to the fact that no one 'was able to answer Him a word,' and so puts this statement after the victorious question of our Lord. Such independent testimony is the most valuable, especially here where our Lord asks a question respecting *His own Person*, in some respects the central question of Christianity.

Vers. 35-37. THE VICTORIOUS QUESTION OF OUR LORD. The central question of Christianity. See on Matt. xxii. 41-46; comp. Luke xx. 41-44.

Ver. 35. **Answered.** The whole controversy (which we have joined as one section) is regarded as one; and this is our Lord's reply to their assaults. — **As he was teaching in the temple.** Of course on the same day. Matthew brings out the triumph over the Pharisees. Mark the impression on the people, in whose presence (ver. 37) the Pharisees were confounded. The account of the former is fuller and more accurate, as regards the opening of the discussion on this point.

Ver. 36. **David himself said in the Holy Ghost.** Luke: 'in the book of Psalms.' The influence of the Holy Spirit upon David in penning the Psalms, is assumed. This passage (Ps. cx. 1) is more frequently referred to in the New Testament than any other.

Ver. 37. **And whence.** From what source shall we seek an explanation of the fact that He is his Son. Or perhaps simply: 'how can He be his Son.' — **And the great multitude.** This multitude was made up of 'the common people,' since the upper classes were withdrawing, but that is not the prominent idea. A great multitude still listened to Him. — **Heard him gladly.** Lit., sweetly, with relish, with pleasure. This was after He had virtually claimed to be the Messiah: David's Lord, as well as David's Son. See on Matt. xxii. 45. Had He desired to establish a temporal kingdom, the multitude would now have followed Him. But hearing Christ with relish, is not necessarily accepting Him as a Saviour. Knowing all men (John ii. 24, 25), and

faithful to His mission of Atoning Love, our Lord remains in the temple to deliver His fearful denunciation of the Pharisees (Matt. xxiii.), briefly alluded to by Mark (vers. 38-40), pauses to praise a poor widow (vers. 41-44), and then withdraws from His foes and from the listening multitude, to give in private some of His most remarkable predictions.

CHAPTER XII. 38-44.

Denunciation of the Scribes; the Widow's Mites.

38 AND he said unto them [a] in his doctrine,[1] [b] Beware of the scribes, which love [2] to go in long clothing,[2] and *love* [3]
39 [c] salutations in the market-places, And the [4] [c] chief seats in
40 the synagogues, and the uppermost [5] rooms at feasts: Which [6] devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.[7]
41 [d] And Jesus sat [8] over against [e] the treasury, and beheld how the people [9] [f] cast [g] money into the treasury: and many that [f]
42 were rich cast in much. And there came a certain [10] poor widow, and she threw [11] in two mites, which make [h] a farthing.
43 And he called *unto him* his disciples, and saith [12] unto them, Verily I say unto you, That [13] [i] this poor widow hath cast more
44 in,[14] than all they which have cast [15] into the treasury: For all *they* [16] did cast in of their abundance; [17] but she of her [k] want did cast in all that she had, *even* all her [l] living.

[a] Chap. iv. 2.
[b] MATT. xxiii. 1, 2, 6, 7, (14); LUKE xx. 45-47.
[c] Luke xi. 43.
[d] LUKE xxi. 1-4.
[e] John viii. 20.
[f] 2 Kings xii. 9.
[g] *Brass* as in Matt. x. 9.
[h] Matt. v. 26.
[i] 2 Cor. viii. 12.
[k] Phil. iv. 11.
[l] Luke viii. 43; xv. 12, 30.

[1] And in his teaching he said [2] desire to walk in robes [3] *to have* [4] *omit* the [5] and chief [6] They that [7] condemnation [8] And he sat down [9] multitude [10] one [11] cast [12] said [13] *omit* that [14] cast in more [15] that are casting [16] they all [17] superfluity

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THE accounts of Mark and Luke agree here very closely. The denunciatory discourse of Matt. xxiii., is given in this abridged form, the other incident is omitted by Matthew. We join them together because they form a striking contrast. Comp. 'devour widows' houses' (ver. 41) and the 'poor widow' (ver. 42). Both expressions are peculiar to Mark and Luke (see on Matt. xxiii. 14). Even after such fearful denunciations, our Lord quietly sits in the court of the women (ver. 41).

Vers. 38-40. THE DENUNCIATORY DISCOURSE. Matthew, writing for Jewish Christians, gives a full report; but early Gentile readers only needed this brief outline.

Ver. 38. The phrase 'unto them' is to be omitted. The discourse was both to the multitude (ver. 39) and to his disciples (comp. Matt. and Luke). — **In his teaching**; implying that much more was said. — **Beware**, be on your guard against. — **The scribes.** Matthew: 'the scribes and the Pharisees.' See Matthew xxiii. 2. — **Desire.** A description of the scribes as a body, not of a certain class among them. There were few to whom this description could not apply. — **To walk in robes**, displaying their flowing robes as a sign of their official position. Desiring to display a sign of ecclesiastical dignity is here condemned. Monks have generally adopted 'long robes,' and too often the length of a clerical coat is the measure of the Pharisaical tendency among Protestants. Comp. further on Matt. xxiii. 6, 7.

Ver. 40. **And for a pretence.** The sense is: They devour widows' houses, and that too while they are praying at great length. Ecclesiastical officials may repeat this crime, by attaching to themselves the defenceless classes here represented by 'widows' with the design of obtaining control of their property. Pharisaism, in all ages and organizations, has encouraged this.

Vers. 41-44. THE WIDOW'S MITES. Comp. Luke xxi. 1-4.

Ver. 41. **And he sat down over against the treasury.** He did not leave at once, after promising the desolation of the temple (Matt. xxiii. 38), but remained quietly sitting in the court of the women, opposite 'the Treasury.' This was the name given to thirteen brazen chests, called by the Rabbins 'trumpets,' probably from the shape of the mouths into which the money was cast. They were for various kinds of gifts. The reference here is probably to the place, or room (comp. John viii. 20). where these chests stood. — **And beheld**, or, 'was beholding.' — **Money.** Lit., 'brass,' copper-money, which probably formed the usual offering. — **Cast in much**, lit., 'were casting many things,' perhaps many pieces of copper, since in that form the gift would seem

larger and make more noise. That Pharisaism could do this is certain; thus they would cause these 'trumpets' to sound before them.

Ver. 42. **And one poor widow.** 'One' in contrast with the 'many' just spoken of, not without a suggestion of her loneliness. Possibly this widow was 'poor,' because her house had been 'devoured' (ver. 40). — **Two mites.** The 'mite' (lepton) was the smallest Jewish copper coin. The Greek name means 'fish-scale,' suggesting its diminutive size. Its value was about one tenth of an English penny, one fifth of a cent. She had two and gave both. — **A farthing.** Mark (not Luke) adds for his Roman readers an explanation, using a Greek word (taken from the Latin) meaning the fourth part, as our word 'farthing' does.

Ver. 43. **And he called unto him.** Peculiar to Mark. Our Lord directed their special attention to this act of the widow. — **More than all they that are casting into the treasury.** Not more than a specific number, but than the many who had given and were still giving. The reason follows.

Ver. 44. **For.** The worth of a gift is to be determined not by its intrinsic value, but *by what it costs* the giver. The measure of that cost is what is *left*, not what is given. — **Her whole living** (or 'life'). All at her disposal for her present subsistence. She could not have owned much else, since she is said to be a 'poor widow.' She could not have hoped for 'glory of men' (Matt. vi. 2), but she received praise from *One* who spake as never man spake. We are here taught, not simply to give, but how to measure the cost of gifts. Since Christ alone can bless contributions for the extension of His kingdom, this incident shows that the success He has ac-



Scribe.

corded has been on account of the gifts which involved self-denial, these being the only valuable ones in His sight.

CHAPTER XIII. 1–37.

The Discourse about the Destruction of Jerusalem and the End of the World.

1 [a] AND as he went [1] out of the temple, one of his disciples
saith unto him, Master, see [2] what manner of stones and
2 what buildings *are here!* [3] And Jesus answering [4] said unto
him, Seest thou these great buildings? there shall not be left [5]
3 one stone upon another, that shall not be thrown down. And
as he sat upon [6] the mount of Olives, over against the temple,
[b] Peter and James and John and Andrew asked him privately,
4 Tell us, when shall these things be? and what *shall be* [7] the
5 sign when all these things shall be fulfilled? [8] And Jesus an-
swering them [9] began to say, [10]
6 Take heed lest any *man* [11] deceive you: For [12] many shall
come in my name, saying, I am *Christ;* [13] and shall deceive
7 many. And when ye shall hear of wars and rumours of wars,
be ye [14] not troubled: for [12] *such* [15] *things* must needs be; [16] but

[a] Matt. xxiv. 1–51; Luke xxi. 5–36.

[b] See Matt xvii. 1.

[1] *insert* forth [2] behold [3] what stones and what buildings!
[4] *omit* answering [5] *insert* here [6] on [7] is
[8] these things are all about to be accomplished?
[9] *omit* answering them [10] *insert* unto them [11] See that no man
[12] *the best authorities omit* For [13] he
[14] *omit* ye [15] *these* [16] come to pass

8 the end *shall* not *be*[17] yet. For nation shall rise against nation,
and kingdom against kingdom: and[18] there shall be earth-
quakes in divers places, and[18] there shall be famines and
troubles:[19] these *are*[20] the beginnings of sorrows.[21]
9 [c] But take[22] heed to yourselves: for they shall deliver you up [c] Matt. x. 17, 18.
to councils; and in the synagogues ye shall be beaten: and ye
shall be brought[23] before rulers[24] and kings for my sake, for a
10 testimony against[25] them. And the gospel must first be pub-
11 lished among all[26] nations. [d] But[27] when they shall[28] lead *you*, [d] Matt. x. 19-22.
and deliver you up, take no thought[29] beforehand what ye shall
speak, neither do ye premeditate:[30] but whatsoever shall be
given you in that hour, that speak ye: for it is not ye that
12 speak, but the Holy Ghost. Now[27] the[31] brother shall betray[32]
the[31] brother to death, and the father the son;[33] and children
shall rise up against *their*[34] parents, and shall cause them to be
13 put to death.[35] And ye shall be hated of all *men* for my name's
sake: but he that shall endure unto[36] the end, the same shall
be saved.
14 But when ye shall[28] see the abomination of desolation,
spoken of by Daniel the prophet,[37] standing where it[38] ought
not, (let him that readeth understand,) then let them that be in
15 Judea flee to[39] the mountains: And let him that is on the
housetop not go down into the house,[40] neither enter *therein*,[41]
16 to take any thing out of his house: And let him that is in the
17 field not turn back again for to take up his garment.[42] But
woe to[39] them that are with child, and to them that give suck
18 in those days! And pray ye that your flight[43] be not in the
19 winter. For *in*[44] those days shall be affliction,[45] such as was
not[46] [e] from the beginning of the creation which God created [e] See chap. x 6.
20 unto this time,[47] neither[48] shall be. And except that[49] the
Lord had shortened those[50] days, no flesh should be[51] saved:
but for the elect's sake, whom he hath chosen,[52] he hath short-
21 ened[53] the days. And then if any man shall say to you, Lo,
22 here *is* Christ;[54] or, lo, *he is* there;[55] believe *him*[56] not: For
false Christs and false prophets shall rise, and shall shew signs

[17] is not [18] *omit* and [19] *the best authorities omit* and troubles
[20] things are [21] pains [22] *insert* ye, [23] shall stand
[24] governors [25] unto [26] preached unto all the
[27] And [28] *omit* shall [29] be not anxious
[30] *the best authorities omit* neither do ye premeditate [31] *omit* the
[32] deliver up [33] *his* child [34] *omit* their
[35] *or* put them to death [36] endureth to
[37] *the best authorities omit* spoken of by Daniel the prophet, [38] he
[39] unto [40] *omit* into the house [41] nor enter in
[42] return back to take his cloke [43] it [44] *omit* in
[45] tribulation [46] hath not been the like [47] until now
[48] and never [49] *omit* that [50] the
[51] would have been [52] he chose [53] did he shorten
[54] the Christ [55] Lo, there [56] *it*

and wonders, to seduce, if *it were* possible, even the elect.[57]
23 But take ye heed: behold, I have foretold you all things.
24 But in those days, after that tribulation, the sun shall be
25 darkened, and the moon shall not give her light, And the stars
of heaven shall fall,[58] and the powers that are in heaven [59] shall
26 be shaken. And then shall they see the Son of man coming
27 in the [31] clouds with great power and glory. And then shall he
send his [60] angels, and shall gather together his elect from the
four winds, from the uttermost part of the earth to the utter-
28 most part of heaven. Now learn a parable of the fig tree: [61]
When her branch is yet [62] tender, and putteth forth leaves, ye
29 know that summer is near: [63] So ye in like manner,[64] when ye
shall [28] see these things come [65] to pass, know that it [66] is nigh,
30 *even* at the doors. Verily I say unto you, that [49] this generation
31 shall not pass,[67] till [68] all these things be done. Heaven and
earth shall pass away: but my words shall not pass away.
32 But of that day and [69] *that* hour knoweth no man, no, not the
angels which are in heaven,[70] neither the Son, but the Father.
33 Take ye heed, [f] watch and pray: for ye know not when the [f] Luke xxi.
34 time is. *For the Son of man is* [g] as [71] a man taking a far jour- 36; Eph. vi. 18; Heb. xiii. 17.
ney,[72] who [73] left his house, and gave [74] authority to his servants, [g] Comp. Matt. xxv. 14.
and to every man [75] his work, and [76] commanded [77] the porter to
35 watch. [h] Watch ye [14] therefore: for ye know not when the [h] Ver. 37. See Matt. xxiv. 42.
master [78] of the house cometh, [i] at [79] even, or at midnight, or
36 [k] at the cockcrowing, or in the morning: Lest coming suddenly [i] Comp. Matt xiv. 25.
37 he find you sleeping. And what I say unto you I say unto all, [k] Chap. xiv. 30, 68, 72.
[l] Watch. [l] Ver. 35.

[57] that they may lead astray, if possible, the elect.
[58] and the stars shall be falling from heaven, [59] the heavens
[60] forth the [61] from the fig tree learn the parable
[62] is now become [63] the summer is nigh [64] So ye also
[65] coming [66] he [67] *insert* away [68] until
[69] or [70] no one, not even the angels in heaven
[71] *It is* as *when* [72] away from his country [73] having
[74] given [75] each one [76] *omit* and
[77] *insert* also [78] lord [79] whether at

THIS discourse is recorded by three Evangelists (Matthew, Mark, and Luke). All the accounts correspond remarkably; that of Matthew is the fullest. See on Matt. xxiv. Mark introduces a few thoughts not included there. The *occasion* and *circumstances* of delivery (vers. 1–4) are described most fully by Mark. In vers. 5–23 we find a reference to both the destruction of Jerusalem and the end of the world, the judgment upon the Jewish nation being the prominent thought; in vers. 24–31 the Lord's second coming is more prominent, and in vers. 32–37 it *alone* is referred to.

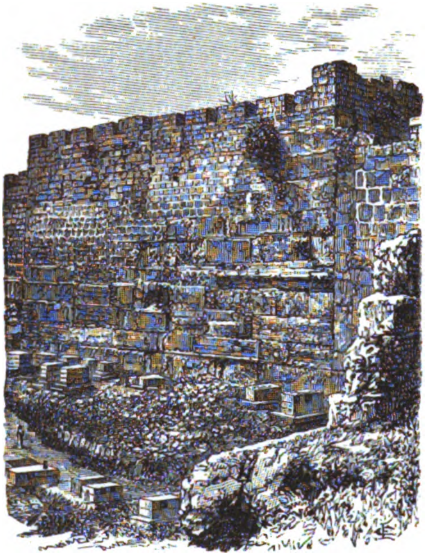
Ver. 1. **Out of the temple.** The final solemn departure (see Matt. xxiv. 1). — **One of his disciples.** Mark is most definite here. — **What stones and what buildings.** Luke (xxi. 5): 'How it was adorned with goodly stones and gifts.' They seemed almost to intercede for the temple He was leaving.

Ver. 2. **These great buildings.** Our Lord takes up the thought of His disciples, and prophecies the complete destruction of this great edifice.

Ver. 3. **Over against the temple.** A graphic stroke, peculiar to Mark. The summit of Olivet is directly opposite the temple, the city lying spread out like a map before one sitting there. — **Andrew** (the brother of Peter) is added to the more private company on this occasion.

Ver. 4. **When these things are all about to be accomplished.** In all three accounts 'the sign'

is asked for. The full form of the question here given (especially the position of 'all') shows that they classed together the destruction of Jerusalem, the return of our Lord and the end of the world, as one great series of events, about which He had often spoken to them. Hence both are spoken of in the answer, though not joined in time.



Foundation Stones on the Temple Area.

Ver. 5. **Began to say.** Began His first explanation, which probably took a wider range than they had expected. — **See.** The opening sentence is the same as in Matthew, but Mark repeats this word several times (vers. 9, 23, 33).

Vers. 6–8. See on Matt. xxiv. 5–8; so Luke.

Ver. 9. **In the synagogues.** The punctuation is doubtful. The literal meaning is: 'into synagogues.' This may be explained 'ye shall be taken into synagogues and beaten;' the synagogue being the place where such punishments were inflicted for greater publicity. Others join this with what precedes; 'to councils and to synagogues; ye shall be beaten,' etc. (Comp. Matt. x. 17, 18.)

Ver. 10. **Must first be preached unto all the nations.** 'Preached,' lit. proclaimed, which is the proper conception of preaching. See on Matt. xxiv. 14. Here it comes earlier. But the sense is the same. Their martyrdom would spread the gospel, and this spread should precede the end of the woes, in distinction from the beginning (ver. 3). A twofold fulfilment of this verse is most probable.

Ver. 11. **Be not anxious beforehand.** Peculiar to Mark, though Luke xxi. 14, 15, resembles it. The same thought occurs in Matt. x. 19, 20. The two discourses have other points of resemblance. 'Neither do ye premeditate,' is to be omitted.

Vers. 12, 13. Comp. Matt. xxiv. 9, 10, 13; x. 21, 22.— **Endureth.** In the confession of Christ ('for my name's sake'). Confessor once meant martyr! When Mark wrote, martyrdom was common. Suffering for Christ's sake has not ceased.

Vers. 14–20. See on Matt. xxiv. 15–22. Here, as there, the prominent reference is to the destruction of Jerusalem, answering the question of the disciples more directly than what precedes. 'Spoken of by Daniel the prophet,' is to be omitted; probably inserted from Matthew. — **Where it ought not** (ver. 14) is less definite than 'in the holy place' (Matthew). 'Your flight' (ver. 18) was probably inserted to conform with Matthew. — **The like** (ver. 19). Peculiar to Mark, who gives a peculiarly solemn form of this prediction, in accordance with his style. — **Whom he chose** (ver. 20). — **Did he shorten the days.** In this vivid way, the choice of believers, and the shortening of the days are spoken of as *past*, both being parts of God's purpose, which will be fulfilled.

Vers. 21–23. See on Matt. xxiv. 23–25, also vers. 26–28, which have no parallel here. In ver. 23 we find again: **But take ye heed.** 'Ye' is emphatic. — **All things** is peculiar to Mark's account.

Ver. 24, ff. From this point, the reference is to the second coming of Christ, the fulfilment of 'these things all' (ver. 4), in the widest sense. See on Matt. xxiv. 29. — **But.** Here almost equivalent to 'nevertheless;' although I have foretold you all things, yet the subsequent tribulations may still astonish you. — **After that tribulation.** The length of the interval is not definitely indicated. See on Matt. xxiv. 29, and Luke xxi. 24. On the rest of the verse and ver. 25 see Matt. xxiv. 29, 30, where a number of details are added. Comp. also, Luke xxi. 25, 26, where the language is quite different. — **And the stars shall be falling.** This vivid form is peculiar to Mark.

Ver. 26. **And then.** So Luke; Matthew being less definite. All three Evangelists give the thought of this verse with precisely the same details, and yet each varies from the other two in words. A striking proof of independence, Mark alone has: **in clouds**; Matthew: 'on the clouds of heaven,' Luke: 'in a cloud.' — **With great power and glory.** See on Matt. xxiv. 30.

Ver. 27. **From the uttermost part of the earth,** etc. Probably an allusion to the apparent junction of earth and sky at the visible horizon, but in any case it refers to the whole world. Matthew gives a different form, and inserts 'with a trumpet of great sound.'

Vers. 28–31. See on Matt. xxiv. 32–35; almost word for word the same. Comp. also, Luke xxi. 29–33, where the form is different, but the thought precisely identical.

Ver. 32. **Neither the Son.** Here distinguished from 'angels,' as above them, since there is a climax, 'angels,' 'the Son,' 'the Father.' The verse is to be taken in its plain sense (see on Matt. xxiv. 36) as part of the mystery of Christ's humiliation, a self-limitation, a self-emptying of the God-man.

Ver. 33–37. Here the three accounts, though preserving the same general tone, differ in details. Matthew (vers. 37–41) refers to the days of Noah, as illustrating the suddenness of the Lord's coming, and then records the exhortation to watchfulness in connection with the figure of a thief breaking in, then of a lord who surprises his servants. Luke is almost literal in his account of the warning, while Mark introduces a regular parable, which bears some resemblance to the figure in Matthew's account, but makes the 'porter' the chief person. This accords with

the repetition of the phrase, 'take heed.' Watchful honesty on the part of a steward is the prominent feature in the figure recorded by Matthew; honest watchfulness on the part of the porter, in the parable recorded by Mark. Possibly ver. 34 contains an allusion to the parable of the talents (Matt. xxv. 14–30).

Ver. 33. **Watch,** or, 'be awake;' not the word usually thus translated. The words **and pray** are omitted by some ancient authorities.—**For ye know not when the time is.** Because of this uncertainty, be awake. See on Matt. xxiv. 42.

Ver. 34. **It is as when a man.** The whole matter of watchfulness is as in the following parable.—**Away from his country,** sojourning in a foreign land.—**Having left his house and given authority** (*i. e.*, the delegated power necessary for their duty) **to his servants, to each one his work** (the authority being joined with duty), **commanded also the porter** (as it were at the door, just as he went away) **to watch.** This injunction is the main point of the parable.

Ver. 35. **Watch therefore.** 'Ye' is to be omitted, since 'watch' is the emphatic word.—**Whether at even,** etc. With that graphic detail which characterizes this Gospel, four watches of the night (closing at 9, 12, 3, and 6 o'clock) are mentioned. The coming, unexpected and sudden, will be at night.

Ver. 36. **Coming suddenly** (as He will come) **he find you sleeping** (which was a neglect of His express command). The special duty of the Apostles, as representing the ministry, is doubtless referred to.

Ver. 37. **I say unto all, watch.** Though the Apostles and the ministry are watchmen and porters, yet all believers are to be incessantly watchful and for the same reasons. The time of our Lord's coming, whether at our death or in His personal appearing, is uncertain; therefore we should always be ready. Faithfulness to Him bids us not only work but watch. Matthew (chap. xxv.) gives an account of the parables which followed, but the most important part of the discourse is doubtless what is contained in all three narratives, namely, the coming of the Lord and our duty to be watchful.

CHAPTER XIV. 1–11.

The Council of the Rulers, the Anointing at Bethany, and the Agreement of Judas.

1 [a] AFTER [1] two days was *the feast of* the passover, and of [2] unleavened bread: and the chief priests and the scribes
sought how they might take him by craft,[3] and put *him* to
2 death.[4] But [5] they said, Not on the feast *day*,[6] lest there be
an uproar [7] of the people.
3 [b] And being [8] in Bethany, in the house of Simon the leper, as
he sat at meat, there came a woman having an alabaster box
[c] of ointment of spikenard very precious;[9] and [10] she brake the
4 box, and poured *it* on his head. And there were some that had
indignation within [11] themselves, and said,[12] Why was [13] this
5 waste of the ointment made?[14] For it [15] might have been sold
for more than three hundred pence, and have been [16] given to
6 the poor. And they murmured against her. And [17] Jesus said,
Let her alone; why trouble ye her? she hath wrought a good
7 work on me. For ye have the poor with you always,[18] and
whensoever ye will ye may [19] do them good: but me ye have
8 not always. She hath done what she could: she is come afore-
9 hand to anoint my body [20] to the burying. Verily [21] I say unto
you, Wheresoever this [22] gospel shall be preached throughout

[a] Matt. xxvi. 2–5; Luke xxii. 1, 2.
[b] Matt. xxvi. 6–13; John xii. 1–8.
[c] John xii. 3

[1] Now after [2] and the [3] with subtlety [4] kill him
[5] For [6] during the feast [7] lest haply there shall be a tumult
[8] while he was [9] costly [10] *omit* and
[11] that were sore displeased among [12] *saying*
[13] To what purpose hath [14] been made
[15] *the best authorities read* this ointment [16] *omit* have been
[17] But [18] always with you [19] can
[20] hath anointed my body beforehand [21] And verily [22] the

the whole world, *this*[23] also that she hath done[24] shall be
spoken of for a memorial of her.
10 [d]And Judas Iscariot, [e]one[25] of the twelve, went[26] unto the [d Matt. xxvi. 14–16; Luke xxii. 3–6.]
11 chief priests, to betray him[27] unto them. And when they [e John vi. 70.]
heard *it*, they were glad, and promised to give him money.
And he sought how he might conveniently betray him.[28]

[23] that [24] which this woman did [25] he that was one
[26] *insert* away [27] that he might deliver him up
[28] deliver him up

CHRONOLOGY. See pp. 208, 209. To the prediction of Matt. xxvi. 1, 2, Mark gives no parallel. His account of the anointing at Bethany resembles that of John (xii. 1–8), but he gives independent details, in his graphic manner.

Ver. 1. **After two days.** Probably on Tuesday evening after the denunciation of the scribes, etc. Possibly, however, on Wednesday.—**The feast of the Passover and the unleavened bread.** The Passover meal was the beginning of the feast of unleavened bread, which lasted for seven days. On the further details of the conspiracy, see on Matt. xxvi. 3–5.

Ver. 2. **Lest haply there shall be a tumult.** The form indicates expectation that this would certainly result.

Ver. 3. **While he was in Bethany.** Indefinite as in Matthew's account.—**Ointment.** John: 'a pound,' etc.—**Spikenard,** or 'nard pistic.' 'Nard' means an oriental gum, but the Greek word 'pistic' is akin to the word meaning 'faithful,' and probably refers to the purity of the precious gum. But others understand it as meaning 'drinkable,' *i.e.*, liquid; some think that the adjective refers to the place from which it came.—**Very costly.** See ver. 5; comp. John xii. 5.—**She brake the box.** Crushing the neck of the cruse with the hand. See notes on Matthew. Mark alone gives this detail.

Ver. 4. **There were some.** Matthew: 'His disciples;' John: 'one of His disciples, Judas,' etc. The best authorities omit the words, 'and said.' Judas alone spoke out; the feeling was general, though no doubt instigated by him. See on John xii. 6.

Ver. 5. **And they murmured against her.** Peculiar to Mark. The original seems to indicate a harsh address to Mary, though there was probably also a general murmur against her.

Ver. 6. **Let her alone** (so John, but addressed in the singular to Judas).—The rest of the verse corresponds with Matthew.

Ver. 7. **Whensoever ye will ye can do them good.** Peculiar to Mark, but implied in the other accounts.

Ver. 8. **She hath done what she could.** Lit., 'what she had she did.' Peculiar to Mark. High praise! What she did was a costly work in itself, and yet is judged by the same standard as the act of the poor widow (chap. xii. 44), on whom a similar commendation is bestowed.—**She hath anointed my body beforehand.** These words most plainly indicate that Mary, even if she did not understand the full significance of her act of love, in some sense anticipated His speedy death.—**Burying.** The Greek word refers to the whole preparation for the tomb.

Ver. 9. **Throughout** (literally 'into') **the whole world.** This graphic touch pictures the future work of evangelization; the gospel going out into the whole world. On the important inferences from this verse, see note on Matt. xxvi. 13.

Vers. 10, 11. See on Matt. xxvi. 14–16; Luke xxii. 3–6. Both accounts are fuller.—**He that was one of the twelve,** lit., '*the* one of the Twelve,' pointing to a well-known one.—**That** (in order that) **he might deliver him up unto them.** The definite purpose of Judas is brought out more fully here than by Matthew. The delivery to them involved all the rest of our Lord's sufferings.—**When they heard it.** Hearing the proposal. This is peculiar to Mark.—**Promised.** The money was probably not paid until the night of the betrayal.

CHAPTER XIV. 12–26.

The Lord's Supper.

12 [a]AND[1] the first day of unleavened bread, when they [a Matt. xxvi. 17–19; Luke xxii. 7–13.]
[b]killed[2] the passover, his disciples said[3] unto him, [b 1 Cor. v. 7.]
Where wilt thou that we go and prepare[4] that thou mayest
13 eat the passover? And he sendeth forth[5] two of his disciples,
and saith unto them, Go ye[6] into the city, and there shall meet
14 you a man bearing a pitcher of water: follow him. And

[1] *insert* on [2] sacrificed [3] say [4] make ready
[5] *omit* forth [6] *omit* ye

wheresoever he shall go[7] in, say ye[6] to the goodman of the
house, The Master saith, Where is the[8] [c] guestchamber, where I [c] Luke ii. 7; xxii. 11.
15 shall[9] eat the passover with my disciples? And he will[10] shew
you a large upper room furnished *and* prepared:[11] there[12]
16 make ready for us. And his[13] disciples went forth, and
came into the city, and found as he had said unto them:
and they made ready the passover.
17, 18 [d] And in the[14] evening he cometh with the twelve. And [d] MATT. xxvi. 20-24; LUKE xxii. 14, 21-23
as they sat and did eat,[15] Jesus said, Verily I say unto you, One
19 of you which eateth with me shall betray me.[16] And[17] they
began to be sorrowful, and to say unto him one by one, *Is* it I?
20 and another *said, Is* it I?[18] And he answered and[19] said unto
them, *It is* one of the twelve, that[20] dippeth with me in the
21 dish. The[21] Son of man indeed[22] goeth, as[23] it is written of
him: but woe to[24] that man by[25] whom the Son of man is
betrayed! good were it for that man if he had never[26] been
born.
22 [e] And as they did eat,[15] Jesus[27] took bread, and blessed, and[28] [e] MATT. xxvi. 26-29; LUKE xxii. 17, 19, 20, 18; 1 COR. xi. 23-25.
brake *it*, and gave to them, and said, Take, eat;[29] this is my
23 body. And he took the[30] cup, and when he had given thanks,
24 he gave *it*[31] to them: and they all drank of it. And he said
unto them, This is my blood of the new[32] testament,[33] which is
25 shed for many. Verily I say unto you, I will drink no more of
the fruit of the vine, until that day that[34] I drink it new in the
kingdom of God.
26 [f] And when they had sung a hymn, they went out into[24] the [f] Matt. xxvi 30.
mount of Olives.

[7] enter [8] *the best authorities read* my [9] may [10] *insert* himself
[11] ready [12] and there [13] the [14] when it was [15] were eating
[16] One of you shall betray me, even he that eateth with me
[17] *omit* And [18] *the best authorities omit* and another *said, Is* it I?
[19] *omit* answered and [20] he that [21] For the [22] *omit* indeed
[23] even as [24] unto [25] through [26] not [27] he
[28] when he had blessed, he [29] Take ye; *the best authorities omit* eat
[30] a [31] *omit it* [32] *the best authorities omit* new
[33] covenant [34] when

CONTENTS: The *preparation* (vers. 12-16); the *passover* (vers. 17-21); the *institution of the Lord's Supper* (vers. 22-26). On the mode of celebrating the Passover, see on Matthew xxvi. 17-30; on the chronology, see p. 208. The account before us presents little that is peculiar.

Vers. 12-16. THE PREPARATION for the Passover.

Ver. 13. **Two of his disciples.** Luke gives their names: 'Peter and John.'—**A man bearing a pitcher of water.** This was the sign by which they should know him. The vessel was earthen, but the fact has no necessary significance.

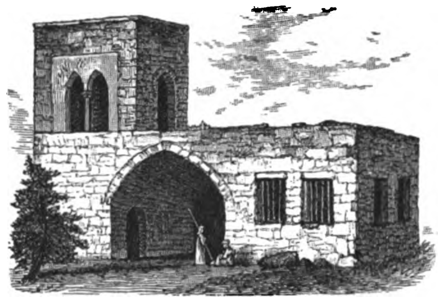
Ver. 14. **To the goodman of the house**, or, 'master of the house.' Evidently not the man they followed.—**My guest-chamber.** 'The word used properly denotes a place where a traveller unloads his beast, or halts for the night; then an inn or place of public entertainment; then a hired room, as here' (Alexander). The correct reading 'my,' is suggestive. Our Lord lays claim to it, even though it were to be hired.

Ver. 15. **Upper room.** On the second floor. Some think it was the 'Alijah,' or the room on the housetop, as represented in the accompanying cut.—**Furnished**, *i. e.*, with tables and couches.—**Ready**, *i. e.*, by the householder, who provided the lamb, etc. See on Matt. xxvi. 17.—**Make ready.** The further preparations necessary for the passover.

Vers. 17-21. THE PASSOVER CELEBRATION. See on Matt. xxvi. 20-25; comp. the parallel accounts of Luke and John.

Ver. 18. **One of you shall betray me, even he**

that eateth with me. The first clause is word for word the same in the accounts of Matthew,



Upper Room, or Guest Chamber.

Mark, and John; the last clause, so graphic, and so full of grief, is peculiar to Mark. This, as well as ver. 20, indicate, that Judas reclined near Him. On the probable order of the various incidents narrated by the four Evangelists, see Matt. xxvi. 21.

Ver. 19. The question of Judas (Matthew) is omitted here. Comp. at this point John xiii. 23–30.

Vers. 22–26. THE INSTITUTION OF THE LORD'S SUPPER. See notes on p. 219; comp. Luke xxii. 19, 20; 1 Cor. xi. 23–25; also John vi. 51 ff. The peculiarities of Mark's account, which resembles closely that of Matthew, are merely the omission of 'eat' (ver. 22); the insertion of the clause: **And they all drank of it** (ver. 23); the omission of the words: 'for the remission of sins,' after **for many** (ver. 24), and the slightly briefer form of the thought in ver. 25.—On the incidents which occurred before the departure to the Mount of Olives, and the probability that Peter's denial was twice foretold, see notes on Matt. xxvi. 30, 31–46.

CHAPTER XIV. 27–52.

The Way to Gethsemane; the Agony in the Garden; the Betrayal.

27 [a] AND Jesus saith unto them, All ye shall be offended be- [a] MATT. xxvi. 31–35.
cause of me this night:[1] for it is written, [b] I will smite [b] ZECH. xiii. 7.
28 the Shepherd, and the sheep shall be scattered.[2] But [3] after
29 that I am risen,[4] I will go before you into Galilee. But Peter
said unto him, Although all shall be offended, yet *will* not I.
30 And Jesus saith unto him, Verily I say unto thee, That this
31 day, *even* in this night, before the cock crow [c] twice, thou [5] shalt [c] Vers. 68, 72
deny me thrice. But he spake the more [6] vehemently, If I
should [7] die with thee, I will not deny thee in any wise.[8] Like-
wise [9] also said they all.
32 [d] And they came to [10] a place which was named Gethsemane: [d] Matt. xxvi. 36–46; Luke xxii. 40–46
and he saith to his disciples, Sit ye here, while I shall pray.
33 And he taketh with him Peter and James and John, and began
34 [e] to be sore amazed, and to be very heavy; [11] And [12] saith unto [e] See chap. ix. 15.
them, My soul is exceeding sorrowful [13] unto death: tarry ye
35 here, and watch. And he went forward a little, and fell on the
ground, and prayed that, if it were possible, [f] the hour might [f] Ver. 41; comp. Luke xxii. 53.
36 pass [14] from him. And he said, [g] Abba, Father, all things *are* [g] Rom. viii. 15; Gal. iv. 6.
possible unto thee; take away this cup from me: nevertheless,[8]
37 not what I will, but what thou wilt. And he cometh, and find-
eth them sleeping, and saith unto Peter, Simon, sleepest thou?
38 couldest not thou watch one hour? Watch ye [15] and pray, lest

[1] *the best authorities omit* because of me this night [2] *insert* abroad
[3] Howbeit [4] raised up
[5] That thou, to-day, *even* this night, before the cock crow twice (*according to the best authorities*) [6] exceeding [7] must
[8] *omit* in any wise [9] And in like manner [10] come unto
[11] greatly amazed, and sore troubled [12] *insert* he
[13] *insert* even [14] *insert* away [15] *omit* ye

ye enter[16] into temptation. The spirit truly *is* ready,[17] but the
39 flesh *is* weak. And again he went away, and prayed, and
40 spake[18] the same words. And when he returned, he[19] found
them asleep again,[20] (for their eyes were[21] heavy,) neither [h]wist
41 they[22] what to answer him. And he cometh the third time, [h] Comp. chap. ix. 6.
and saith unto them, Sleep on now, and take *your* rest: it is
enough, [i]the hour is come; behold, the Son of man is betrayed
42 into the hands of sinners. Rise up,[23] let us go;[24] lo,[25] he that [i] Ver 35.
betrayeth me is at hand.

43 [k]And immediately,[26] while he yet spake, cometh Judas, one
of the twelve, and with him a great[27] multitude with swords [k] Matt. xxvi. 47–56; Luke xxii. 47–53; John xviii. 3–11.
and staves, from the chief priests and the scribes and the elders.
44 And[28] he that betrayed him had given them a token, saying,
Whomsoever I shall kiss, that same[29] is he; take him, and lead
45 *him* away safely. And as soon as[30] he was come, he goeth
straightway[31] to him, and saith, Master,[32] Master;[33] and kissed
46 him. And they laid their hands on him, and took him.
47 And[34] one of them that stood by drew a[35] sword, and smote
48 a[36] servant of the high priest, and cut[37] off his ear. And
Jesus answered and said unto them, Are ye come out, as
against a thief,[38] with swords and *with*[39] staves to take[40] me?
49 I was daily with you in the temple teaching, and ye took me
50 not: but the Scriptures must[41] be fulfilled. And they all for-
sook him, and fled.

51 And there followed him a certain young man,[42] having a
linen cloth cast about *his*[43] naked *body;* and the young men[44]
52 laid[45] hold on him: And he left the linen cloth, and fled from
them[46] naked.

[16] that ye enter not [17] indeed is willing [18] saying
[19] *the best authorities read* again he came and [20] sleeping
[21] *insert* very [22] and they knew not [23] Arise [24] be going
[25] behold [26] straightway [27] *the best authorities omit* great [28] Now
[29] *omit* same [30] when [31] straightway he came [32] *Greek* Rabbi
[33] *omit* Master (*second time*) [34] But a certain [35] his
[36] the [37] took [38] robber [39] *omit with*
[40] seize [41] but *this is done* that the Scriptures might
[42] a certain young man followed with him [43] him, on *his*
[44] they (*according to the best authorities*) [45] lay
[46] *the best authorities omit* from them

ON the harmony, see on Matt. xxvi. 31–46. The conversation, recorded in vers. 27–31, took place on the way to Gethsemane. Mark introduces a new and striking incident (vers. 51, 52).

Vers. 27–31. THE WAY TO GETHSEMANE. In close agreement with Matthew. The words 'because of me this night' (ver. 27) should be omitted. In ver. 28, Mark introduces a stronger word, **howbeit**, 'notwithstanding' this scattering, you will be gathered again in Galilee. See on Matt. xxvi. 32.

Ver. 30. **That thou,** emphatic, 'even thou.' The detailed form of this saying, together with Mark's relation to Peter, suggests that this is the exact form in which it was uttered. Peter afterwards (ver. 72), and doubtless always called to mind this saying. — **To-day.** During the twenty-four hours, beginning at sundown. — **This night.** The prediction becomes more specific. — **Before the cock crow twice.** Before the usual time of the second cock-crowing, about three o'clock in the morning. This was usually called 'cock-crowing' (chap. xiii 35).

Ver. 31. **He spake exceeding vehemently.** This might be paraphrased: 'he went on repeat-

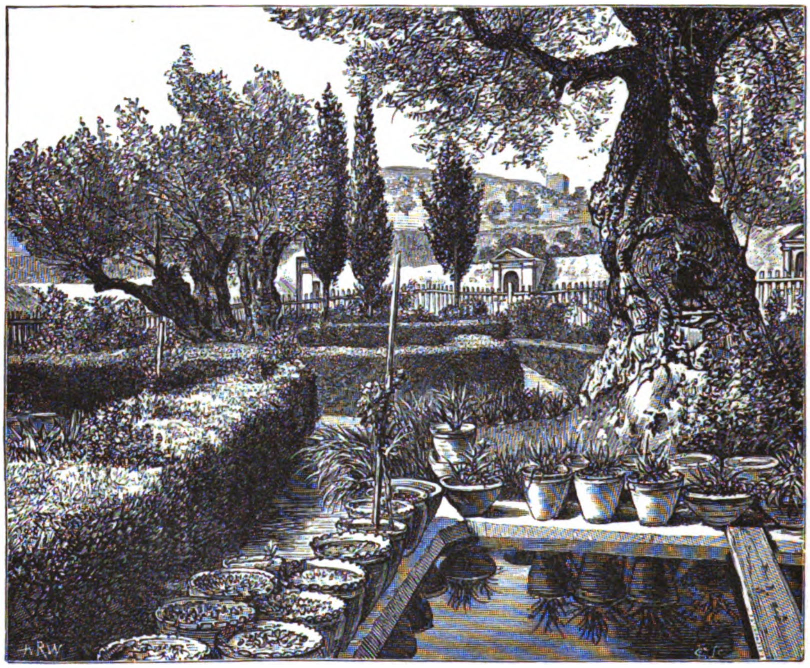
ing superabundantly.' The correct reading emphasizes the intensity of the denial. — **And in like manner also,** etc. These protestations occupied some time, probably continuing until they entered Gethsemane.

Vers. 32-42. THE AGONY IN GETHSEMANE. See on Matt. xxvi. 36-40; comp. especially Luke xxii. 39-46.

Ver. 33. **To be greatly amazed and sore troubled.** The first expression used by Mark is stronger than that used by Matthew, the second is the same in both Gospels.

Ver. 35. **The hour might pass away from him.** The 'hour' representing the specific conflict of that hour in the garden. See p. 218.

Ver. 36. **Abba, Father.** Mark gives, not only the substance of the prayer (ver. 35), but some of the words of our Lord. 'Abba' is the word for 'Father' in the dialect of that time and country. In explanation Mark adds the Greek word. But before this Gospel was written, 'Abba Father' came into general use as an address to God (Rom. viii. 15; Gal. iv. 6), probably from our Lord's use of the former word. — **All things**



Old Olive Trees in Gethsemane.

are possible unto thee. Peculiar to Mark, and doubtless a part of the very form used. — **Howbeit, not what I will.** The form differs from that of Matthew, and might be paraphrased: 'But, *the great question is,* not what I will, but what thou wilt.'

Ver. 38. **The spirit,** etc. Precisely as in Matthew, though differently translated in the E. V.

Ver. 40. **And they knew not,** etc. Comp. Peter's remark on the Mount of Transfiguration (chap. ix. 6). They could make no reply, either from a sense of their failure, or more probably from physical stupor.

Ver. 41. **The third time.** The third prayer, mentioned in Matt. xxvi. 44, is of course implied here. — **It is enough.** That is, enough of your watching with me, or seeming to watch with me. Even could you watch, it would no longer avail, **the hour is come.** A number of other interpretations have been given, but they are open to serious objections. It can scarcely mean, it is enough of sleep; and it is very improbable that between that permission and this expression sufficient time intervened to allow them to sleep. Some explain it: the conflict is over; others: he (*i. e.,* the betrayer) is still far off. But the former is contrary to usage, and the latter to the context. The single word in the original is therefore well rendered; 'it is enough.' See further on Matt. xxvi. 45.

Ver. 43-52. THE BETRAYAL. See on Matt. 47-56; comp. Luke xxii. 47-53; John xviii. 3-12.

Ver. 43. **Straightway.** Mark's favorite expression; the appearance of Judas and his band was sudden. — **The scribes.** Peculiar to Mark, as in other cases.

Ver. 44. **Had given them a token.** This is brought out more distinctly here than in Matthew. The word 'token' confirms the view that the Roman soldiers had been instructed to obey this sign. — **Lead him away safely.** Either in such a way as to prevent any attempt at rescue, or 'confidently,' without being afraid of Him. The former is more probable.

Ver. 44. **Master,** 'Rabbi.' This was hypocritical reverence. At the Passover, Judas used the same word, while the disciples said, 'Lord' (Matt. xxvi. 25, 22). — **Kissed him.** The stronger word is here used, as in Matt. xxvi. 49.

Ver. 46. Mark omits our Lord's words to Judas.

Ver. 47. The stroke of Peter is mentioned most briefly here.

Ver. 51. **A certain young man.** Not one of the Apostles, all of whom had fled (ver. 50), but a disciple. He may have been seized because of some expression of sympathy, or simply because of his strange attire.—**Having a linen cloth.** Either a sheet or a night-garment, the material alone being definitely mentioned.—**On his naked body.** He had just risen from bed, having probably been asleep in a house near by, possibly on the 'place' itself. Further all is conjecture. It may have been Mark himself; others think it was the owner of the garden; others again that it was a member of the family where the Passover had been eaten; others, James the brother of our Lord; others, the apostle John. The first theory would account for the insertion of this incident here, with the name suppressed. A few years later Mark was living with his mother in Jerusalem (Acts xii. 12), and probably at this time also. If it was any one well-known to the first readers of the Gospel, it was no doubt the Evangelist himself. The words 'the young men' are to be omitted.

Ver. 52. **Naked.** Bengel says: 'Modesty was overcome by fear in this great danger.' The words 'from them' are to be omitted.

CHAPTER XIV. 53–72.

Christ before Caiaphas; Peter's Denial.

53 AND they led Jesus away to the high priest: and with him [a] Luke xxii. 54; MATT.
were assembled [1] all the chief priests and the elders and xxvi. 57–68; John xviii.
54 the scribes. And Peter followed him afar off, [b] even [2] into the 12, 13, 19–24. [b] Comp. ver.
palace [3] of the high priest: and he sat [4] with the servants, and 68.
55 [c] warmed [5] himself at the fire.[6] And [7] the chief priests and all [c] Ver. 67; John xviii.
the [8] council sought for [9] witness against Jesus to put him to 18.
56 death; and found none.[10] For many bare false witness against
57 him, but [11] their witness agreed not together. And there arose [12]
58 certain, and bare false witness against him, saying, We heard
him say, [d] I will destroy this temple [e] that is made with hands, [d] Chap xv. 29.
and within [13] three days I will build another [f] made without [e] Acts vii. 48; xvii. 24; Heb. ix. 11,
59 hands. But neither [14] so did their witness agree together. 24.
60 And the high priest stood up in the midst, and asked Jesus, [f] 2 Cor. v. 1.
saying, Answerest thou nothing? what *is it which* these wit-
61 ness against thee? But he held his peace, and answered noth-
ing. [g] Again the high priest asked him, and said [15] unto him, [g] Comp. Luke xxii.
62 Art thou the Christ, the Son of the Blessed? And Jesus said, 67–71.
I am: and ye shall see the Son of man sitting on [16] the right
63 hand of power, and coming in [17] the clouds of heaven. Then [11]
the high priest rent his clothes, and saith, What need we any
64 further [18] witnesses? Ye have heard the blasphemy: what
think ye? And they all condemned him to be guilty of death.
65 [h] And some began to spit on him, and [i] to cover his face, and to [h] Luke xxii. 63, 64.
buffet him, and to say unto him, Prophesy: and the servants [19] [i] Comp. Esther vii. 8.
did strike him with the palms [20] of their hands.
66 [k] And as Peter was beneath in the palace,[3] there cometh one [k] MATT. xxvi. 69–75; LUKE
67 of the maids of the high priest: And when she saw [21] [l] Peter xxii. 55–62; JOHN xviii. 16–18, 25–27.

[l] Ver. 54.

[1] there come together with him [2] *insert* within [3] court
[4] was sitting [5] warming [6] in the light *of the fire*
[7] Now [8] the whole [9] *omit* for [10] it not
[11] and [12] stood up [13] in [14] And not even
[15] saith [16] at [17] with [18] further need have we of
[19] officers [20] received him with blows (*according to the best authorities*)
[21] And seeing

warming himself, she looked upon him, and said,[15] And [22] thou
68 also wast with Jesus of Nazareth.[23] But he denied, saying, I
know not, neither understand I [24] what thou sayest. And he
69 went out into the porch; and [m] the cock crew. And [n] a [25] maid [m] Vers. 30, 72. [n] Acts xii. 13.
saw him again, and began [26] to say to them that stood by, This
70 is *one* of them. And he denied it again.[27] And a little after,[28]
they that stood by said again [29] to Peter, Surely thou art *one* of
them: for thou art [30] a Galilean, and thy speech agreeth *thereto*.[31]
71 But he began to curse and to swear, *saying*, I know not this
72 man of whom ye speak. And [32] [o] the second time the cock [o] Vers. 30, 68
crew. And Peter called to mind the word that [33] Jesus said
unto him, Before the cock crow twice, thou shalt deny me
thrice. And when he thought thereon, he wept.

[22] *omit* And
[23] with the Nazarene, *even* Jesus
[24] I neither know, nor understand
[25] the
[26] saw him and began again
[27] But he again denied it
[28] after a little while again
[29] *omit* again
[30] *insert* also
[31] *the best authorities omit* and thy speech agreeth *thereto*.
[32] *the best authorities insert* straightway
[33] how that

ON THE ORDER of events, see on Matt. xxvi. 57-68. This was the second examination, that before Annas (John xviii. 13, 19, etc.) having occurred first. During this second examination the denials of Peter took place.

Ver. 53. **With him**, *i. e.*, the high-priest. Mark mentions the three orders of the Sanhedrin.



High-priest.

Ver. 54. **Warmed himself in the light of the fire.** Lit., 'in the light' (comp. Luke xxii. 55, 56). The open fire in the court gave light, and Peter was recognized by the light of the fire (ver. 67), comp. also John xviii. 15, 16, 18.

Ver. 56. **Agreed not together**; 'were not equal.' Not necessarily implying contradiction. No two agreed on one point, so as to give the evidence necessary for a legal conviction.

Ver. 57. **Certain.** Matthew, more definitely, 'two.'

Ver. 58. **We . . . . I.** These words are emphatic.—**Made with hands . . . . made without hands.** Probably our Lord had used these expressions, since, as we *now* understand them, they express so plainly the correct meaning of the saying mentioned in John ii. 19, etc. An allusion to Dan. ii. 34, is possible.

Ver. 59. **Not even so**, etc. Even in regard to the statement just made, their evidence varied.

Ver. 60. On the questions of the high-priest, see on Matt. xxvi. 62.

Ver. 61. **The high-priest asked him.** Putting Him on oath, according to Matt. xxvi. 63.—**The Son of the Blessed**, *i. e.*, of God, since the Rabbis used a word of this meaning as the ordinary name for God. It occurs only here in the New Testament. The action of the high-priest indicates that this implied a distinct question: Do you claim, in claiming to be the Messiah ('the Christ'), to be also 'the Son of God.'

Ver. 62. **I am.** Any allusion to the significant name of God: 'I Am' (Ex. iii. 14), is very improbable. Comp. 'Thou hast said' (Matthew). 'From henceforth' is omitted here. See notes on Matt. xxvi. 64.

Vers. 63, 64, are less full than the parallel verses, Matt. xxvi. 65, 66.—**Clothes**, inner garments, two being sometimes worn by persons of consequence.

Ver. 65. **Some.** Others than the 'officers,' spoken of below. The context (ver. 64) points to members of the Sanhedrin as engaged in this cruelty.—**The officers.** Probably those who had been by the fire (ver. 54).—**Received him with blows of their hands.** The correct reading is thus translated, describing the conduct of the officers when they received Jesus again as their prisoner,

Vers. 66-72. PETER'S DENIAL. See on Matt. xxvi. 69-75 (comp. the parallel passages in Luke and John), where the difficulties are treated of.

Ver. 66. **Beneath.** Below the hall where the trial took place.—**One of the maids.** The same one mentioned by Matthew and Luke, possibly, but not necessarily the porteress referred to by John.

Ver. 67. **Thou also wast with the Nazarene, even Jesus.** 'Nazarene,' used in contempt.

Ver. 68. On the different answers, see on Matthew.—**Into the porch,** or 'forecourt,' a different word from that used by Matthew, but referring to the same place.—**And the cock crew.** The first or mid-night crow. The insertion of this detail is probably due to Peter's own recollection.

Ver. 69. **The maid.** Probably the same one, but possibly the porteress. On the cause of this second denial, which so soon followed the first, see on Matthew.

Ver. 70. **And after a little while.** About an hour elapsed (Luke xxii. 59).—**Again.** Notice the correct position.—**For thou art also.** Not, as Jesus is; but, in addition to what has been said, this is another reason. 'And thy speech,' etc., was probably inserted from Matthew.

Ver. 72. Mark repeats the saying of our Lord with the same accuracy as in ver. 30.—**And when he thought thereon, he wept.** Continued weeping is implied. The word translated 'thought thereon' means literally, 'casting on;' then casting it over, reflecting on it. The calling to mind was the momentary act of remembrance occasioned by the crowing of the cock, this the serious and continued reflection on the sin. Other interpretations are given: 'rushing forth,' *i. e.*, he threw himself out of the place; '*beginning*' 'continuing,' 'covering his head,' etc. The most fanciful view is: '*casting* (his eyes) *on*' (Him), *i. e.*, looking at the Saviour as He passed.

CHAPTER XV. 1-19.

Christ before Pilate. The Mockery by the Soldiers.

1 [a] AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council,[1] [b] and bound Jesus, and carried *him* away, and [c] deliv-
2 ered *him*[2] to Pilate. [d] And Pilate asked him, Art thou the King of the Jews? And he answering said[3] unto him, Thou
3 sayest *it.* And the chief priests accused him of many things;
4 but he answered nothing.[4] And Pilate asked him again,[5] saying, Answerest thou nothing? behold how many things they
5 witness against thee.[6] But Jesus yet[7] answered nothing;[8] so that Pilate marvelled.
6 [e] Now at *that*[9] feast he released unto them one prisoner,
7 whomsoever they desired.[10] And there was *one* named[11] Barabbas, *which lay*[12] bound with them that had made insurrection with him,[13] who had committed murder in the insurrec-
8 tion.[14] And the multitude crying aloud[15] began to desire *him*[16]
9 *to do* as he had ever done[17] unto them. But[18] Pilate answered them, saying, Will ye that I release unto you the King of the
10 Jews? For he knew[19] that the chief priests had delivered him
11 for envy.[20] But the chief priests moved the people,[21] that he
12 should rather release Barabbas unto them. And Pilate an-

[a] Matt. xxvii. 1; Luke xxii. 66.
[b] Matt. xxvii. 2.
[c] Luke xxiii. 1; John xviii. 28.
[d] MATT. xxvii. 11-14; LUKE xxiii. 2, 3; JOHN xviii 29-38.
[e] MATT. xxvii. 15-26; LUKE xxiii. [17]-25; JOHN xviii. 39; xix 16.

[1] *transfer* held a consultation *to this place* [2] him up [3] saith
[4] *the best authorities omit* but he answered nothing
[5] again asked him [6] *the best authorities read* accuse thee of
[7] no more [8] anything [9] the (*or* a)
[10] whom they asked of him [11] the man called [12] *lying*
[13] *the best authorities omit* with him
[14] in the insurrection had committed murder
[15] *the best authorities read* went up and [16] to ask him
[17] was wont to do [18] And [19] perceived
[20] for envy had delivered him up [21] stirred up the multitude

swered and said again[22] unto them, What will ye then that I
13 shall[23] do *unto him* whom ye call the King of the Jews? And
14 they cried out again, Crucify him. Then[18] Pilate said unto
them, Why, what evil hath he done? And they cried out the
15 more[24] exceedingly, Crucify him. And *so* Pilate, willing[25] to
content the people,[26] released Barabbas unto them,[27] and deliv-
ered Jesus, when he had scourged *him*, to be crucified.
16 [f]And the soldiers led him away into the hall, called[28] Preto- [f] MATT. xxvii. 27–30.
17 rium; and they call together the whole band. And they
clothed[29] him with purple, and platted[30] a crown of thorns,
18 and[31] put it about his *head*.[32] And[33] began to salute him, Hail,
19 King of the Jews! And they smote him on the head[34] with a
reed, and did spit upon him, and bowing *their* knees worshipped
him.

[22] *the best authorities read* answered again and said [23] what then shall I
[24] *the best authorities omit* the more [25] And Pilate wishing
[26] multitude [27] unto them Barabbas
[28] within the court, which is the [29] clothe [30] plaiting
[31] they [32] on him [33] *insert* they [34] smote his head

THIS account is closely related to that of Matthew, but the remorse and suicide of Judas are omitted, and in the narrative of the trial before Pilate some independent details are introduced.

Ver. 1. **The whole council.** Comp. Luke xxii. 66–71, where the particulars of this morning meeting are given; also Luke xxiii. 1.

Vers. 2–5. See on Matt. xxvii. 11–14. The examination before Herod (Luke xxiii. 8–12) occurred next.—**Accuse thee of** (ver. 4). The same word as in ver. 3, according to the best authorities.

Ver. 6. **He released.** The original implies habitual action.

Ver. 7. **With them that had made insurrection**, etc. Peculiar to Mark. Barabbas, doubtless the leader, was one of these insurgents and murderers.

Ver. 8. **And the multitude went up**, *i. e.*, before the residence of Pilate, **and began to ask.** This picture of the mob in Jerusalem is true to the life. As the day wore on, the crowd collected, partly to see the trial, partly to call for the usual release of a prisoner, partly to be in a crowd, as is always the case on festival occasions. Pilate proposed to the rulers the choice between Jesus and Barabbas (Matthew, Luke), but the mob had probably already desired the latter as a political prisoner.

Vers. 9–14. See on Matt. xxvii. 17–23. Mark's account is much briefer than the other three. In ver. 9 it agrees more closely with John xviii. 39; referring however to the first proposal of Pilate, before the message from his wife. Ver. 12 describes the second, ver. 14 the third attempt of Pilate. In ver. 13, **again** does not mean a repetition of the same cry. The cry for the crucifixion of Jesus, was the answer to the second attempt of Pilate.

Ver. 15. **Wishing to content the multitude.** The word 'wishing' points to a decision, a determination, neither a hearty desire, nor a mere permission. In Matt. i. 19 the same word is translated 'was minded.' Pilate wanted to release Jesus, but in the dilemma (of his own making) concluded to gratify the mob. On the scourging see on Matt. xxvii. 26.

Ver. 16. **Within the court, which is the Pretorium**, or 'palace.' The governor's residence.

Ver. 17. **With purple.** See on Matt. xxvii. 28. Lange: 'The scarlet military cloak no more required to be a real purple, than the crown of thorns required to be a real crown, or the reed a real sceptre; for the whole transaction was an ironical drama, and such a one, too, that the infamous abuse might be readily perceived through the pretended glorification. The staff must be a reed, the symbol of impotence; the crown must injure and pierce the brow; and so, too, must the purple present the symbol of miserable pretended greatness: and this was done by its being an old camp-mantle.'

Ver. 18, 19. See on Matt. xxvii. 29, 30.

CHAPTER XV. 20-41.

The Crucifixion.

20 [a] AND when they had mocked him, they took off the pur- [a] MATT. xxvii. 31-51.
ple from him,[1] and put his own clothes on him,[2] and led [3]
21 him out to crucify him. [b]And they compel one Simon a Cyre- [b] Luke xxiii. 46.
nian, who passed by,[4] coming out of [5] the country, the father of
22 Alexander and Rufus,[6] to bear his cross. And they bring him
unto the place [c] Golgotha, which is, being interpreted, [d] The [c] John xix. 17. [d] Luke xxiii. 26
23 place of a skull.[7] And they gave [8] him to drink [9] wine mingled
24 with myrrh: but he received *it* not. And when they had cru-
cified him, they parted [10] his garments,[11] casting lots upon them,
25 what every man [12] should take. And [e] it was the third hour, [e] Comp. John xix. 14.
26 and they crucified him. And the superscription of his accusa-
27 tion was written over, THE KING OF THE JEWS. And
with him they crucify two thieves; [13] the [14] one on his right
28 hand, and the other [15] on his left. [f]And the Scripture was ful- [f] See Luke xxii. 37.
filled, which saith, And he was numbered with the transgres-
29 sors.[16] And they that passed by railed on [17] him, wagging their
heads, and saying, Ah, [g] thou that destroyest the temple, and [g] Chap. xiv 58.
30 buildest *it* in three days, Save thyself, and come down from the
31 cross. Likewise [18] also the chief priests mocking said among
themselves with the scribes,[19] He saved others; himself he
32 cannot save. Let [20] Christ the King of Israel descend now [21]
from the cross, that we may see and believe. And they that
were crucified with him reviled [22] him.

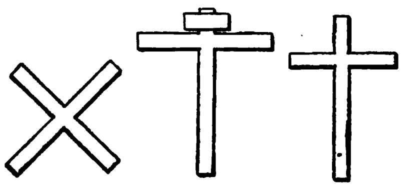
33 And when the sixth hour was come, there was darkness over
34 the whole land until the ninth hour. And at the ninth hour
Jesus cried with a loud voice, saying,[23] [h] Eloi, Eloi, lama sabach- [h] PSA. xxii. 1
thani? which is, being interpreted, My God, my God, why hast
35 thou forsaken me? And some of them that stood by, when
36 they heard *it*, said, Behold, he calleth Elias.[24] [i]And one ran [i] Luke xxiii 36; John xix. 29.
and filled [25] a sponge full of vinegar, and [26] put *it* on a reed, and
gave him to drink, saying, Let alone; [27] let us see whether
37 Elias [24] will come [28] to take him down. [k]And Jesus cried with [29] [k] Luke xxiii 46; John xix. 30.

[1] from him the purple [2] on him his garments: [3] and they lead
[4] one passing by, Simon of Cyrene, [5] from
[6] *insert* to go *with them* [7] Place of a Skull [8] offered
[9] *omit* to drink
[10] *the best authorities read* And they crucify him and part
[11] *insert* among them [12] each [13] robbers [14] *omit* the
[15] and one [16] *The best authorities omit ver.* 28.
[17] reviled [18] In like manner
[19] mocking *him* among themselves with the scribes, said
[20] *insert* the [21] now come down [22] reproached
[23] *omit* saying [24] Elijah [25] filling [26] *omit* and
[27] Let be [28] cometh [29] uttered

38 a loud voice, and gave up the ghost. [l]And the vail of the tem- *l* Luke xxiii. 45.
39 ple was rent in twain from the top to the bottom. [m]And when *m* Matt. xxvii. 54; Luke xxiii. 47.
the centurion, which stood [30] over against him, saw that he so
cried out, and [31] gave up the ghost, he said, Truly this man was
the Son of God.
40 [n]There [32] were also women looking on afar off: [33] among *n* Matt. xxvii. 55, 56; Luke xxiii. 49; comp. John xix. 25.
whom was [34] Mary Magdalene, and Mary the mother of James
41 [o]the less [35] and of Joses, and [p]Salome; Who also, [36] when he *o* Luke xix. 3
was in Galilee, followed him, and ministered unto him; and *p* Chap. xvi. 1; comp. Matt. xxvii. 56.
many other women which [37] came up with him unto Jeru-
salem.

[30] who stood by
[31] *the best authorities omit* cried out, and
[32] And there
[33] beholding from afar
[34] *were* both
[35] little
[36] *omit* also
[37] who

SEE on Matthew xxvii. 32–56. Mark's account resembles that of Matthew, but has independent details.



Forms of the Cross.

Ver. 20. **Lead him out,** *i. e.*, out of the city, as the other accounts imply. This verse, except the last clause, properly belongs to the last section.

Ver. 21. **Coming from the country.** Lit., 'from the field.' This statement throws no light on the reason why they impressed him for this service, nor upon the question whether it was the regular feast day or not. — **The father of Alexander and Rufus.** Persons well known to the first readers of this Gospel. As Mark probably wrote in Rome, the 'Rufus' saluted in Rom. xvi. 13, may be the person here spoken of. But the name was a common one. This 'Alexander,' can scarcely be the man put forward by the Jews at Ephesus (Acts xix. 33), who may or may not be identical with the person mentioned in 1 Tim. i. 20; 2 Tim. iv. 14.

Ver. 22. **To the place Golgotha.** More correctly perhaps: place of Golgotha, answering to **Place of a Skull,** since Golgotha means 'skull,' and Luke (xxiii. 33) calls the place simply 'skull.' This is an additional reason for supposing that the name was owing to the conical shape of the ground. See on Matt. xxvii. 33.

Ver. 23. **They offered him,** or, 'were giving Him;' it was offered merely, not forced upon Him. — **Wine mingled with myrrh.** See on Matt. xxvii. 34.

Ver. 25. **And it was the third hour,** *i. e.*, nine o'clock in the morning. The last examination before the Jewish rulers took place at daybreak, three hours intervened, during which occurred the examinations before Pilate and Herod. A later hour would scarcely give time for all the incidents up to noon, at which time the darkness began. As death on the cross set in slowly, the period could not have been shorter than from nine o'clock to early evening, before sunset (see ver. 42). The accounts of Matthew and Luke accord with that of Mark in regard to the time of the darkness, and thus support the accuracy of this verse. But John (xix. 14) says the final effort of Pilate to release Jesus, was 'about the sixth hour.' 'The third hour' might mean sometime during that watch (*i. e.*, between nine and twelve noon) and 'about the sixth' some time before; but such an explanation is very unsatisfactory. An error in the text of John is possible, owing to the resemblance between the Greek signs for 3 and 6, but this explanation is not supported by any considerable evidence. A third and the most probable solution is, that John uses the Roman mode of reckoning time, from midnight to midnight. In other cases (i. 40; iv. 6) he certainly uses the common Jewish method from sunrise to sunset. The supposition of a mistake on the part of one of the Evangelists is inadmissible. About the events of such a day these two men *could not make a mistake.* With memories so correct about such minute details, they could not possibly forget *precisely when Christ was crucified.* Some good explanation can be given, even if we are not competent to do so. An apparent discrepancy of such long standing is a proof (1) that there was no collusion between the two writers, if the difference originally existed; (2) that those who have held these writings as sacred have been very honest, or such an apparent disagreement would have disappeared long ago.

Ver. 26. **The king of the Jews.** These words are common to all four accounts. Matthew and Mark make prominent the fact that this was the one charge against our Lord.

Ver. 28. This verse (a quotation from Is. liii. 12) is omitted by the oldest manuscripts and rejected by the latest critics. In Luke xxii. 37, its genuineness is undoubted. Mark rarely quotes prophecies so directly.

Ver. 29. **Ah.** The Greek word is the one used in the ancient games, as a shout of applause; here it seems to be applied ironically to our Lord. But it might have been an expression of reproach.

Ver. 33. **The sixth hour.** The form of the verse, as well as the connection, shows that our Lord had already hung for some time upon the cross (see ver. 25).

Ver. 34. **Eloi.** This is in the Aramaic dialect then in use. Our Lord probably used the Hebrew form ('Eli') given by Matthew, which more closely resembles the name Elijah. A quotation from the Old Testament would naturally be made in Hebrew. On the meaning of the cry, see on Matt. xxvii. 46.

Ver. 36. **Saying, Let be,** etc. In Matthew's account, these words are addressed *to* the man who gave the vinegar, here spoken *by* him to the others. A sign of accuracy; such a conversation is natural; the one addressed by the crowd flinging back their own words. 'Let be' means 'let this suffice,' until we see Elijah coming. The man may have had the passing earnest thought that Elijah might come. But to keep on good terms with the excited jeering rabble, he assumes the same tone with them. — **To take him down.** Matthew: 'to save Him.' The two Evangelists give two distinct parts of the same conversation.

Ver. 37. **Gave up the ghost,** the literal sense here is: 'breathed out,' expired. 'A beautiful substitute for *died*, which all the Evangelists appear to have avoided' (J. A. Alexander).

Ver. 39. **The centurion.** Mark here and in vers. 44, 45 gives the Latin term, Matthew and Luke the Greek. —**Who stood by over against him,** *i. e.*, in front of Him, 'watching' (Matthew) Him. —**Saw that he so gave up the ghost.** The peculiar cry is mainly referred to, hence this was very early inserted, and is retained in the E. V. Mark alone gives prominence to this point, and it is characteristic of his Gospel. 'The Lion of Judah is, even in His departing, a dying lion' (Lange). On the centurion's language, see on Matt. xxvii. 54.

Ver. 40, 41. These verses agree in substance with Matt. xxvii. 55, 56, but the order is different and the other variations throw much light on the questions which have arisen as to the persons mentioned. — **Mary, the mother of James the little.** Undoubtedly the wife of Alpheus (John xix. 25), hence 'James the little' is the Apostle 'James the son of Alpheus' (chap. iii. 18; Matt. x. 3). We hold that she was *not* the sister of our Lord's mother (see on Matt. xiii. 55; John xix. 25), but that **Salome** was. An additional reason for this view, and also against the opinion that James the son of Alpheus, here spoken of, is identical with 'James the Lord's brother' (Gal. i. 19), is to be found in the expression here used: 'James the little.' This may refer either to his age or his stature, probably the latter; but in any case it is used to distinguish him. James the son of Zebedee had been put to death many years before this Gospel was written (Acts xii. 2), and the readers of this Gospel would need this term only to distinguish this person from James the Just, the brother of our Lord, who was well-known throughout the early church, and the author of the General Epistle of James. — **Joses.** Against the view that this too was one of the Lord's brothers (Matt. xiii. 55, Mark vi. 3) is the fact that his name occurs here twice (vers. 40, 47) to distinguish this Mary, when according to the theory we oppose, two other brothers (Judas and Simon), who are thus assumed to be Apostles, are not mentioned. Mary the mother of our Lord had probably been conducted away by John before this time (see Matt. xxvii. 56; John xix. 27).

CHAPTER XV. 42–47.

The Burial.

42 [a] AND now when the even [1] was come, because it was the [a] MATT. xxvii. 57–61; LUKE xxiii. 50–56; JOHN xix. 38–42.
43 preparation,[2] that is, the day before the sabbath, Jo-
seph [3] of Arimathea, an [b] honourable counsellor,[4] which also [b] Acts xiii. 50 xvii. 12.
[c] waited [5] for the kingdom of God, came,[6] and went in boldly [7] [c] Luke ii 25, 38.
44 unto Pilate, and craved [8] the body of Jesus. And Pilate mar-
velled if he were already dead: and calling *unto him* [d] the [d] Ver. 39
centurion, he asked him whether he had been any while dead.
45 And when he knew *it* [9] of the centurion, he gave the body [10]
46 to Joseph. And he bought fine linen,[11] and took [12] him down,
and [13] wrapped [14] him in the linen,[15] and laid him in a sepul-
chre [16] which was [17] hewn out of a rock, and rolled a stone
47 unto [18] the door of the sepulchre.[16] And Mary Magdalene and
[e] Mary *the mother* of Joses beheld where he was laid. [e] Chap. xvi. 1

[1] when evening was now come [2] Preparation
[3] there came Joseph [4] councillor [5] who also himself was waiting
[6] *omit* came [7] and he boldly went in [8] begged
[9] learned it [10] granted the corpse [11] a linen cloth
[12] taking [13] *omit* and [14] wound [15] *insert* cloth
[16] tomb [17] had been [18] against

THIS section contains some minor incidents omitted in all the parallel accounts.

Ver. 42. **The Preparation.** Comp. Matt. xxvii. 62. — **The day before the Sabbath,** *i. e.*, Friday. Joseph and the Jews (John xix. 31) desired 'that the bodies should not remain upon the cross on the Sabbath.' The Sabbath of the festival week was, as usual in such cases, a 'high day' (John xix. 31).

Ver. 43. **An honourable councillor.** A member of the Sanhedrin (comp. Luke xxiii. 51). 'Honorable' here means noble in station. — **Who also himself was,** etc. He expected the Messiah, and had been a secret disciple of Jesus (John xix. 38). — **Came.** Literally, *having come*, *i. e.*, to the scene of the crucifixion (Matt. xxvii. 57). — He had probably seen the breaking of the legs of the other two, and was aware of the request of the Jews that the bodies should be taken down. If he would pay this tribute of respect to one whom he had followed in secret, he must quickly and publicly take this step. — **And he boldly went in.** The decisive act which marked the change from a secret to an open discipleship.

Ver. 44. **And Pilate marvelled.** Not at the request, but: **if he were already dead.** This shows there was something unusual in this case of crucifixion. Pilate had already given orders to have the legs of the crucified broken and the bodies taken down. The first part of the order had been carried out, but our Lord was already dead. The two other bodies were probably taken down at once, but Joseph, appearing at Golgotha (as Matthew and Mark state) made known to the soldiers his purpose; hence they left the body of Jesus on the cross, perhaps going with Joseph to Pilate, in the expectation that his request (as that of a rich and influential man) would be granted. The sudden announcement of the rapid death of this Person, in whom he had been so interested that day, amazed him, and led to his inquiry of the centurion.

Ver. 45. **Granted the corpse to Joseph.** Presented it to him. The position of Joseph seems to have occasioned this ready compliance, though Pilate was doubtless glad to hear that Jesus was dead and to have Him buried.

Ver. 46. **And he bought a linen cloth.** It has been argued from this purchase that the day was 'not the first day of unleavened bread, which was one of sabbatical sanctity,' but in Lev. xxiii. 7, labor alone was forbidden on that day. That the tomb belonged to Joseph is implied here, that it was new is omitted by Mark alone.

Ver. 47. **Mary the mother of Joses.** The same person mentioned in ver. 40. — **Beheld,** *lit.*, 'were beholding,' a continued action. Matt. xxvii. 61: 'sitting over against the sepulchre.' — **Where he was laid.** Luke (xxiii. 55), although mentioning the Galilean women more generally, says: 'and how His body was laid.' Evidently the inspection was with a view to mark the spot, for the future anointing; but affection made these two linger. The original indicates that they came after the burial, entering without hesitation the garden of the rich councillor. The two members of the Sanhedrin (Joseph and Nicodemus; John xix. 38, 39) were still probably there. The company was a singular one, but a type of the Christian congregations collected together by the death of Christ. — Salome was absent. If she were the sister of our Lord's mother, she should go to comfort her mourning sister, who had probably left the scene of the crucifixion under the conduct of John some time before. Their temporary residence would be in the same place (John xix. 27). An incidental hint of accuracy and truthfulness.

CHAPTER XVI. 1–8.

The Women at the Tomb of the Risen Lord.

1 [a] AND when the sabbath was past, [b] Mary Magdalene, and [a] MATT. xxviii. 1-8;
[c] Mary the *mother* of James, and [d] Salome, had[1] [e] bought LUKE xxiv. 1-10.
2 sweet[2] spices, that they might come and anoint him. And [b] John xx. 1. [c] Chap. xv. 47.
very early in the morning,[3] the[4] first *day* of the week, they [d] Chap. xv. 40. [e] Luke xxiii.
3 came unto the sepulchre[5] at the rising of the sun.[6] And they 56; John xix. 40.
said[7] among themselves, Who shall roll us away [f] the stone [f] Chap. xv. 46.
4 from the door of the sepulchre?[8] And when they looked, they
saw[9] that the stone was rolled away:[10] for it was very[11] great.
5 And [g] entering into the sepulchre,[8] they saw a young man [g] Comp. John xx. 11, 13.
sitting on the right side, clothed in [h] a long white garment;[12] [h] Rev. vi. 11; vii. 9.
6 and they were affrighted.[13] And he saith unto them, Be not
affrighted:[13] ye seek Jesus of Nazareth, which was[14] crucified:

[1] *omit* had [2] *omit* sweet [3] *omit* in the morning
[4] on the [5] come to the tomb [6] when the sun was risen
[7] were saying [8] tomb
[9] And looking up they see [10] *The best authorities read* is rolled back
[11] exceeding [12] a white robe [13] amazed
[14] the Nazarene, who hath been

he is risen; he is not here: behold the place where they laid
7 him. But go your way,[15] tell his disciples and Peter that [i] he goeth before you into Galilee: there shall ye see him, as he   *i* Chap. xiv. 28.
8 said unto you. And they went out quickly,[16] and fled from the
sepulchre;[8] for they trembled and were amazed:[17] neither
said they any thing to any *man;*[18] for they were afraid.

[15] *omit* your way [16] *The best authorities omit* quickly
[17] for trembling and astonishment possessed them
[18] and they said nothing to any one

ON the Resurrection and order of Appearances, see pp. 239, 240. This section does not tell of any appearance, and shows the usual independence in the story of the visit to the tomb.

Ver. 1. **When the Sabbath was past.** After sunset on Saturday. — **Bought spices.** Luke xxiii. 56 does not necessarily imply that the preparation of spices took place on Friday, before the beginning of the Sabbath. Even if most of the women began the preparations at that time, these three were not thus engaged. The two Maries sat over against the sepulchre late on Friday (Matthew), and Salome had probably rejoined her sister Mary. (See on chap. xv. 47.) The resting on the Sabbath is expressly affirmed by Luke. — **Anoint him.** Nicodemus (John xix. 39, 40) had done this in a necessarily hasty manner. See on Matt. xxvii. 59.

Ver. 2. **Very early.** In the East this would mean before sunrise, as the other accounts show. The anxious women would go to the tomb as soon as possible. — **When the sun was risen.** This may be taken literally as referring to the time when they reached the tomb, or less exactly 'when the sun was about to rise.'

Ver. 3. **Who shall roll,** etc.? A natural and graphic touch in the narrative. The Lord had removed the difficulty, before it was actually encountered.

Ver. 4. **Looking up.** They may have been looking down before, absorbed in their conversation; the tomb was probably above them, cut horizontally in the face of the rock at a slight elevation. — **They see that the stone is rolled back.** Possibly 'rolled up,' as if it had rested in a hollow at the door of the tomb. — **For it was exceeding great.** This does not mean that the greatness of the stone was the reason of their anxiety and questioning, although this was doubtless true, but that its size enabled them to notice the position even in the early morning. A vivid touch peculiar to Mark. An angel had removed it (Matt. xxviii. 2).

Ver. 5. **And entering into the tomb.** That it was of great size is evident. This entrance, as we think, took place after an interval, during which the three separated, after the angelic message mentioned in Matt. xxviii. 2–7, the two Maries returning with the other women and entering the tomb. On the other intervening events, see notes on Matthew, p. 240. — **A young man.** Mark thus vividly describes an angel. Luke speaks of 'two men,' afterwards referring to them as 'angels' (xxiv. 23). Mark describes the first impression as the women went in. Luke is more general, but it is not probable that he joins the two angels spoken of separately by Matthew and Mark. For according to John, Mary Magdalene saw two angels sitting *in* the tomb, and this was probably *before* the entrance of these women. — **Sitting on the right side.** Compare John xx. 12, which refers to a different occasion. Also, Luke xxiv. 4 (see notes there), which tells of the same occurrence *within* the tomb, but less definitely. Peter and John had already been there and seen *no* angel (John xx. 3–8). The mission of the angels was to comfort and instruct the disciples, not to perplex them and us by the mysterious disappearances and reappearances which some other explanations suggest. — **White robe.** A supernatural brightness may be implied, as in chap. ix. 3. Comp. Matt. xxviii. 3; Luke xxiv. 4. — **And they were amazed.** As was natural, even if there had been a previous appearance of angels.

Ver. 6. **Be not amazed.** This is probably not identical with the message in Matt. xxviii. 5–7, given outside the tomb, but a second one (reported by Luke also), which is, however, substantially a repetition of the previous one.

Ver. 7. **But.** Emphatic: instead of lingering here, **go tell,** etc. — **And Peter.** A special token of love to this one who had denied Him, and a recognition of his prominence among his equals. — **Into Galilee.** Comp. Luke xxiv. 6, 7. The question: 'Why seek ye the living,' etc., probably preceded the words: He is risen (ver. 6). — **As he said to you.** Chap. xiv. 28; see on Matt. xxviii. 7.

Ver. 8. **And fled from the tomb.** In a tumult of excitement. — **For trembling and astonishment possessed them.** This was the reason of their fleeing. — **And they said nothing to any one; for they were afraid.** Matthew twice (xxviii. 8, 11) speaks of their going to deliver the message, hence some explain this clause: they told no one *by the way.* But Mark's words mean that they did *not,* immediately at least, deliver the message. The 'fear' spoken of by Matthew is made prominent here; joined with the fright from what they had seen was a fear that their reports would be (as they actually were) deemed 'idle tales' by the disciples (Luke xxiv. 11). In this state of indecision, as they ran back, the Lord meets them (Matt. xxviii. 9, 10), overcomes their fear ('Be not afraid,' He says), and they go on with the message, now coming from the Lord Himself. The remarkable events of that day produced mingled and indeed confused emotions. To that of fear and indecision, Mark gives prominence. Even these faithful women were full of doubt: a fact that upsets all theories resembling the Jewish falsehood, mentioned by Matthew. Strangest of all, however, would be the sudden ending of the Gospel at this point of indecision. See next section.

CHAPTER XVI. 9–20.

Appearances of the Risen Lord; the Ascension; Conclusion.

9 NOW when *Jesus*[1] was risen early the[2] first *day* of the
week, [a] he appeared first to Mary Magdalene, [b] out of[3]
10 whom he had cast seven devils.[4] *And* [c] she[5] went and told
them that had been with him, [d] as they mourned and wept.
11 And they, when they had heard that he was alive, and had been
seen of her, [e] believed not.[6]
12 After that[7] [f] he appeared[8] in [g] another form [h] unto two of
13 them, as they walked, and went[9] into the country. [i] And they
went[10] and told *it* unto the residue:[11] neither believed they
them.[12]
14 Afterward[13] [f] he appeared[8] [k] unto the eleven[14] as they sat at
meat, and[15] upbraided them with their unbelief and [l] hardness
of heart, because [m] they believed not them which[16] had seen
15 him after he was risen. And he said unto them, [n] Go ye into
16 all the world, and [o] preach the gospel [p] to every creature.[17] [q] He
that believeth and is [r] baptized [s] shall be saved; but [t] he that
17 believeth not shall be damned.[18] And these signs shall follow
them that believe; [u] In my name shall they cast out devils;[19]
18 [v] they shall speak with new tongues; [w] They shall take up ser-
pents; and[20] if they drink any deadly thing, it shall not[21] hurt
them; [x] they shall lay hands [y] on the sick, and they shall re-
cover.[22]
19 So then [z] after the Lord[23] had spoken unto them, he[24] [a] was
received up into heaven, and [b] sat on[25] the right hand of God.
20 And they went forth, and preached every where, [c] the Lord
working with *them*, and confirming [d] the word [e] with signs fol-
lowing.[26] Amen.

[1] he [2] on the [3] from [4] cast out seven demons
[5] She [6] disbelieved [7] And after these things
[8] was manifested [9] on their way [10] *insert* away [11] rest
[12] and them also they believed not [13] And afterward
[14] *insert* themselves [15] *insert* he [16] that
[17] the whole creation [18] disbelieveth shall be condemned
[19] demons [20] even [21] in no wise [22] be well
[23] *the best authorities read* the Lord Jesus, after he
[24] *omit* he [25] sat down at
[26] by the signs that followed

[a] John xx. 14
[b] Luke viii. 2.
[c] John xx. 18.
[d] John xvi. 20.
[e] Luke xxiv. 11.
[f] Ver. 14; John xxi. 1, 14.
[g] Luke ix. 29.
[h] Luke xxiv. 13.
[i] Luke xxiv. 33-35.
[k] Luke xxiv. 36; John xx. 19, 26; 1 Cor. xv. 5.
[l] Matt. xix. 8; chap. x. 3.
[m] Vers. 11, 13.
[n] Matt. xxviii. 19.
[o] Col. i. 23.
[p] Rom. viii. 22.
[q] John iii. 18, 36.
[r] John iii. 5; Acts ii. 38.
[s] 1 Pet. iii. 21.
[t] 2 Thess. ii. 12.
[u] Chap. ix. 38; Luke x. 17; Acts v. 16; viii. 7; xvi. 18; xix. 12.
[v] Acts ii. 4; x. 46; xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2, 4, etc.
[w] Luke x. 19; Acts xxviii. 3-5.
[x] Acts ix. 12, 17; see chap. v. 23.
[y] Acts v. 15, 16; xxviii. 8; James v. 14, 15.
[z] Acts i. 3.
[a] Luke xxiv. 51; Acts i. 2, 9.
[b] Acts vii. 55; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3; viii. 1; x. 12; xii. 2; 1 Pet. iii. 22. See Matt. xxii. 44.
[c] Heb. ii. 3, 4.
[d] Chap. iv. 14; Luke i. 2.
[e] Acts v. 12; xiv. 3.

THE GENUINENESS of vers. 9–20. This has been greatly doubted for the following reasons: (1.) They are not found in the two *oldest* and best manuscripts of the New Testament (the Sinaitic and the Vatican); but in one of them (the Vatican) there is a column left blank after ver. 8, and the words: 'According to Mark,' while in every other instance the next book begins on the next column. In some other manuscripts it is indicated that the passage is doubtful. (2.) In the times of Jerome (d. 419), according to the testimony of some Church Fathers, the passage was wanting in most copies. (3.) The section contains no less than twenty words and expressions not found elsewhere in Mark's Gospel, and has a compendious and supplementary character.

But on the other hand some of the earliest

Fathers recognized it as part of Mark's Gospel. Especially Irenæus († 202), who lived more than two hundred years before Jerome and was a pupil of Polycarp (the pupil of John), quotes ver. 20, word for word, as the conclusion of the Gospel. The close of ver. 8 is very abrupt in the Greek, and cannot be the proper conclusion of the Gospel. Even those who reject this section think that some other conclusion must have existed, which has been lost. The omissions in the early manuscripts (fourth century) can be accounted for. The Fathers state, that the Roman Christians were very anxious to obtain Mark's Gospel. An incomplete copy (as Lange suggests) might have got into circulation, which would find favor in the fourth century, because it omitted the unbelief of the Apostles. It is possible that it was written by Mark, but later than the Gospel itself. There are other conjectures, namely, that the last leaf of the original Gospel was early lost, that the section was erased because it was supposed to be inconsistent with the other Gospels. The best writers admit the great antiquity of the section, even if written by another hand than that of Mark. Its statements are undoubtedly authentic.

CONTENTS. Three appearances of our Lord are here mentioned: (1.) To Mary Magdalene; (2.) To the two on the way to Emmaus; (3.) To the eleven (on the same day or a week later). The date of the discourse which is added (vers. 15-18) cannot be determined. The whole chapter emphasizes the slowness of the disciples to believe in the Resurrection, gives the steps by which their disbelief was overcome, tells of the great commission (vers. 15-18), and closes with a brief statement of the Ascension (ver. 19) and the subsequent activity (ver. 20).

Ver. 9. **On the first day**, etc. Not the same expression as in ver. 2. The emphatic repetition suggests that the readers knew the sacredness of 'the first day' among Christians. — **Appeared first.** See p. 240, and the full account of John (xx. 14-17). — **From whom he had cast out seven demons.** See Luke viii. 2. This fact has not been previously stated in this Gospel, and this is an argument in favor of the genuineness of this section. Here, where Mary Magdalene is mentioned alone, was the most appropriate place for this description. The first manifestation of our Lord's victory over the grave was made to one in whom He had won such a victory over Satan.

Ver. 10. **She went and told.** Comp. John xx. 18. Emphasis seems to rest on the word 'she;' she was the first to tell them, the others probably returning later, after they had seen the Lord on the way (Matt. xxviii. 9). — **Them that had been with him.** An unusual expression for 'disciples,' probably including the whole company of His followers. — **As they mourned and wept.** A natural touch, showing how little they anticipated His resurrection.

Ver. 11. **Had been seen of her.** Another expression peculiar to this section. But 'new facts, new words.' — **Disbelieved.** A different form from 'believed not' (ver. 12). Comp. Luke xxiv. 11. Their disbelief has been overruled for good; it furnishes abundant proof that they did not *invent* the story of the resurrection.

Ver. 12. **After these things.** This expression, peculiar to this section, marks definitely a *second* appearance, after the 'first' (ver. 9). The appearance to Peter is not mentioned; the author is emphasizing the unbelief of the eleven, so that he chooses a revelation to two, not of their number. — **Was manifested** (a different word from that used in ver. 9), etc. See Luke xxiv. 13-35, where this manifestation is narrated with richness of detail. — **In another form**, so that they did not recognize Him. Luke says: 'their eyes were holden.' But there was some actual difference in the bodily appearance of our Lord. — **Two of them**, of the disciples in the wider sense (vers. 10, 11). — **As they walked**, to Emmaus. The manifestation took place at the close of the walk, but this is the language of brevity. Had the account been more explicit, a captious criticism would have asserted that this verse was copied from Luke.

Ver. 13. **They**. Emphatic, giving prominence to these successive messages. — **The rest**, *i. e.*, of 'them that had been with Him' (ver. 10). — **And them also they believed not.** Despite the repeated testimony. Luke (xxiv. 34) tells how these two met the company who told them, 'The Lord is risen indeed, and hath appeared to Simon.' But he speaks immediately after of their terror at His appearance (xxiv. 37); their state of mind was not one of decided belief. The same impression is conveyed by Matt. xxviii. 17; John xx. 20. A conflict of doubt and belief would be very natural, or even a division of opinion, some doubting and some believing. Even if all believed that the Lord had appeared to Simon, some might, for various reasons, still doubt the message of the two disciples. This apparent discrepancy with Luke may have encouraged the copyists to omit the passage, if they found any authority for doing so.

Ver. 14. **Afterward.** 'Later' not 'last,' though the word may bear such a meaning. This was the last manifestation of that day, and is fully detailed by Luke (xxiv. 36, etc.) and John (xx. 19-23). Mark joins with it the last revelation of our Lord on earth. See on ver. 15. — **Sat at meat.** In strict accordance with Luke xxiv. 41-43, though evidently independently written. — **Upbraided them with their unbelief.** He instructed, as well as upbraided them; but the matter is here described from one point of view. This 'unbelief' was in the fact of His resurrection. — **Hardness of heart.** They seem to have remained that day in an intellectual and moral stupor. — **Because**, etc. The specific reproach was that in the face of sufficient evidence they doubted a glorious fact, which He, whom they loved, had predicted again and again.

Ver. 15. **And he said unto them.** There is no reference to the appearances in Galilee. The more important points of the revelations made on various occasions up to the time of the Ascension are summed up. These words may, however, have been uttered on one occasion. Comp. Matt. xxviii. 19; but here the style is brief, energetic, as usual in Mark's narrative.

Vers. 16-18 are peculiar to this Gospel and quite characteristic. They may have been uttered on the mountain in Galilee, or more likely still, just before the Ascension, mentioned immediately afterwards (ver. 19). — **Preach the gospel**, proclaim the glad tidings; not simply give instruction in Christian morality, but announce the facts they had been so slow to believe, that Jesus who had been crucified is risen, is the living Saviour for lost men. — **To the whole creation.** To men chiefly, as the subjects of salvation; but probably

not without a reference to the whole moral universe. Comp. Col. i. 15, 23; Rom. viii. 19–23. The duty to evangelize the whole world, so plainly stated here, is even strengthened by this view of the passage.

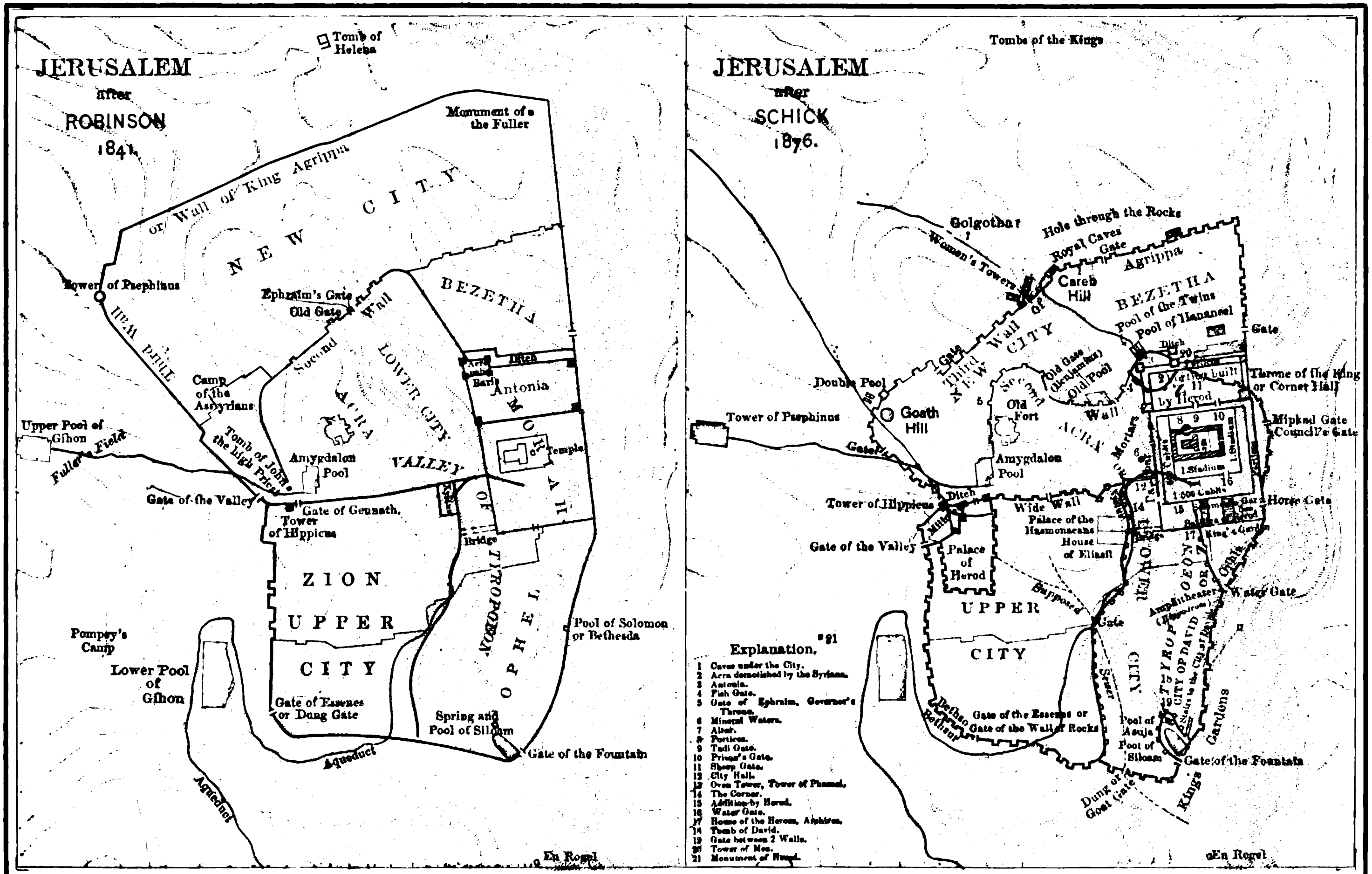
Ver. 16. **He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.** The obvious lessons of this verse are pressing and practical. (1.) The belief is belief in Jesus of Nazareth, crucified and risen again, as *an all-sufficient Personal Saviour*. It is belief of the gospel (ver. 15), because the gospel presents Christ. (2.) Baptism is generally but not absolutely necessary to salvation. It is not said: He that believeth not *and is not baptized* will be condemned. The first trophy of the crucified Lord, was the unbaptized yet believing robber. Many martyrs had no opportunity of baptism. Multitudes of unbaptized children die in infancy, and the Society of Friends reject water-baptism. Yet the other clause shows the general necessity. Baptism cannot be deemed indifferent in view of this command. None are condemned simply because not baptized, but positive unbelief is the one certain ground of condemnation, whether the person be baptized or not baptized. (3.) Nothing can be proved from this passage as to the *order* in which faith and baptism must always come. In Matt. xxviii. 19, 20, it is altogether different. (4.) The form of the original is peculiar, and points to a future and permanent division of mankind into 'saved' and 'condemned.' (5.) The condemnation for the sin of unbelief, implies a previous offer of the gospel. The preceding verse points to a proclamation of the offer to every one, without exception, and the sin of unbelief has its spring in something independent of any such offer. Blessedness is impossible for those who when they know of Christ do not trust Him. (6.) The word 'condemned' implies just what our Lord has expressed again and again in awful language (chap. ix. 43–49; Matt. xxiv. 51; xxv. 30, 46).

Ver. 17. **And these signs shall follow them that believe.** This promise is to be taken literally; but is it to be limited to the Apostolic times, or is it to be extended to all Christians? In favor of the limitation may be urged: the reference to the *founding* of the Church which runs through the whole passage; the cessation of the necessity for such 'signs' as proofs of the truth, and the cessation of such miraculous gifts as a fact in the history of the Church. Yet it is highly probable that the promise is more general. Alford: 'Should occasion arise for its fulfilment, there can be no doubt that it will be made good in our own or any other time. But we must remember that "signs" are not needed where Christianity is *professed:* nor by missionaries who are backed by the influence of powerful Christian nations.' Fanatical and superstitious use of the promise is due to a failure to understand the nature of these things as 'signs.' — **In my name.** This presents the power by which all the succeeding miracles should be wrought. — **Shall they cast out demons.** Comp. Matt. xii. 28 on this 'sign.' It is characteristic of Mark to emphasize this form of miraculous power. — **They shall speak with new tongues.** See Acts ii. 4; x. 46; 1 Cor. xiii., xiv. This was literally fulfilled. A symbolical meaning, such as new forms of spiritual truth, is unnecessary. As the whole was written after the manifestation of the gifts of tongues in the Apostolic times, this clause is no proof of a later origin of the section. These 'tongues' were the most striking signs for the first success of the gospel, hence we might expect to find such a promise.

Ver. 18. **They shall take up serpents.** See Acts xxviii. 3–5, where this promise was fulfilled in the case of Paul. We therefore retain the simple meaning: they shall take up serpents without injury, as a 'sign.' As the word translated 'take up' has a variety of secondary meanings, some explain it here, 'drive forth,' 'destroy,' but the other is the more obvious sense. Most untenable is the fanciful symbolical interpretation which finds an allusion to the brazen serpent in the wilderness (John iii. 14). — **Even if they drink any deadly thing.** While literal fulfilments of this promise are not recorded in the New Testament, such may have occurred. — **And they shall be well.** Instances abound in the Acts of the Apostles.

Ver. 19. **So then.** This phrase, not found elsewhere in this Gospel, introduces the conclusion. — **The Lord.** A term of the highest reverence in this case. — **Jesus** is inserted on good authority. — **After he had spoken unto them.** Both the time and place of the discourse are indefinite, and the fuller account of the Ascension is not contradicted by anything here stated. — **Was received up into heaven.** See Luke xxiv. 51; Acts i. 9. The original suggests also the idea of being taken back again. — **And sat down at the right hand of God,** in the place of honor and power. The Ascension is the natural completion of the Resurrection. After such a glorious triumph over death and hell, Christ could not die again, but only return to His former glory and take possession of His throne and kingdom, at the right hand of God the Father Almighty. On Christ's presence there, see John xix. 3; Acts ii. 33; vii. 56; Eph. i. 20; Col. iii. 1.

Ver. 20. **And they went forth.** Not out of the room (ver. 14), but out into the world (ver. 15) to preach everywhere. The writer cannot mean that our Lord ascended from that room. — **Everywhere.** The gospel was diffused very rapidly, and at the date of Mark's Gospel the use of this general term was perfectly justifiable. — **The Lord working,** etc. The fulfilment of the promise in vers. 17, 18, is here stated. This close corresponds admirably with the character of the whole. The wonder-working Son of God is represented as continuing to work through His Apostles. The emphasis hitherto given to His miracles is preserved in this brief sketch of their activity, and that too in close connection with Him as the Glorified Redeemer, still working the same wonders. J. A. Alexander: 'If the original conclusion of this book is lost, its place has been wonderfully well supplied.' — **Amen.** This word is better supported here than at the close of the other Gospels, but is of doubtful authority.



E. Sandoz, del. Russell & Struthers, N.Y. Eng.

THE GOSPEL ACCORDING TO

LUKE.

CHAPTER I. 1–4.

The Preface.

1 FORASMUCH as many have taken in hand to set forth in
order a declaration of[1] those things[2] which [a]are most
2 surely believed[3] among us, Even as they delivered them unto
us, which[4] [b]from the beginning were [c]eyewitnesses, and[5] [d]min-
3 isters of [e]the word; [f]It seemed good to me also, having had
perfect understanding[6] of all things from the very first,[7] to
4 write unto thee [g]in order, [h]most excellent [i]Theophilus, That
thou mightest know the certainty of those things,[8] wherein
[k]thou hast been[9] instructed.

[1] To draw up a narrative concerning
[2] matters
[3] *or* are fully established
[4] who
[5] and became
[6] having traced the course
[7] accurately from the first
[8] concerning the things (*Greek* words)
[9] wast

[a] Acts iii. 18. Rom. iv. 21. Col. ii. 2; 1 Thess. i. 5; Heb. vi. 11.
[b] John xv. 27; Mark i. 1.
[c] 2 Pet. i. 16; 1 John i. 14.
[d] Acts xxvi. 16.
[e] Mark iv. 14.
[f] Acts xv. 25.
[g] Acts xi. 4; xxiii. 23.
[h] Acts xxiii. 26; xxiv. 3; xxvi. 25.
[i] Acts i. 1.
[k] Acts xviii. 25; Rom. ii. 18; 1 Cor. xiv. 19.

This PREFACE is a model of brevity, simplicity, and modesty, as well as of purity and dignity of style. It does not contain expressions of Hebrew origin, and, like most prefaces, it is formal and highly finished. It differs from the Introduction to the Gospel of John (i. 1–5), which is more doctrinal, each preface being strictly characteristic of the Gospel which follows. Luke, who depicts most fully the Son of Man, appearing indeed in Israel, but for the benefit of the whole race of man, brings out here the *human* side in the origin of the sacred writings. This preface claims truthfulness for the narrative which follows, *on the ground of the author's patient investigation* (ver. 3), and presents itself as a *certain foundation* (ver. 4) for faith in the facts of the Saviour's birth, life, death, and resurrection.

Ver. 1. **Forasmuch as**, a good translation of the full sounding Greek word (found only here in the N. T.). — **Many.** This cannot refer to the Apocryphal Gospels which were written later; nor to hostile or incorrect accounts, but, as the next verse shows, to such sketches of the great facts of salvation as had already been drawn up by Christians, in various places, from the testimony of eye-witnesses. Many such were doubtless in existence then, but being more or less fragmentary would not be preserved. Luke may have used some of these in compiling his narrative, but to what extent it is useless to inquire. Even in the first two chapters, where the influence of Hebrew documents is most probable, the peculiarities of Luke's own style may be noticed. It is barely possible, but not at all probable, that the Gospels of Matthew and Mark are included here. See Introd. p. 19. — **Have taken in hand.** This indicates the difficulty and importance of the task, not necessarily the failure of these persons to fulfil it. Luke felt their labors to be *insufficient*, not from incorrectness, but from the fragmentary character of their narratives. — **To draw up a narrative**, etc. Not mere sayings, but sketches which aimed at completeness and order. — **Those matters.** The great *facts* of the life of Christ formed the substance of preaching in the Apostolic times. — **Are fully established.** The word has reference to the entire acceptance of the facts as fully established, hence 'surely believed' is partially correct. Some prefer the meaning: 'have been fulfilled among us.' This would point to the facts of the Gospel history either as completed in the Apostolic age, or as fulfilling the purpose and promise of God. In any case the facts were both established and accepted, since in an age when writing was not so common as now, many undertook to arrange these facts in a written narrative.

Ver. 2. **They delivered them**, or, 'handed them down.' The *oral* instruction of the Apostles is here referred to. From this (see ver. 4) the writ-

ten accounts of the 'many' were drawn up. Oral tradition came first, but this preface plainly implies its insufficiency. — **From the beginning**, *i. e.*, from the baptism of John (see Mark i. 1; Acts i. 21; John xv. 27). — **Eye-witnesses.** The Apostles, perhaps the Seventy also. This implies that Luke was not a disciple during the lifetime of our Lord. — **Became ministers.** The same persons who had been 'eye-witnesses.' — **The word**, *i. e.*, the word of the gospel, the preached word. Certainly not 'the Word,' the Logos, for John only uses this term. Hence 'of the word' is scarcely to be joined with 'eye-witnesses.'

Ver. 3. **To me also.** He thus places himself in the ranks of the 'many,' but in what follows indicates his superior qualification for the work. He does not claim, but certainly does not disclaim, inspiration. Some old Latin manuscripts add here: *et spiritui sancto*, 'and to the Holy Spirit;' but how could the Holy Spirit be said to make historical researches? — **Having traced down**, etc. The inspired writers were moved by the Holy Spirit, not as passive machines, but as rational and responsible persons, who exercised their memory, judgment, and used all means of information, under divine guidance. — **From the first.** This extends further back than 'the beginning' (ver. 2). We may therefore expect full statements about the early events. Luke could find many still alive from whom these facts would be learned, and that he had met James, 'the Lord's brother,' is evident from Acts xxi. 17. All these statements are about matters occurring in the same family circle (Mary, Elisabeth, etc.). — **In order.** Luke lays claim to *chronological* accuracy in his Gospel, though his narrative in this respect plainly falls behind that of Mark. The comparison is, however, with the fragmentary sketches, referred to in ver. 1. He claims at all events *systematic* arrangement. — **Most excellent.** An official term, like our word 'honorable,' not referring to moral character. (Comp. Acts xxiii. 6; xxiv. 3; xxvi. 25; in all three cases applied to an immoral heathen governor.) — **Theophilus.** Evidently a man of mark and a Christian (ver. 4), but otherwise unknown. It has been inferred from Acts xxiii. 8, that he was not a Jew, and from chapters xxvii., xxviii., that he lived in Italy, since those chapters assume an acquaintance with localities near Rome. The name means 'lover of God,' and this had led some to the unsupported fancy, that the name was a *feigned* one, to designate believers. Ambrose: 'If you are a lover of God, a Theophilus, it is written to thee;' Ford: 'The name *Theophilus* imports the temper of mind which God will bless in the Scripture student.'

Ver. 4. **Know**, as the result of acquaintance with the accurate account now sent him. — **The certainty.** The emphatic word; certainty as the result of positive, accurate statements of truth. From faith to knowledge, from knowledge to still firmer faith. — **Concerning the things**, Greek 'words,' *i. e.*, the statements of living, divine-human *facts* of salvation which centre in the Person of Christ. Christianity is a religion that is *everlasting*, for facts cannot be altered; *universal*, for facts appeal to all; *mighty*, for facts are stronger than arguments. — **Wherein thou wast instructed.** Theophilus had been regularly instructed in regard to the main truths of Christianity. The history of our Lord formed the basis of this instruction, but the Epistles of Paul, some of which were written before this Gospel, show that the meaning of the facts was plainly taught. Christian instruction is religious, not purely historical. Our word 'catechise' is derived from the term here used.

CHAPTER I. 5–25.

Announcement of the Birth of John, the Forerunner of Christ.

5 THERE was [a] in the days of Herod, the [1] king of Judea, a
certain priest named Zacharias, [b] of the course of Abia: [2]
and his wife *was* [3] of the daughters of Aaron, and her name
6 *was* Elisabeth. And they were both [c] righteous before God,
walking in all the commandments and ordinances of the Lord
7 blameless. And they had no child, because that Elisabeth was
8 barren; and they both were *now* well stricken in years.[4] And[5]
it came to pass, that, while he executed the priest's office [6] be-
9 fore God [d] in the order of his course, According to the custom
of the priest's office,[7] his lot was [e] to burn incense when he
10 went into the temple of the Lord.[8] [f] And the whole multitude
of the people were praying without, at the time [9] of incense.

[a] Matt. ii. 1
[b] 1 Chr. xxiv. 10, 19; Neh. xii. 4, 17
[c] Gen. vii. 1; xvii. 1; 1 Kings ix. 4; 2 Kings xx 3; Job i. 1; Acts xxiii. 1; xxiv. 16; Phil. iii. 6.
[d] 1 Chr. xxiv 19; 2 Chr. viii. 14; xxxi. 2.
[e] Ex. xxx. 7, 8; 1 Sam. ii. 28; 1 Chr xxiii. 13; 2 Chr. xxix. 11.
[f] Lev. xvi. 17. Rev. viii. 3, 4.

[1] *omit* the [2] Abijah
[3] he had a wife (*according to the best authorities*)
[4] *Greek*, advanced in their days [5] Now [6] served as priest
[7] priesthood [8] to enter into the temple of the Lord and burn incense
[9] hour

11 And there appeared unto him an angel of the Lord, standing
12 on the right side of [g]the altar of incense. And when Zacharias [g] Ex. xxx. 1.
13 saw *him*, [h]he was troubled,[10] and fear fell upon him. But the [h] Judg. vi. 22;
angel said unto him, Fear not, Zacharias: for thy prayer is xiii. 22; Dan. x. 8;
heard; and thy wife Elisabeth shall bear thee a son, and [i]thou ver. 29; ch. ii. 9; Acts x. 4; Rev. i.
14 shalt call his name John. And thou shalt have joy and glad- 17. [i] Ver. 60, 63.
15 ness; and [k]many shall rejoice at his birth. For he shall be [k] Ver. 58.
great in the sight of the Lord, and [l]shall drink neither wine [l] Num. vi. 3;
nor strong drink;[11] and he shall be filled with the Holy Ghost, Judg. xiii. 4; ch. vii. 33.
16 [m]even from his mother's womb. [n]And many of the children of [m] Jer. i. 5; Gal. i. 15.
17 Israel shall he turn to the Lord their God. [o]And he shall go [n] Mal. iv. 5, 6.
before him[12] in the spirit and power of Elias,[13] to turn the [o] Mal. iv. 5; Matt. xi. 14;
hearts of the fathers to the children, and the disobedient to the Mark ix. 12.
wisdom of the just; to make ready a people prepared for the
Lord.[14]
18 And Zacharias said unto the angel, [p]Whereby shall I know [p] Gen. xvii
this? for I am an old man, and my wife well stricken in years.[15] 17.
19 And the angel answering said unto him, I am [q]Gabriel, that [q] Dan. viii.
stand in the presence of God; and am sent to speak unto thee, 16; ix. 21, 22, 23; Matt. xviii.
20 and to shew[16] thee these glad tidings. And, behold, [r]thou 10; Heb. i. 14.
shalt be dumb,[17] and not able to speak, until the day that these [r] Ez. iii. 26; and 24, 27.
things shall be performed,[18] because thou believest not[19] my
21 words, which shall be fulfilled in their season. And the people
waited[20] for Zacharias, and marvelled that[21] he tarried so long[22]
22 in the temple. And when he came out, he could not speak
unto them: and they perceived that he had seen a vision in the
temple; for he beckoned[23] unto them, and remained speechless.
23 And it came to pass, that, as soon as[24] [s]the days of his minis- [s] See 2 Kings
tration were accomplished,[25] he departed to his own house.[26] xi. 5; 1 Chr. ix. 25.
24 And after those[27] days his wife Elisabeth conceived, and[28]
25 hid herself five months, saying, Thus hath the Lord dealt with[29]
me in the days wherein he looked on *me*, to [t]take away my [t] Gen. xxx.
reproach among men. 23; Is. iv. 1; liv. 1, 4.

[10] And Zacharias was troubled when he saw *him*
[11] *Greek* sikera [12] before *him* in his presence [13] Elijah
[14] for the Lord a prepared people [15] *Greek* advanced in her days
[16] bring [17] silent [18] come to pass [19] didst not believe
[20] were waiting [21] while [22] *omit* so long
[23] was making signs [24] when [25] fulfilled
[26] unto his house [27] these [28] *insert* she [29] done unto

CONTENTS. Chaps. i. and ii. forming the *first part* of the Gospel, narrate 'the miraculous birth and normal development of the Son of Man.' Chap. i. tells of events preceding the birth of Christ, namely, the announcement of the birth of John (vers. 5–25); the announcement of the birth of the Messiah (vers. 26–38); the visit of Mary to Elizabeth (vers. 39–56); the birth of John (vers. 57–80). Both chapters are Hebraistic in style, and hence have been supposed by many to be mainly translations from some *document* originally existing in the dialect of Palestine. On the poetical compositions, see below. The objections to this part of the narrative have arisen mainly from prejudice against the remarkable facts it states. Yet the wonderful *Person of* the historical *Christ*, is the best and only satisfactory explanation of these remarkable antecedents. All

other explanations leave the historical problem greater than ever.

Ver. 5. **In the days of Herod.** See on Matt. ii. 1. — **A certain priest.** Not the high-priest. — **Zacharias**, *i. e.*, 'the Lord remembers.' — **Of the course of Abijah.** The *eighth* of the twenty-four classes, into which the descendants of Eleazar and Ithamar, the sons of Aaron, were divided (1 Chron. xxiv.). Each of these ministered in the temple for one week, from the days of Solomon until the destruction of the first temple, and from the restoration of the courses by Judas Maccabæus until the final destruction of Jerusalem by Titus. In the latter period the names and order of the courses were preserved, but not the descent. At the destruction of the temple by the Romans, the course in waiting was that of Jehoiarib (the *first*), and date was the 9th day of the Jewish month *Ab*. But these data do not determine the date of the occurrence before us, since each course must serve at least twice in a year, and 'after those days' (ver. 24) is indefinite. — **Elisabeth**, *i. e.*, 'God's oath.' The wife of Aaron bore the same name (Ex. vi. 23: 'Elisheba').

Ver. 6. **Righteous before God.** Not outwardly, but really, pious. — **Commandments and ordinances.** The former probably refers to special commandments, the latter, as its derivation hints, to that by which God defines what is 'righteous' for men. — **Blameless.** The full sense may be thus expressed: 'walking,' etc. — so that they were 'blameless.' They were 'saints' after the Old Testament pattern. The promise made to Abraham (Gen. xxii. 18) was about to be fulfilled, and the first revelation was made to one of the Abrahamic character.

Ver. 7. **Well stricken in years** (Greek, 'advanced in their days'). A translation in quaint old English of the Hebrew phrase used in Gen. xviii. 11. See that passage, which presents the similar case of Abraham and Sarah.

Ver. 8. **Served as priest**, is more simple than the paraphrase of the E. V. The words used here and in ver. 9 are not the same. — **In the order of his course**, *i. e.*, during the week his course served in the temple.

Ver. 9. **According to the custom of the priesthood.** To be joined with what follows, not with what precedes. The 'custom' was to assign by *lot* for each day the various parts of the service to the priests of the course on duty for the week. The *most honorable* office, which fell to Zacharias on this occasion, was allotted to the same person but once, *i. e.*, for one day during the week of service. — **To enter into the temple of the Lord**, *i. e.*, 'the holy place.' Beyond this only the high-priest could go. — **And burn incense.** At the time of the morning and of the evening sacrifice. The sacrifice was offered on the great *altar of burnt-offering*, which stood outside in the court of the priests. One priest took fire from this altar to the altar of incense, and then left the priest, whose duty it was to burn incense, alone in the holy place; the latter (Zacharias in this case), at a signal from the priest presiding at the sacrifice, kindled the incense.

Ver. 10. **Were praying.** The smoke of the incense was symbolical of acceptable prayer rising to God; comp. Ps. cxli. 2; Rev. v. 8; viii. 3, 4. It was the custom to pray **without**, *i. e.*, in the courts of the men and women, **at the hour of incense**, *i. e.*, while it was burnt. This was probably at the time of the morning sacrifice, as the allotment seems to have just occurred. Josephus tells of a vision to John Hyrcanus, the high-priest, while offering incense.

Ver. 11. **Appeared to him.** An actual angelic appearance. The pious priest, engaged in this high duty, alone in the holiest spot into which he could enter, at the most sacred moment, would be in a state of religious susceptibility; but the revelation itself came from without, from a personal spirit sent by God. The presence of angels in the place dedicated to God, even at such a time of corruption, is suggestive. — **On the right side of the altar of incense.** Probably on the right of Zacharias: the right side (comp. Matt. xxv. 33), indicative of a blessing, was in this case the north side of the altar, where the table of the shew-bread stood. 'The temple, so often the scene of the manifestation of the glory of the Lord, becomes again the centre, whence the first rays of light secretly break through the darkness.'

Ver. 12. **Fear fell upon him.** This fear was natural, for angelic revelations had not occurred for centuries.

Ver. 13. **For thy prayer is heard.** The doubt of Zacharias (ver. 18) indicates that he had ceased to pray for a son. The prayer was doubtless a Messianic one, even if he still cherished some hope of a son in his old age. The answer includes both the public and private blessing. The Messiah will appear in his days, and the forerunner promised of old (Mal. iv.) shall be his son. — **John**, 'God graciously gave.' Comp. 2 Kings xxv. 23; 2 Chron. xvii. 15; xxiii. 1; xxviii. 12; Neh. vi. 18; xii. 13; where the Hebrew name occurs in different forms. See on Matt. iii. 1.

Ver. 14. **Many**, etc. The promise was not for the father alone; hence the prayer was probably general.

Ver. 15. **He shall be great in the sight of the Lord.** Spiritual, not temporal, greatness is promised. — **Neither wine nor strong drink.** 'Sikera,' the Greek word here used, refers to liquors of an intoxicating character, not prepared from grapes. He was to be a Nazarite (see Num. vi.). Such vows were not unusual in New Testament times (see Acts xxi. 24). John ranks with Isaac, as a son begotten in old age; with Samson and Samuel, as granted to the barren in answer to prayer, and as a Nazarite (comp. Judges xiii. 5; 1 Sam. i. 12). — **Filled with the Holy Ghost**, not with wine (comp. Eph. v. 18). — **Even from his mother's womb.** 'From his very birth,' hence the Holy Spirit may work in and on infants.

Ver. 16. **To the Lord their God.** Not to Christ, but to God. A prediction of John's ministry, as preparatory and reformatory, — the baptism of repentance. See on Matt. iii. 1.

Ver. 17. **Before him in his presence.** 'Go before' implies the coming of the Messiah, but 'in his presence' refers to 'the Lord their God.' — **In the spirit and power of Elijah.** An evident allusion to Mal. iii. 1; iv. 5, 6. See on Matt. xi. 14; xvii. 11. — **To turn the hearts of the fathers to the children.** Parental affection had grown cold amidst the moral corruption; the reformer would strengthen these ties. This is better than the explanation: 'to restore to the children the devout disposition of their fathers.' True reformation strengthens family ties. This is the principle, prophesied by the last Old Testament prophet, announced by an angel in the first ray



From photographs

NAZARETH.

of light ushering in the New Dispensation, fulfilled in John's ministry, in the whole history of Christianity. Whatever weakens family ties cannot be 'reform.' — **And the disobedient**; immoral, in contrast with 'just.' — **To the wisdom of the just.** Lit., 'in the wisdom.' This is the sphere in which the results will occur: some take 'in' as meaning 'by,' but this is less usual. — **To make ready for the Lord,** *i. e.*, for God. A preparation for the coming of the Messiah is undoubtedly meant, but the thought of God's appearing when the Messiah appeared underlies the prediction. — **A prepared people.** Not the people of Israel, but a people prepared out of Israel.

Ver. 18. **Whereby shall I know this?** What is the sign according to which I may know this. Comp. Abraham's question, Gen. xv. 8, but notice that in Abraham's case faith was strong (Gen. xv. 6; Rom. iv. 19), while here the unbelief of Zacharias appears in the sign given him and in what follows: **For I am an old man.** Levites could serve up to the age of fifty years (Num. iv. 3; viii. 24); but there was no such limitation in the case of priests.

Ver. 19. **I am Gabriel**; comp. Dan. viii. 16; ix. 21. 'Man of God.' — **That stand in the presence of God.** One of the chief angels (archangels) nearest to God. According to Tobit xii. 15, there were seven such. Comp. Rev. viii. 2. The Rabbins say, that the names of the angels were brought from Babylon by the Jews, but this does not prove that the belief in them, or in their rank, was derived from heathenism. Comp. Josh. v. 13–15. The name was known to Zacharias from the book of Daniel, and is announced by Gabriel to assert his authority. — **To bring thee these glad tidings.** The message was a gospel message.

Ver. 20. **Thou shalt be silent.** The next clause tells why. — **And not able to speak.** 'Dumb' (E. V.) seems equivalent to 'not able to speak;' but the effect is mentioned first, then the cause. This dumbness was miraculous. — **Because thou didst not believe.** The sign was also a punishment, and a deserved one. Abraham and Sarah went unpunished in a similar case. But Abraham had faith, and Sarah's subsequent troubles may have been punitive. As the coming of the Messiah drew nigh, the demand for *faith* was greater; the great condition of the new covenant was thus emphasized. The punishment doubtless became a healing medicine for the soul of Zacharias, thus constrained to silent reflection. — **Which shall be,** etc. An assertion of the truthfulness of angelic messages in general, and a justification of the punishment of the priest's unbelief when an angel spoke to him in the holy place.

Ver. 21. **Were waiting for Zacharias,** etc. They would wait, not for him to pronounce the blessing, for this was the office of the other priest, who carried the fire into the holy place (see ver. 9); but because it was usual. — **Marvelled,** etc. Their wonder was both at and during his unusual stay. The brief stay of the priest is said to have been occasioned by 'the fear that the people who were without might imagine that any vengeance had been inflicted on him for some informality; — as he was considered *the representative of the people*' (Alford).

Ver. 22. **They perceived.** They probably asked why he had remained so long, and at once found that he was both deaf (ver. 62) and dumb, as the word 'speechless' implies. From this they inferred **that he had seen a vision in the temple,** which was confirmed by Zacharias himself; **for he** (on his part, in response) **was making signs to them,** doubtless trying to hint what had happened. 'When the voice of the preacher (Is. xl.) is announced, the priesthood of the Old Testament becomes silent' (Chemnitz), or can, at best, only make signs.

Ver. 23. **When the days of his ministration were fulfilled.** He continued to serve until the week of service expired. He did not feel himself absolved from his duty by his affliction.

Ver. 24. **And after these days.** Probably immediately after. — **Hid herself five months,** *i. e.*, the first five months of her pregnancy.

Ver. 25. **Thus hath the Lord,** etc. This suggests the reason she hid herself. Since God had graciously removed her barrenness, she would leave it to Him to make this mercy manifest to others, and thus to take away her reproach among men. But she doubtless thus sought greater opportunity for devotion. The connection between her retirement and John's solitary life cannot be altogether overlooked. The views that she hid herself from shame, or to avoid defilement, or as a measure of bodily precaution, or to wait until it was certain, or from unbelief, are incorrect. In comparing this story with the similar one of Abraham and Sarah, we must emphasize the *difference*. In the O. T. narrative, it is the man who is strong in faith, the woman who is weak; here the reverse is true. In the case of Mary this becomes still more prominent. The blessing on women, especially as mothers, appears thus early in the story of the 'seed of the woman.' (Comp. Gen. iii. 15.)

CHAPTER I. 26–38.

The Annunciation; the Miraculous Conception.

26 AND[1] in the [a]sixth month the angel [b]Gabriel was sent from
27 God unto a city of Galilee, named [c]Nazareth, [d]To a
virgin espoused[2] to a man whose name was Joseph, of the
28 house of David; and the virgin's name *was* Mary. And the
angel[3] came in unto her, and said,

[a] Comp. ver. 24. [b] Ver. 19. [c] Matt. ii. 23. [d] Matt. i. 18; ii. 4, 5.

[1] Now [2] betrothed [3] he

[e] Hail, *thou that art* highly favored,
[f] The Lord *is* with thee:
Blessed *art* thou among women.[4]
29 And[5] when she saw *him*,[6] [g] she was[7] troubled at his saying,
and cast in her mind what manner of salutation this should[8] be.
30 And the angel said unto her, Fear not, Mary: for thou hast
31 found favour with God. [h] And, behold, thou shalt conceive in
thy womb, and bring forth a son, and [i] shalt call his name
32 JESUS. He shall be great, [k] and shall be called the Son of
the Highest;[9] and [l] the Lord God shall give unto him the
33 throne of his father David: [m] And he shall reign over the
house of Jacob for ever; and of his kingdom there shall be no
34 end. Then said Mary unto the angel, How shall this be, seeing
35 I know not a man? And the angel answered and said unto
her, [n] The Holy Ghost shall come upon thee, and the power of
the Highest[9] shall overshadow thee: therefore also that holy
thing which shall be born[10] of thee[11] shall be called [o] the Son
36 of God. And, behold, thy cousin[12] Elisabeth, she hath also[13]
conceived a son in her old age; and this is the sixth month
37 with her, who was[14] called barren. For [p] with God nothing
38 shall be impossible.[15] And Mary said, Behold the handmaid of
the Lord: be it unto me according to thy word. And the
angel departed from her.'

e Comp. Dan. ix. 23; x 19. *f* Judg. vi. 12. *g* Ver. 12. *h* Is. vii. 14; Matt. i. 21. *i* Ch. ii. 21. *k* Mark v. 7. *l* 2 Sam. vii. 11, 12; Ps. cxxxii. 11; Is. ix. 6, 7; xvi. 5; Jer xxiii. 5; Rev. iii. 7. *m* Dan. ii. 44; vii. 14, 27; Obad. xxi; Mic. iv. 7; John xii. 34; Heb. i. 8. *n* Matt. i. 20 *o* Matt. xiv. 33; xxvi. 63, 64; Mark i 1; John i. 34; xx. 31; Acts viii. 37; Rom. i. 4. *p* Gen. xviii. 14; Jer. xxxii. 17; Matt. xix. 26; Rom. iv. 21.

[4] *The best authorities omit this clause* [5] But
[6] *the best authorities omit* when she saw him [7] *insert* greatly
[8] might [9] Most High [10] is begotten
[11] *the best authorities omit* of thee [12] kinswoman
[13] she also hath [14] is [15] no word from God shall be without power

CONTENTS. The occurrence here narrated is called the *Annunciation*, ushering in the *Miraculous Conception of Christ*. The account of Matthew presupposes such a miraculous conception (Matt. i. 18–25). There, however, Joseph is the more prominent person; here Mary. Luke may have derived his account from her. The view of Mary's character and position, prevalent in the Roman and Greek churches, does not rest upon Luke's narrative. That unscriptural view found its final expression (1854) in the Papal dogma of the Immaculate Conception (*i. e.*, that *Mary herself* was conceived without sin), a theory opposed by every statement concerning her, found in the four Gospels, by her own testimony in addressing God as her 'Saviour' (chap. i. 47), and by the Scripture doctrine of *universal* depravity. Equally false are all theories which deny that our Lord was 'conceived by the Holy Ghost.' The statements of Luke cannot be disproved. The invention of such a story is more unaccountable than its truth. 'A narrative so perfect could only have emanated from the holy sphere within which the mystery was accomplished. A later origin would inevitably have betrayed itself by some foreign element' (Godet). Those who feel their needs aright will crave just such a supernatural occurrence as this to justify their full dependence on the Saviour.

Ver. 26. **In the sixth month.** Not of the year, but of Elisabeth's pregnancy. — **Nazareth.** The home of both Mary and Joseph, before the birth of Jesus. Matthew (ii. 23) speaks of their residence there, after the return from Egypt.

Ver. 27. Comp. Matt. i. 18. — **Of the house of David.** These words refer to Joseph alone, in this instance; but that Mary was also 'of the house of David,' seems to be implied in ver. 32, and has been the general belief of Christians. Comp. the genealogy in chap. iii.

Ver. 28. **And he,** *i. e.*, the angel, as the later manuscripts (followed in the E. V.) insert. To refer it to any human being, makes sheer nonsense of the account. — **Came in.** This was not a dream, 'but a visit in open day. Although, of course, in a quiet hour of retirement as more befitting and satisfactory under the circumstances.' — **Thou that art highly favored,** or, 'endued with grace,' one on whom grace or favor has been conferred and abides. See on Eph. i. 6. Hence it does not refer to any external beauty of Mary, nor does it mean 'full of grace (Vulgate and Roman Catholic versions).' She is here presented 'not as the mother of grace, but as the daughter of grace.' — **The Lord is with thee.** This might mean: 'The Lord be with thee;' an angelic benediction. But it is more probably a *declara-*

tion of the Divine presence and blessing as already with her. The rest of the verse is to be rejected; comp. ver. 42, from which it was taken. The first part of the *Ave Maria*, the famous Roman Catholic prayer to the Virgin, is formed by this verse: 'Hail, Mary, full of grace, the Lord is with thee.' The second is taken from ver. 42: 'Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.' These Scripture passages were first used as a standing form of prayer in the thirteenth century. At the beginning of the sixteenth century (1508), just before the Reformation, a third part was added, which contains a direct invocation: 'Holy Mary, Mother of God, pray for us sinners, *now and at the hour of our death*. Amen.' The concluding words (in italics) were, however, a still later addition.

Ver. 29. **Greatly troubled**; not at the sight of the angel, but **at the saying**. This is further indicated by the clause: **What manner of salutation this might be.** Had she been born without sin, she would have been sufficiently conscious of her fellowship with a holy God, to understand such a salutation at once.

Ver. 30. **Favor**, or, 'grace.' This verse also opposes the dogma of the Immaculate Conception.

Ver. 31. See on Matt. i. 21.

Ver. 32. **He shall be great.** Not 'shall become' so. What follows is an explanation to Mary of this greatness, but a full explanation was scarcely possible. — **Shall be called.** Shall be, and also, shall one day be publicly recognized as what He really is: **the Son of the Most High**, *i. e.*, God (comp. ver. 35). Mary would probably understand this in the light of the familiar Old Testament passages: 2 Sam. vii. 14; Ps. ii. 7; lxxxix. 27. She did not fully comprehend it. Stupendous spiritual truth is rarely comprehended at once, and had the proper divinity of her Son been definitely known by her, neither she nor Joseph would have been in a position to bring up the child. Chap. ii. 48–51, confirms this. — **The throne of his father David.** The Messiahship is now distinctly made known. Comp. especially Ps. cxxxii. 11: 'Of the fruit of thy body will I set upon thy throne,' which foretells a physical descent from David. As Mary takes no exception to this part of the angel's prediction, it is natural to conclude that she was also of the house of David. Her song of praise (vers. 46–55) indicates the same thing. See notes there, and on the genealogy, chap. iii. 23–38.

Ver. 33. **Over the house of Jacob for ever**, etc. This prediction echoes the Messianic prophecies already mentioned. Mary no doubt understood it literally, in accordance with the national expectations. — **Of his kingdom there shall be no end.** This, however, hints at the universal spiritual reign of the Messiah. But the literal sense is also correct. 'Salvation is really of the Jews, and will one day return to Israel.'

Ver. 34. **How shall this be?** Not as Zacharias (ver. 18): 'Whereby shall I know this?' She simply expresses the natural objection of which she was conscious in her pure virgin heart. — **Seeing I know not a man.** This question implies the exclusion of any human father. The instincts of maidenly purity combined with strong faith to show her the negative side of the mystery of the miraculous conception, even if her question called for a revelation of the positive side. It is altogether improper to understand this clause as implying a vow of perpetual virginity, or the purpose of such a vow, as many Romanist interpreters hold. The words do not mean this, and her betrothal excludes it.

Ver. 35. **Holy Ghost**, the Third Person of the Trinity. Comp. Matt. i. 18. — **The power of the Most High.** The Holy Spirit is here represented as 'power,' not strictly 'the power' (as if He were not a Person, but merely the power of God). Some distinguish between the two expressions, but they explain each other; the Holy Spirit is the creative power of God (Gen. i. 2). — **Overshadow thee.** The figure is probably taken from a cloud. The two clauses represent, the latter figuratively, the former without a figure, 'the supernatural operation of the Holy Spirit, in bringing to pass that which ordinarily occurs only through conjugal intercourse.' 'No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother' (Pearson). — **Therefore also.** For this reason, but not for this one only, as 'also' indicates. The words 'of thee,' are to be rejected. — **That holy thing which is begotten.** The reference is to the unborn babe, which when born, **shall be called the Son of God.** Others translate the passage: 'That which is to be born (or, is begotten) shall be called holy, the Son of God.' But the son of Mary was to be called 'Son of God,' not because holy, but because begotten by the power of the Most High. This *proves* the right to the title, but the right itself rests on higher grounds, as is hinted by the word 'also.' Comp. John i. 1–14. Although the creative Holy Spirit is here introduced, the Holy Spirit is never spoken of as begetting the Son, or as His Father. The early Church engaged in exhaustive discussions on these points. The result is a statement in the Nicene Creed, as clear as the mysterious nature of the subject allows.

Ver. 36. **Thy kinswoman.** How close the relationship was does not appear. It does not follow from this that Mary was also of the tribe of Levi, for intermarriage was allowed (comp. Exod. vi. 23; Judges xvii. 7; Num. xxxvi. refers to the case of heiresses). — **She also.** The case of Elisabeth, presenting a slight analogy because of **her old age**, is adduced as a confirmation of the angel's words, the more appropriately because of the relationship.

Ver. 37. **For**, indicates that what was told of Elisabeth had occurred through the power of God. — **No word from God shall be without power.** This affirms, not only God's almightiness, but even more fully His absolute faithfulness to His promises, the thought most necessary for Mary. The denial of what is miraculous is the denial of both almightiness and faithfulness.

Ver. 38. **The handmaid**, or, 'bondmaid.' The humble title she gives herself forms a striking contrast to the fulsome ones given to her by her adorers. Rightly considered, however, this brings out the beauty of her character. — **Be it unto me.** In humble faith she assents; and so it was unto her according to the angel's word. 'The heart of Mary is now filled with the Holy Spirit, who can also prepare her body to be the temple of the God-man.' From this moment, rather than from the words of the angel (ver. 35), we date the miraculous conception of our Lord.

CHAPTER I. 39–56.

The Visit of Mary to Elisabeth.

39 AND Mary arose in those[1] days, and went into [a]the hill-
40 country with haste, into a city of Juda;[2] And entered
41 into the house of Zacharias, and saluted Elisabeth. And it
came to pass, that, when Elisabeth heard the salutation of
Mary, the babe leaped in her womb; and Elisabeth [b]was filled
42 with the Holy Ghost: And she spake out[3] with a loud voice,[4]
and said,

[c]Blessed *art* thou among women,
And blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of [d]my Lord
44 should come to me? For, lo, as soon as[5] the voice of thy sal-
utation sounded in[6] mine ears, the babe leaped in my womb for
45 joy. And [e]blessed *is* she that believed: for[7] there shall be a
performance[8] of those things which were told her from the
Lord.

46 And Mary said,

[f]My soul doth magnify the Lord,
47 And my spirit hath rejoiced [g]in God my Saviour.
48 For[9] he hath [h]regarded[10] the low estate of his hand-maiden:
For, behold, from henceforth [i]all generations shall call me
blessed.
49 For[9] he that is mighty [k]hath done to me great things;
And [l]holy *is* his name;
50 And [m]his mercy *is* on them that fear him[11] from genera-
tion to generation.[12]
51 [n]He hath shewed strength with his arm;
[o]He hath scattered the proud in the imagination of their
hearts.[13]
52 [p]He hath put down the mighty from *their* seats,[14]
And exalted them of low degree.
53 [q]He hath filled the hungry with good things;
And [r]the rich he hath sent empty away.
54 He hath holpen [s]his servant Israel,[15]
[t]In remembrance of *his* mercy;
55 [u]As he spake to our fathers,[16]
To Abraham, and to[17] his seed for ever.

[a] Ver. 65; Josh. xx. 7; xxi. 11.
[b] Ver. 67.
[c] Judg. v. 24.
[d] Chap. ii. 11.
[e] John xx. 29; vers. 20, 48.
[f] 1 Sam. ii. 1; Ps. xxxiv. 2, 3; xxxv. 9; Hab. iii. 18.
[g] 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; Jude 25.
[h] 1 Sam. i. 11; Ps. cxxxviii. 6.
[i] Mal. iii. 12; chap. xi. 27.
[k] Ps. lxxi. 19; cxxvi. 2, 3.
[l] Ps. cxi. 9.
[m] Ps. ciii. 7.
[n] Ps. xcviii. 1; cxviii. 15.
[o] Ps. xxxiii. 10.
[p] 1 Sam. ii. 6, etc.; Job v. 11; Ps. cxiii. 6.
[q] Ps. xxxiv. 10.
[r] Job xxii. 9.
[s] Is. xli. 8; xliv. 21; xlix. 3.
[t] Ps. xcviii. 3.
[u] Gen. xvii. 19; Ps. cxxxii. 11; Gal. iii. 16.

[1] these [2] Judah [3] lifted up her voice [4] *the best authorities read* cry
[5] when [6] came into [7] *or* who believed that there will be
[8] fulfilment [9] Because [10] looked upon
[11] On them that fear him *forms the last line of this stanza*
[12] *the best authorities read* unto generations and generations [13] heart
[14] princes from *their* thrones [15] Israel his servant
[16] (As he spake unto our fathers) [17] *omit* to

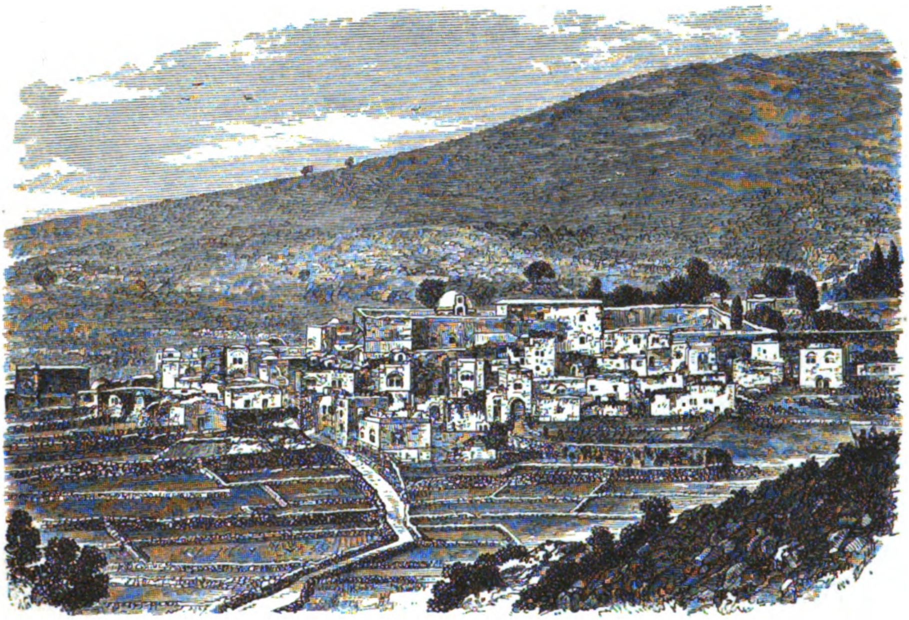
56 And Mary abode with her about three months, and returned to her own house.

ON THE HARMONY with the account in Matthew. Views: 1. That the events recorded in Matthew i. 18–25 took place before the visit to Elisabeth. It is urged that a betrothed virgin would not be permitted to travel alone. Objections: This restriction is doubtful; 'with haste' (ver. 39) gives no time for so many intervening events; had Joseph been already convinced, the journey would have been unnecessary, since the purpose of it was to receive the confirmation pointed out by the angel (ver. 36). 2. That the discovery was made before (perhaps by Mary's own statement), and the revelation to Joseph after this visit. Objections: It is unlikely that he would be left in doubt so long; his state of mind was such (Matt. i. 19) that while he would not have driven her away, he would scarcely have permitted her to go, had he known of her condition. 3. That the discovery and revelation took place after the visit. This is open to no serious objection. The discovery must have taken place shortly after her return, and it is probable she then told of the angelic visit. Joseph's state of perplexity, cleared up by special revelation, was the result. Matthew distinctly asserts the conception by the Holy Ghost, of which Luke speaks with more detail.

Ver. 39. **In these days.** Mary returned after three months (ver. 56), yet *before* the birth of John (ver. 57). Her visit must therefore have been less than a month after the Annunciation. — **With haste,** implies that she started at the first opportunity. Hence the improbability that her marriage with Joseph intervened. The purpose of the journey was to find the confirmation indicated by the words of the angel, and to congratulate her kinswoman. The latter would not in itself be a sufficient reason for a betrothed wife to travel alone, or for a newly married bride to leave her husband. — **Into the hill-country,** of Judea. — **Into a city of Judah,** a city of the tribe of Judah. The more usual form in the New Testament is 'Judea,' but in Matt. ii. 6, the same word occurs twice with the same meaning in a quotation from the Old Testament (comp. Josh. xxi. 11), where 'the hill-country of Judah' is spoken of. Hence the possibility that this is translated from some Hebrew document. Jerusalem is not meant, for that was *the* city, and Zacharias did not live at Jerusalem (vers. 23, 65). Most think it was Hebron, which was given to the sons of Aaron in the hill-country of Judah (Josh. xxi. 11), but this cannot certainly be inferred. Thomson (*Land and Book*) accepts 'Ain Karîm, the traditional birth-place of John the Baptist. (See cut.) The view that the name of the place is here given, namely, 'Juttah' (Josh. xxi. 16), is a conjecture to which there are positive objections.

Ver. 40. The unnamed city in 'the hill-country' was the home of **Zacharias and Elisabeth.**

Ver. 41. **The salutation of Mary,** *i. e.*, Mary's salutation as she entered. It does not mean the salutation of the angel Gabriel now told to Elisabeth by Mary. — **The babe leaped in her womb.** Possibly for the first time. This movement of the babe was evidently regarded by the Evangelist and by Elisabeth, as something extraordinary, as a recognition of the unborn Messiah on the part of the unborn babe (ver. 44). — **Filled with the Holy Ghost.** The order suggests that the



City of Zacharias. ('Ain Karim.)

movement of the babe came first, and that this influence of the Holy Spirit coming upon Elisabeth enabled her to recognize its meaning. Others think that Elisabeth was first influenced, and that the movement of the babe was sympathetic and almost simultaneous. The whole occurrence transcends ordinary rules. The promise respecting John (ver. 15) implies that the unborn infant would be the first to recognize the Lord (even before His birth).

Ver. 42. **Blessed art thou among women.** Blessed by God, beyond other women, rather than blessed by other women, although the latter followed as a consequence (chap. xi. 27).—**Blessed is the fruit of thy womb.** Elisabeth had heard nothing of Mary's situation, so far as we know, but speaks of it by inspiration.

Ver. 43. **Whence is this to me?** Utterance of humility.—**The mother of my Lord,** *i. e.*, the Messiah. This recognition was through inspiration. The designation 'mother of God,' which came into general use in the fifth century, is not found in the Bible.

Ver. 44. **For.** She recognized Mary as the mother of her Lord, in consequence of the leaping of her own unborn babe, **for joy.** If the movement of the child was in sympathy with the mother, then Elisabeth gives a proof of the greatness of Mary's unborn child, and a reason for her humble question in ver. 43. As if she would say: why is such a privilege accorded to me, so great that it affects with exultation my unborn babe!

Ver. 45. **For there shall be,** or, 'believed that there shall be,' etc. The former rendering introduces an encouragement for Mary's faith, tells of the blessing of entire fulfilment which will be given to her faith,—an idea in keeping with these first dawnings of the New Dispensation. The latter refers more to the promise as already fulfilled. Elisabeth, without hearing Mary's story, knows of the angelic message. 'Elizabeth, while extolling the blessedness of Mary on account of her faith and obedience, was undoubtedly reflecting with compassion on the condition of Zacharias, whose unbelief had been reproved with loss of speech, while the believing Mary was entering her house with joyful salutations.' Van Oosterzee.

Ver. 46. **And Mary said.** The influence of the Holy Spirit is not asserted, but assumed in Mary's case. 'The angel's visit was vouchsafed to Mary later than to Zacharias, yet her song of thanksgiving is uttered long before his: faith is already singing for joy, while unbelief is compelled to be silent.' This song of Mary, called the MAGNIFICAT, from the first word of the old Latin version, is the unpremeditated outpouring of deep emotion, and may be divided into regular stanzas and lines. It is the last Psalm of the Old Testament' and the first of the New. It is entirely Hebrew in its tone and language, and echoes the lyrics of the Old Testament. The mother of our Lord at such a time—especially in view of the effect produced on Elisabeth—would be doubtless inspired by the Holy Ghost to sing this song, so 'full of ardent love and thankfulness;' she, the daughter of David's royal race, might well 'become in an instant both poetess and prophetess,' and representing at that moment the last generation of hoping Israel and 'the hope of Israel' itself, she was the very person to bring to the approaching Messiah the fragrance of the noblest flower of Hebrew lyric poetry. Objections have been raised against the genuineness of this and the songs of Zacharias (*Benedictus*) and Simeon (chap. ii. 29-32). But the utterance of such songs is not itself improbable on the lowest view of *poetic inspiration*, as it is called, while on the higher ground of *Biblical inspiration* their utterance under these circumstances and by these persons becomes in itself highly probable. Because poetic they are not unhistorical. The hymns could not have been composed after the death of our Lord. They are Messianic rather than Christian; pointing to the period assigned them by Luke as the true date of their composition. The *Magnificat* recalls at once the song of Hannah (1 Sam. ii. 1-10, and also several passages in the Psalms (xxxi., cxii., cxxvi.). 'The grace of God (ver. 48), His omnipotence (vers. 49-51), His holiness (vers. 49, 51, 54), His justice (vers. 52, 53), and especially His faithfulness (vers. 54, 55), are here celebrated.' It is divided into four stanzas, as indicated in our arrangement of the text.

My soul doth magnify the Lord. The 'soul,' when distinguished from the 'spirit' (ver. 47), is that part of our nature which forms the link between the spirit and the body, here expressing through the mouth the sentiment which previously existed in the 'spirit.'

Ver. 47. **And my spirit hath rejoiced.** The spirit is, according to Luther, 'the highest, noblest part of man, by which he is enabled to apprehend incomprehensible, invisible, eternal things, and is in short the house, where faith and God's word indwells.' The exultation in spirit came first, and as a result her soul magnifies the Lord. 'Soul' and 'spirit,' taken together, include the whole inner being.—**In God my Saviour.** Not simply her 'deliverer from degradation, as a daughter of David, but, in a higher sense, *author of that salvation which God's people expected*' (Alford). Her words must be taken in a full spiritual meaning. Implying her own need of a 'Saviour,' they oppose the papal dogma of the Immaculate Conception.

Ver. 48. **Hath looked upon**; see chap. ix. 38. —**The low estate.** Not humility of mind, but humility of station, of external condition.—**For, behold, from henceforth.** In proof that the Lord had thus looked upon her low estate.—**All generations shall call me blessed.** Recognize the blessedness bestowed on her by God, as already declared by Elisabeth (ver. 48). Comp. the instance given in Luke xi. 27, and the significant reply of our Lord, which accepts the blessedness of his mother and yet cautions against excesses in this direction.

Ver. 49. **And holy is his name.** The song now becomes more general in its expressions. This rising from what is personal to general praise, is a characteristic of most of David's Psalms.

Ver. 50. This verse forms two lines of the second stanza.

And his mercy is unto generations and generations
On them that fear him.

Unto generations and generations. This implies *forever*, but the prominent thought is the continuance of God's mercy.—**On them that fear him.** The Old Testament description of the pious.

Ver. 51. **He hath shewed strength.** The past tense in this and the following verses, is used

prophetically, according to the common usage of sacred Hebrew poetry. What the Lord has done for her leads her to sing thus of what He will do, as certain and accomplished.—**In the imagination**, or 'device.' The original word does not necessarily imply something futile or fancied.—**Their heart**, the region where pride reigned.

Ver. 52. **Princes from their thrones,** heathen usurpers. That Herod was thought of is very probable, but not Herod alone. Here, as in the royal war-songs of David, the singer thinks of all the mighty enemies of God's chosen people.

Ver. 53. **He hath filled the hungry with good things.** Neither exclusively temporal, nor exclusively spiritual in its meaning. It is hard to divide the two, and no doubt all God's merciful providing was in the mind of Mary.

Ver. 54. **He hath holpen,** *i. e.*, helped, **Israel his servant.** This sums up what had before been described (vers. 51–53).

Ver. 55. **As he spake unto our fathers.** This is parenthetical, for the original plainly shows that **to Abraham and his seed,** should be joined to the word 'mercy,' at the close of ver. 54. Yet God's remembrance of His mercy is connected with His truthfulness to His promise. The promise: 'In thy seed shall all the nations of the earth be blessed' (Gen. xxii. 18), indicates the universal character of God's mercy.—**For ever.** This also should be connected with 'mercy.' God has helped Israel in order to remember His mercy forever.

Ver. 56. **And returned to her own house.** This was before the birth of John. On her return, as we suppose, the events narrated in Matt. i. 18–24 took place. (See note at the beginning of this section.)

CHAPTER I. 57–80.

The Birth and Naming of John the Baptist; the Song of Zacharias (the Benedictus).

57 NOW Elisabeth's full time came[1] that she should be de-
58 livered; and she brought forth a son. And her neigh-
bours and her cousins[2] heard how[3] the Lord [a]had shewed great[4] [a] Gen. xix. 19.
59 mercy upon[5] her; and they rejoiced with her. And it came
to pass, that [b]on the eighth day they came to circumcise the [b] Gen. xvii. 12; Lev. xii. 3; chap. ii. 21; Phil. iii. 5.
child; and they called[6] him Zacharias, after the name of his
60 father. And his mother answered and said, [c]Not *so*; but he [c] Ver. 13.
61 shall be called John. And they said unto her, There is none of
62 thy kindred that is called by this name. And [d]they made [d] Ver. 22.
63 signs to his father, how[7] he would have him called. And he
asked for a writing table,[8] and wrote, saying, [c]His name is
64 John. And they marvelled all. [e]And his mouth was opened [e] Ver. 20.
immediately, and his tongue *loosed*, and he spake, and [f]praised [f] Chap. ii. 28; xxiv. 53.
65 God.[9] And [g]fear came on all that dwelt round about them: [g] Chap. vii. 16; Acts ii. 43.
and all these sayings were noised abroad throughout all [h]the [h] Ver. 39.
66 hill country of Judea. And all they that heard *them* laid *them*
up in their hearts saying, What manner of child shall this be![10]
And[11] [i]the hand of the Lord was with him. [i] Acts xi. 21.
67 And his father Zacharias [k]was filled with the Holy Ghost, [k] Joel ii. 28
and prophesied, saying,

68 [l]Blessed *be* the Lord God[12] of Israel; for he [m]hath visited [l] 1 Kings i. 48; Ps. xli. 13; lxxii. 18; cvi. 48.
and redeemed[13] his people,
69 [n]And hath raised up a horn of salvation for us in the house [m] Chap. vii. 16.
of his servant David; [n] 1 Sam. ii. 1; Ps. cxxxii. 17.

[1] Elisabeth's time was fulfilled [2] kindred [3] that
[4] had magnified his [5] toward [6] were about to
[7] what [8] tablet [9] spake, blessing God
[10] What then will this child be? [11] For
[12] the Lord, the God [13] wrought redemption for

70 [o] As he spake by the mouth of his holy prophets, which [o] Jer. xxiii. 5, 6; xxx. 10;
have been since the world began:[14] Dan. ix. 24; Acts iii. 21;
71 That we should be saved[15] from our enemies, and from the Rom. i. 2
hand of all that hate us;
72 [p] To perform the mercy *promised* to[16] our fathers, and [q] to [p] Micah vii. 20.
remember his holy covenant; [q] Ps. cv. 8, 9; cvi. 45.
73 [r] The oath which he sware to our father Abraham, [r] Gen. xxii. 16–18; Heb.
74 That he would[17] grant unto us, that we, being delivered vi. 13, 17.
out of the hand of our enemies,
Might[18] serve him without fear,
75 [s] In holiness and righteousness before him, all the days of [s] Eph. iv. 24; 1 Thess. ii.
our life.[19] 10.
76 And[20] thou, child, shalt be called the prophet of the [t] Highest:[21] [t] Ver. 32.
For [u] thou shalt go before the face of the Lord to prepare his [u] Ver. 17.
ways;
77 To give knowledge of salvation unto his people
By[22] the remission of their sins,
78 Through the [v] tender mercy[23] of our God; [v] Col. iii. 12.
Whereby [w] the dayspring from on high hath visited[24] us, [w] Mal. iv. 2.
79 [x] To give light to them that sit in darkness and *in*[25] the [x] Is. ix. 2; xlii. 7.
shadow of death,
To [y] guide our feet into the way of peace. [y] Matt. iv. 16; Acts xxvi.
80 [z] And the child grew, and waxed strong in spirit, and was in 18.
the deserts till the day of his shewing[26] unto Israel. [z] Chap. ii. 40.

[14] that were of old (*verse* 70 *should be in parenthesis*) [15] Salvation
[16] show mercy toward [17] To grant [18] should [19] all our days
[20] Yea and [21] Most High [22] in [23] Because of the tender mercies
[24] *The best authorities read* shall visit [25] *omit* in [26] manifestation

CONTENTS. The fulfilment of the angelic promise to Zacharias in the birth of John, the obedience of the parents in calling the child by the appointed name, and the removal of the dumbness of Zacharias at the time specified (ver. 20), with his prophetic yet priestly song of thanksgiving. On the *Benedictus* (as it is called from the first word in the Latin version), see ver. 67. Ver. 80 sums up the story of John's youth, giving a formal conclusion to this part of the narrative (comp. chap. ii. 40, 52, where similar conclusions are found).

Ver. 57. **Fulfilled.** Evidently after Mary's departure.

Ver. 58. **Kindred.** The plural of the word used in ver. 36 to indicate the relationship between Mary and Elisabeth. — **That the Lord**, etc. Not 'how;' according to the hopes of Jewish matrons the birth of a son was the preëminent token of God's mercy, and this remarkable case fully justified the expression here used, **magnified his mercy toward her.**

Ver. 59. **On the eighth day.** The proper time for administering the rite of circumcision (see Gen. xxi. 4; Luke ii. 21; comp. Phil. iii. 5). — **They were about to call.** The custom of naming a child at circumcision seems to have had its origin in the change of names (Abram, Abraham; Sarai, Sarah) at the institution of the rite; Gen. xvii. 5, 15. Comp. also Gen. xxi. 3, 4, as a proof that this was the custom from the first. It is said to be the usage in the East, even where circumcision is unknown, to name a child on the seventh or eighth day. Among the Greeks and Romans the name was given on the day of purification. — **After the name of his father.** Naming a child after the father or a relative (comp. ver. 61), was very common among the Greeks, and also among the Jews; but in earlier times a Jewish son rarely bore the name of his father.

Ver. 60. **Not so; but he shall be called John.** Elisabeth may have been informed by Zacharias of the appointed name of the child. But possibly the name had been revealed to her also: (1) if she had known beforehand what the name should be, she would have told of it *before* the name Zacharias was formally suggested; (2) the wonder mentioned in ver. 63 seems to have arisen from the agreement of the parents on this point; which implies no previous communication between them on the subject.

Ver. 62. **They made signs to his father.** From this it would appear that he was deaf also. Meyer conjectures that they made signs in order

to spare the mother, when they referred the case to her husband. But this is a pure assumption. Besides, the punishment inflicted on Zacharias was designed to give him time for silent reflection — an end far better secured, if he were deaf also.

Ver. 63. **A writing tablet.** A tablet smeared with wax, on which they wrote with a style



Writing Materials.

(*stylus*), a sharp instrument adapted for the purpose, the usual mode in those days. — **Saying.** A Hebrew form of expression as applied to writing, but natural enough. — **His name is John.** Not 'shall be;' the declaration of the angel (ver. 13) had already settled that question. Bengel: 'This first writing of the New Testament begins with *grace*' (in allusion to the meaning of the name). — **Marvelled.** At this agreement of the father and the mother.

Ver. 64. **Immediately.** According to the prediction (ver. 20), the whole prophecy (ver. 13), about which Zacharias doubted having now been fulfilled. That this was a miraculous restoration, follows from the character of the entire narrative. — The word **loosed** is properly supplied in the E. V. — **Blessing God.** 'His first use of his recovered faculty is not to utter a complaint, but a doxology: a proof that the cure had taken place in his soul also.'

Ver. 65. **Fear.** The first effect produced by events which betoken what is supernatural (comp. chap. i. 12, 29; ii. 9; v. 8; Mark iv. 41; Acts ii. 43). — **All these sayings,** *i. e.*, the story of what had happened at the circumcision of the child, possibly including the whole series of remarkable events in regard to John. — **Throughout all the hill-country of Judea,** in which the home of Zacharias was situated (ver. 39).

Ver. 66. **What then shall this child be?** 'What then,' *i. e.*, in view of these remarkable circumstances, — a connection of thought not fully brought out in the E. V. — **For,** or, 'for indeed.' This is a remark of the Evangelist, justifying what was said. — **The hand,** etc. This common Old Testament figure means that the power of the Lord was present with him. Luke uses the same phrase in Acts xi. 21; xiii. 11, and the same figure in a number of cases.

Ver. 67. **Was filled with the Holy Ghost.** The song which follows is thus declared to have been inspired. The time seems to have been the circumcision of the child, and these were the words in which Zacharias was 'blessing God' (ver. 64). — **Prophesied.** It was in the fullest sense a prophetic song, as well as a song of praise.

The BENEDICTUS presents, therefore, not only the faith of a pious Jewish priest, not only the result of the long months of silent reflection to which Zacharias had been subjected, but also these as guided, moved, and uttered under the immediate influence of the Holy Spirit. Without inspiration the pious priest would doubtless have adopted the same tone, the same Old Testament phraseology, but his words could not have been prophetic of the coming of the Messiah nor of the part to be taken by his own son. Such an entire absence of erroneous Messianic expectations was scarcely possible in the case of even a pious Jew at that time, without the influence of the Holy Spirit *guarding from error.* Alford: 'That such a song should be *inconsistent* with dogmatic truth, is *impossible;* that it should unfold it minutely, is in the highest degree *improbable.*' But it must not be limited in its meaning to temporal prosperity, or even to the temporal greatness of the Messiah's kingdom. Taking it as an expression of religious feeling, we discover the hopes of the human educator of John the Baptist, and thus obtain a hint of the real views of John himself and of the character of his ministry. The hymn may be divided into *five* stanzas (of *three* lines each, though some make more). As is natural, the song of Zacharias is more national in its character, the song of Mary more individual. The *Benedictus* is more priestly, the *Magnificat* more royal.

Ver. 68. **Blessed.** Latin: *Benedictus*, hence the name. — **For he hath visited,** etc. The past tenses throughout are used because the eye of prophecy regards these certain future events as having already taken place. — **Wrought redemption.** This sums up the benefits bestowed by the Messiah, regarding them from the *priestly* point of view. It is very unlikely, that a priest would apply such a word to political deliverance alone. — **His people.** Comp. the previous clause: 'the God of Israel.'

Ver. 69. **A horn of salvation for us.** This well-known figure of the Old Testament (1 Sam. ii. 10; Ps. cxxxii. 17), alluding to the horns of beasts as their formidable weapon of defence, points out here a strong, powerful defender, to rise **in the house of his servant David.** An allusion to the horns of the altar is unlikely.

Ver. 70 is parenthetical. — **By the mouth of his holy prophets.** The same thought which was expressed by Mary (ver. 55). They believed that God had made special promises respecting the coming of Christ (Messianic prophecies), that this application of prophecy was not something added to their meaning, but their real meaning. — **Of old.** This is more literal and more correct than the E. V. The expression implies that the promise of the Messiah was from 'the beginning.'

Ver. 71. **Salvation from our enemies.** The word 'salvation' is taken up again from ver. 69,

the intervening verse being parenthetical (like the first clause of ver. 55, which expresses the same thought). That political deliverance was in the mind of Zacharias cannot be doubted, but certainly not that alone. 'But he chiefly prizes this political liberation as the means to a higher end, the reformation of Divine worship; vers. 74, 75.' Van Oosterzee.

Ver. 72. **To show mercy toward our fathers.** The word 'promised' was supplied in the E. V., because of the difficulty involved in the thought of showing mercy to those already dead. But the expression is poetic. The pious Jews of old had wept over the decay of their nation, and even though dead and living with God, the fulfilment of their hopes and wishes might be called showing mercy toward them. — **And to remember his holy covenant,** *i. e.*, by the act of fulfilling what He had promised therein to show His mindfulness of it.

Ver. 73. **The oath.** This explains the word 'covenant' in ver. 72. God's covenant of mercy had been sealed by an oath. This 'oath' is found recorded in Gen. xxii. 16-18. The Abrahamic covenant becomes prominent as the coming of the Messiah draws near. Comp. Gal. iii.

Ver. 74. **To grant unto us.** This gives the *purpose* both of the oath and the approaching fulfilment of it. — **That we.** This introduces *what* God purposed to grant. — **Being delivered from the hand of our enemies,** such as Antiochus Epiphanes and the Romans, who had interfered with the Jews in their worship. — **Should serve him.** Since Zacharias was a priest, this probably refers to public religious worship, as the sign of truly serving God. — **Without fear,** the emphatic phrase of the sentence. It means: without fear of enemies; the fear of God, which is the Old Testament token of piety, is implied in the next verse.

Ver. 75. **In holiness and righteousness.** 'Holiness' is consecration to God, 'righteousness' the manifestation of it; without the former, the latter would be unreal; both are necessary to true piety; even the 'righteousness' has respect to God rather than to men. Since this is the end which Zacharias expected to be subserved by deliverance 'from the hand of our enemies,' it is impossible that his song referred only to temporal blessings. — **All our days.** This extends the thought beyond the lives of individuals, to the national existence of Israel. Temporal prosperity is implied, but only as the result of the religious restoration just spoken of. Israel failed to be thus restored, and hence the prosperity did not come; but the prophecy will yet be fulfilled.

Ver. 76. **Yea and thou, child,** in accordance with the great blessing already spoken. Zacharias, as a father, speaks of his son, as a prophet he foretells the career of the last and greatest of the prophets; but in a priest, singing of Messianic deliverance, paternal feeling takes a subordinate place. He introduces the position of his son only as relates to the coming of the Messiah. — **For thou shalt go before the face of the Lord.** Comp. ver. 17. 'The Lord' may refer to God, rather than to the Messiah. But in any case the glory of Jehovah was to appear in the advent of the Messiah, who was Himself 'the Lord.' — **To prepare his ways.** Comp. on Matt. iii. 3.

Ver. 77. **Knowledge of salvation.** This was the end of the preparation just spoken of. — **In the remission of their sins.** The main idea is not that salvation consists in remission of sins, but the whole verse means: that they might know that Messianic salvation comes in and through the remission of their sins. John led to this knowledge by his preaching of repentance, awakening the consciousness of sin, and of needed remission.

Ver. 78. **Because of the tender mercy of our God.** This is to be joined closely with ver. 77, giving the cause of the 'remission.' — **In which,** *i. e.*, in the exercise of this tender mercy. — **The dayspring from on high.** An allusion to the Messiah and His salvation, as prophesied in Mal. iv. 2, the last prophecy of the Old Testament. The Messiah is figuratively presented by the word 'Dayspring,' the springing up of the light, of the sun (not of a plant, as some have supposed). To this the phrase 'on high,' is joined, because the Messiah comes from on high; the dayspring does not, and it seems impossible to preserve the figure throughout by any explanation. — **Shall visit us.** The future (sustained by the best authorities) is more distinctly prophetic of the speedy coming of the Messiah.

Ver. 79. **To give light.** The purpose of the visiting. The figure contained in the word 'dayspring,' is carried out. — **To them that sit in darkness and the shadow of death.** This describes the condition of Israel, and also of the world at large. They were 'sitting,' remaining, abiding, 'in darkness,' as opposed to the light of divine truth, 'and the shadow of death' (comp. Is. ix. 2; Matt. iv. 16); in a darkness, in which death reigns, deprived of the light of spiritual life. Death is personified as casting a shadow. The Scriptural figure of darkness usually involves the two thoughts of spiritual ignorance and death, just as light includes the light of divine truth and life, the former being the sphere of the latter. — **To guide our feet into the way of peace.** This is the end of giving light, and thus of the visit of the dayspring. This figure suggests walking in the light (Eph. v. 8), as opposed to 'sitting in darkness.' As the word 'peace' in the Old Testament is generally used to sum up divine blessings, a sense which receives even greater fulness in the New Testament (see on chap. ii. 14), it may be well said, that 'the hymn concludes with a boundless prospect into the still partially hidden future.'

Ver. 80. **And the child grew,** etc. A summing up of John's development in body and spirit, during his youth. — **In the deserts,** *i. e.*, the wilderness of Judah (see Matt. iii. 1), which was not far from his home 'in the hill-country' (vers. 39, 65). The Essenes, — a mystic and ascetic Jewish sect, dwelt in the same region, but there is not the slightest evidence that John came in contact with them. This retirement was combined with abstemiousness (Matt. iii. 4). **Till the day of his manifestation unto Israel.** The opening of his official life, when he announced himself as the forerunner of the Messiah. In the case of John, temporary retirement was followed by public usefulness, the one as the preparation for the other. The mistake of monastic life consists in making the retirement permanent, leading to idleness or selfish piety; but Protestants often overlook the need of such temporary withdrawal, to gain time for calm reflection, rest from conflicts and cares, as well as strength for future work, in communing with

God. — This conclusion, together with the peculiar style of the narrative (from ver. 5 to the close of the chapter), has led to the theory that the whole was taken from some trustworthy document found by Luke. The Old Testament spirit and phraseology has led to the further conjecture, that it was originally written in Hebrew.

CHAPTER II. 1–20.

The Birth of Jesus: the Angelic Announcement.

1 AND[1] it came to pass in those days, that there went
out a decree from Cesar Augustus, that [a]all the world
2 should be taxed.[2] (*And* this taxing was first[3] made when
3 Cyrenius[4] was [b]governor of Syria.) And all went to be taxed,[5]
4 every one into his own city. And Joseph also [c]went up [d]from
Galilee, out of the city of Nazareth, into Judea, unto [e]the city
of David, which is called Bethlehem, ([f]because he was of the
5 house and [g]lineage[6] of David,) To be taxed[7] with Mary [f]his
6 espoused wife,[8] being great with child. And so it was, that,[9]
[h]while they were there, the days were accomplished[10] that she
7 should be delivered. And she brought forth [i]her first-born
son, and [k]wrapped him in swaddling clothes, and [k]laid him
in a manger; because there was no room for them in [l]the
inn.
8 And there were in the same country shepherds abiding in
9 the field, keeping[11] watch over their flock by night. And, lo,[12]
the[13] angel of the Lord [m]came upon[14] them, and [n]the glory of
the Lord shone round about them; and [o]they were sore afraid.
10 And the angel said unto them, Fear not:[15] for, behold, I bring
you good[16] tidings of great joy, which shall be to all people.[17]
11 For unto you [p]is born this day in [e]the city of David [q]a Saviour,
12 which[18] is [r]Christ [s]the Lord. And [t]this *shall be* a[19] sign unto
you; Ye shall find the[20] babe [k]wrapped in swaddling clothes,
13 [k]lying[21] in a manger. And suddenly there was with the angel
[u]a multitude of the heavenly host praising God, and saying,
14 [v]Glory to God [w]in the highest,
And on earth [x]peace, [y]good will toward men.[22]
15 And it came to pass, as[23] the angels were gone away from them
into heaven, the shepherds said one to another, Let us now go
even unto Bethlehem, and see this thing which is come to pass,

[a] See Matt. xxiv. 14.
[b] Chap. iii. 1.
[c] Ver. 42; chap. xviii. 31; xix. 28.
[d] Chap. i. 26.
[e] John vii. 42; comp. 1 Sam. xvi. 1, 4.
[f] See chap. i. 47.
[g] Acts iii. 25; Eph. iii. 15.
[h] Matt. ii. 1.
[i] Comp. Col. i. 15; Heb. i. 6.
[k] Vers. 12, 16.
[l] Mark xiv. 14; chap. xxii. 11.
[m] Chap. xxiv. 4; Acts xii. 7.
[n] Chap. ix. 31.
[o] See chap. i. 12.
[p] Is. ix. 6.
[q] John iv. 42; Acts v. 31; xiii. 23; comp. Matt i. 21.
[r] Matt. i. 16; xvi. 16, 20; John xi. 27.
[s] Chap. i. 43; Acts ii. 36; x. 36.
[t] 1 Sam. ii. 34; 2 Kings xix. 29; xx. 8, 9; Is. vii. 11, 14.
[u] Gen. xxviii. 12; xxxii. 1, 2; Ps. ciii. 20, 21; cxlviii. 2; Dan. vii. 10.
[v] Chap. xix. 38.
[w] Matt. xxi. 9.
[x] Ps. lxxxv. 10; Is. lvii. 19; Hag. ii. 9; chap. i. 79; Acts x. 36; Rom. v. 1; Eph. ii. 14, 17; Col. i. 20.
[y] Comp. chap. iii. 22; Eph. i. 9; Phil. ii. 13.

[1] Now [2] enrolled [3] This was the first enrolment
[4] Quirinius [5] enrol themselves [6] family [7] enrol himself
[8] who was betrothed to him (*according to the best authorities*)
[9] it came to pass [10] fulfilled [11] and keeping
[12] *the best authorities omit* lo [13] an [14] stood by
[15] Be not afraid [16] glad [17] the people
[18] who [19] the [20] a [21] and lying
[22] peace among men of *God's* good pleasure (*Greek, according to the best authorities*, men of good pleasure)
[23] when

16 which the Lord hath made known unto us. And they came
with haste, and found Mary and Joseph, and [k] the babe lying in
17 a[19] manger. And when they had seen *it*, they made known
abroad the saying[24] which was told them concerning[25] this
18 child. And all they that heard *it* wondered at those things
19 which were told[26] them by the shepherds. But [s] Mary kept all [s] Ver. 51;
20 these things,[27] and pondered[28] *them* in her heart. And the comp. Ps. cxix. 11.
shepherds returned, [a] glorifying and praising God for all the [a] See Matt.
things that they had heard and seen, as it was told[29] unto ix. 8.
them.

[24] *Greek* concerning the saying [25] was spoken to them about
[26] spoken unto [27] sayings [28] pondering [29] spoken

CONTENTS. Jesus of Nazareth born in Bethlehem (Matt. ii. 1–11). This section narrates: the circumstances which led His mother from Nazareth (chap. i. 26, 56) to Bethlehem (vers. 1–5); the fact and place of His birth (vers. 6, 7); the first gospel message, by the mouth of an angel, to shepherds in the fields (vers. 8–12); the joyous song of the heavenly hosts at this announcement (vers. 13, 14); the visit of the shepherds in obedience to the angelic message (vers. 15–20); their praise, heaven and earth uniting in the celebration of the nativity.—These supernatural events if accepted, are conclusive in their testimony to the Divine-human Person of Christ. No one, inventing statements to prove the supernatural origin of Jesus, would have been satisfied with this brief sketch, or with the amount of miraculous incident here introduced. 'In the details of the history, the supernatural is confined within the limits of the strictest sobriety and most perfect suitability, and differs altogether in this respect from the marvels of the apocryphal writings.' (Godet.) The main argument against the historical character of the chapter has been drawn from the difficulty about the census under Quirinius; but the accuracy of Luke's statement cannot be disproved, and the latest researches confirm it. See on ver. 3.—Other points open to discussion are: the date of the birth (see on ver. 8), and the exact sense of the angels' song (see on ver. 14).

Ver. 1. **In those days.** Indefinite; about the time of the birth of John the Baptist.—**There went out a decree,** an authoritative edict. When it was issued is not of primary importance; it affected Joseph and Mary 'in those days.'—**All the world,** *i. e.*, the *Roman* world. We should not, to avoid difficulty, limit it to Palestine.—**Should be enrolled.** Such an enrolment was like a modern census; but as the ultimate purpose was taxation, there was a record of property. The word here used, it is claimed by some, has always a reference to tax-lists, as distinguished from a mere census with a view to recruiting the army. Luke, therefore, might properly use this term, even though at the time there was no *avowal* of the proposed taxing. Afterwards when a regular registration for taxation took place, according to Josephus, an uproar occurred (alluded to by Luke in Acts v. 37); hence an avowal of the purpose at an earlier date, while Herod was still king, would have occasioned a disturbance; but of such a disturbance about this time there is no record. If we accept the enrolment as resembling a modern census, all difficulty vanishes, for Augustus ordered such an enrolment at least three times during his reign, and in statistics prepared by him, as we certainly know, there was a record of the population of countries ruled by dependent kings, such as Herod. It is true, the date of no one of these enrolments corresponds with that assigned to the birth of Christ, but some time would elapse before Judea would be subjected to the provisions of such an edict. At the death of Augustus a paper prepared by him, containing full statistics of the empire, was read before the Roman Senate. This implies a census of the population of Judea some time before the death of Augustus (A. D. 14). The later census under Quirinius (A. D. 6), which seems to have been specifically for the purpose of taxation, probably did not furnish the statistics from Judea for the paper of the emperor. Augustus ordered his first census of the Roman people in the year of Rome 726, and he would scarcely leave this important kingdom out of view until U. C. 759 (the date of the census of Judea under Quirinius, mentioned by Josephus). During the whole of this period it was dependent upon Rome (under Herod and Archelaus).



Augustus Cesar.

Ver. 2. **And this was the first enrolment made when Quirinius was governor of Syria.** This is the natural sense of the verse, Luke having in mind the *second* and more noted enrolment under

Quirinius, mentioned by himself (Acts v. 37) and by Josephus. The man referred to undoubtedly is *P. Sulpicius Quirinius* (not *Quirinus*); the office was that of president or governor of a Roman province (technically, 'proconsul,' although in chap. iii. 1 the term is applied to Pilate, who was only procurator). According to Josephus, this Quirinius was made governor of Syria eight or ten years *after* the birth of Christ, while according to the statement of Tertullian (isolated, however), Christ was born when Q. Saturninus was governor of Syria.

THE ENROLMENT UNDER QUIRINIUS. We hold that Quirinius was *twice* governor of Syria, the first time about the date usually assigned to the birth of Christ. 1. An old monumental inscription speaks of a *second* governorship (according to the authority of the celebrated historian and antiquarian Mommsen), and this is confirmed by a passage in Tacitus (*Annal.* iii. 48, as interpreted by Zumpt and Mommsen). 2. We have no definite record of the governors of Syria between B. C. 4 and A. D. 6—ten years. Now during this time Quirinius must have been proconsul somewhere (he had been consul in B. C. 12), and most probably in Syria, since it can be proven that it was not in the other eastern provinces, and he was in the East before B. C. 4 (so A. W. Zumpt). The statement of Tertullian is at once outweighed by the thrice repeated assertion of Justin Martyr that our Lord was born under Quirinius, and his appeal to the register then made for confirmation. A mistake on the part of so careful an investigator is out of the question. If Quirinius had not been governor of Syria at that time, there were many persons living who could and would have pointed out the mistake.

Other explanations: (1) Some take the word translated 'was governor' in a more general sense, and suppose that Quirinius acted as an extraordinary *legate* of the empire, or as questor, in conducting this census, not as proconsul. This view is preferable, if that of Zumpt cannot be sustained. (2) The translation of the E. V. 'This taxing was first made when Cyrenius was governor of Syria,' implying that the decree was made at the time of the birth of Christ, but not carried into effect until the governorship of Quirinius, a number of years afterwards. But this meaning would be brought out by a very different phrase from the one used. (3) Similar to this, but more grammatical, is the interpretation, 'The taxing itself was made for the first time when,' etc. Neither of these meets the difficulty, since the execution of the edict is implied in the coming of Joseph to Bethlehem. Some suppose that the death of Herod caused an interruption, so that the enrolment was made complete, under Quirinius. But 'was made' does not mean 'was completed,' and there is no historical proof of such interruption. (4) It is barely possible that the passage means: 'this taxing took place *before* Quirinius,' etc. But what purpose could there be in such a statement? (5) The supposition that it was a mere *priestly* taxing which Luke confounds with the Roman census is utterly unwarranted.

Ver. 3. **Every one into his own city,** *i. e.*, to the city of his extraction (comp. ver. 4). This was not the Roman custom, but was probably adopted as a measure of policy in accordance with the Jewish habits in regard to genealogies. Roman usage required the enrolment of women, and possibly their actual presence at the place of enrolment. This mixture of Roman and Jewish usage, so likely to occur in an enrolment, made under a Jewish king yet by order of the Roman Emperor, is a strong proof of the accuracy of Luke's account.

Ver. 4. **Went up.** The usual expression for a journey towards Jerusalem.—**Bethlehem.** See on Matt. ii. 1.

Ver. 5. **With Mary.** Even if not required to do so, she naturally accompanied Joseph. In her peculiar condition she would cling to him, especially as all had been cleared up between them (comp. Matt. i. 18–25). Perhaps the prophecy respecting Bethlehem (Micah v. 1; comp. Matt. ii. 6) was in her mind. Some think that she was an heiress, having possessions in Bethlehem, and therefore obliged to appear there to represent an extinct family. But an heiress would not be likely to seek refuge in a stable at such a time.—**Who was betrothed to him.** It is certainly forcing a difficulty upon the passage to say that it contradicts Matt. i. 24. It seems rather to set forth the peculiarity of the case, as there described. The verse sheds no light on the question, whether she too were of the house of David.

Ver. 6. **While they were there.** Apocryphal legends tell how she was overtaken on the way, and sought refuge in a cave. They seem to have arrived in Bethlehem, and sought shelter in vain, before the time spoken of here.—**Delivered,** or, 'bring forth,' as the same word is translated in ver. 7.

Ver. 7. **Her first born son.** This implies that Mary had other children (in Matt. i. 25 the reading is in dispute). It is unlikely that an only child would be thus termed by one who wrote long afterwards with a full knowledge of the family. See on Matt. xiii. 55.—Luke says nothing to justify the legends of a birth without pain, and the many other fancies which have been added to the story.—**And wrapped him in swaddling-clothes,** or 'bands.' About this there is nothing unusual except the activity of the mother.—**In a manger.** Our Lord was born in a stable. This was purposed by God, however accidental the choice on the part of Joseph and Mary. His self-abasement is thus illustrated, the nature of His kingdom suggested, the lesson of humility enforced.—Tradition says this stable was a *cave*, and this might be the case, since in rocky countries caves are used for stables. One ancient writer finds in this a fulfilment of the prophecy (Is. xxxiii. 16): 'His place of defence shall be the munitions of rocks.' The place cannot be now identified. It is unlikely that the cave belonged to the shepherds afterwards spoken of; ver. 15 suggests that Bethlehem was not their home.—**Because there was no room for them in the inn,** or, 'caravanserai.' Not an inn, with a host, as in chap. x. 34, 35, but a place where travellers lodged, providing their own food. There is no hint of want of hospitality. The town was full, the inn was full; failing to obtain a place there, they found the much needed shelter in a stable,—not necessarily however that of the inn, which would be less retired than others. The fact that changed the world was accomplished in a stable; but the world's emperor must send forth a universal decree that this humble birth might be in accordance with prophecy; for He

who lay in the manger there was King of kings. The enrolment is in one aspect a sign of subjection, in another of superiority.

Ver. 8. **Shepherds,** *i. e.*, some shepherds, probably chosen because they too like Simeon 'were waiting for the consolation of Israel' (ver. 25). The Shepherd of Israel cares for His flock; while sending a Saviour to the whole world, He satisfied the secret yearnings of this humble company. His care is as minute as it is extensive. — **Keeping watch over their flock by night.** This might have been in December. The Jewish Rabbins indeed say that flocks were taken out in March and brought home in November, but this probably refers to far-off pastures. During the rainy season from November to March, according to the testimony of trustworthy observers, there generally occurs an interval of dry weather (between the middle of December and the middle of February), when of course the grass is green. The exact date cannot be fixed. The traditional date (December 25) is of late origin, and Christmas was not celebrated in the Church till after the middle of the fourth century, and seems to have been substituted for a series of heathen festivals (see Schaff: *Church History*, vol. ii., p. 395 ff.). The anniversary is of less antiquity, of less importance and accuracy, than Easter, which was observed from the earliest times. In the early Church there was no agreement as to the time of Christ's birth, and quite as little among modern chronologists. The Saviour was born in *the fulness of time*, just when He was most needed, and when the Jewish and Gentile world was fully prepared for this central fact and turning-point in history. The 25th of December may have been selected for poetic and symbolical fitness. At that season the longest night gives way to the returning sun on his triumphant march, just as Christ appeared in the darkest night of sin and error as the true Light of the world.



Wayside Inn.

Ver. 9. **An angel,** not 'the angel.' — **Stood by.** This indicates a sudden but actual appearance; not a vision. The angel may have been above them, but this is not stated. The shepherds may have been in a state of peculiar susceptibility, as pious men, in the quiet night, under the starry heavens, where David first sang as he watched his flock; but this will not account for the story before us. — **The glory of the Lord.** The Shekinah, the brightness of God's presence, so often spoken of in the Old Testament. This accompanied the angel, both to reveal his presence in the night and to attest his authority. — **And they were sore afraid.** Lit., 'feared a great fear.' The usual effect of angelic appearances, enhanced in this case by the supernatural brightness.

Ver. 10. **Be not afraid.** Comp. chap. i, 13, 30. — **I bring you glad tidings of great joy.** Lit., 'I evangelize to you great joy.' The message is a gospel message, a joyous message; therefore they should not be afraid. — **To all the people,** *i. e.*, of Israel. First of all to them, then through them to the Gentiles.

Ver. 11. **Unto you.** This refers directly to the shepherds, as in ver. 10, confirming the view, that

they were men who expected the Messiah. — **In the city of David.** Bethlehem; comp. vers. 4, 15. The latter instance shows that they understood it at once. The reference to the prophecy in Micah v. 2, was probably plain to the pious shepherds. — **A Saviour.** Comp. Matt. i. 21. Not a mere temporal deliverer, as appears from what follows: **who is Christ the Lord.** This is the only place where these words come together in this form. The first means 'the Messiah,' and could not be otherwise understood; the second has already been used twice (ver. 9) of God, and is the word used in the LXX. to translate the Hebrew Jehovah. We therefore understand the angelic message, this first Gospel statement of the Person of Christ, to mean that the child born in Bethlehem as a Saviour, was the promised Messiah, Jehovah.

Ver. 12. **The sign.** No sign had been asked for (comp. chap. i. 36); when Zacharias requested one, he was punished (i. 18, 20). The dispensation of *faith* is beginning. — **A babe.** Not '*the* babe.' They were to look for a child born that day, wrapped and lying in a manger. There could be but one such. — **A manger,** not '*the* manger.' This implies that the place was not one well known to the shepherds. Hence the stable could scarcely have belonged to them. Some suppose that a secret influence guided them to the spot, but after such a revelation they would seek, if necessary, among the stables of a small place like Bethlehem.

Ver. 13. **A multitude of the heavenly host,** *i. e.*, angels, who are represented as a host surrounding the throne of God (1 Kings xxii. 19; 2 Chron. xviii. 18; Ps. ciii. 21; Dan. vii. 10; Matt. xxvi. 53; Rev. xix. 14). Nothing is said as to whether the song was in the air or on the earth; probably it was heard by the shepherds alone.

Ver. 14. **Glory to God in the highest, and on earth peace among men of God's good pleasure,** or, 'in whom He is well pleased.' The best authorities, by the insertion of a single letter in the Greek, read: 'men of good pleasure.' The word is elsewhere translated 'good-will,' but it must mean God's good-will or good-pleasure, not man's. This is brought out in the translation given above, which expresses the view of the vast majority of scholars. The full meaning is: Let there be, or there is (both ideas being included), glory to God among the angels in heaven for sending the Messiah, and peace (in the widest sense, salvation) on earth among men in whom He is well pleased, *i. e.*, His chosen people. The form is that of Hebrew parallelism, in two lines with a three-fold correspondence: 'glory' — 'peace;' 'in the highest' — 'on earth;' 'God' — 'among men of His good-pleasure.' 'Toward' is altogether incorrect. 'Good-pleasure' cannot mean the good-will of men toward God or toward each other (Roman Catholic versions). This sense is contrary to the grammatical usage of the Greek as well as to the analogy of Scriptural statements. At such a time the ground of peace would be placed, not in *men*, but in *God*. The less correct translation of the E. V. is to be explained as follows: God is praised in heaven, and peace proclaimed on earth, because He has shown His good-will among men by sending the Messiah, who is the Prince of peace (Is. ix. 5), and has reconciled heaven and earth, God and man. In both cases, 'peace' is to be taken in the widest sense; it is the result of the great doings of God for which angels praise Him. 'Good-pleasure' not only means favor toward men, but implies that sinful men are well-pleasing to a holy God, — a mystery proclaimed and explained by the gospel of Jesus Christ. In Him, chosen in Him and in fellowship with Him, sinful men become the objects of God's good-pleasure. God's mercy and God's sovereignty, thus meeting in the Babe of Bethlehem, are celebrated by the heavenly host. Poetry is truly Christian just to the extent that it is an echo and response to this first Christian hymn. Angels show their sympathy in man's salvation, and utter their highest praises to God, when they sing of the 'Saviour, Christ the Lord.' The personal dignity of the Redeemer is supported by this *Gloria in Excelsis*, while Christ's work in bringing 'peace on earth among men of God's good-pleasure' upholds the truthfulness of this story of the angels' song at His birth.

Ver. 15. **The shepherds.** The angels went to heaven; the shepherds sought what the angels had praised: the former, to continue the song of 'glory in the highest;' the latter, to discover 'peace on earth.' — **Now,** *i. e.*, at once. — **Even unto Bethlehem.** As far as Bethlehem; as though it were not their usual place of resort. — **This thing,** lit., 'saying;' the same word is used in vers. 17, 19. The simple faith of these shepherds is a token that they were men 'in whom He is well-pleased,' and hence chosen to receive this revelation.

Ver. 16. **Found,** suggesting previous search. — **Mary and Joseph.** Her name naturally comes first, as the mother, but especially in view of the peculiar nature of her motherhood. — **In the manger:** the one they had sought as the sign.

Ver. 17. **They made known abroad.** This indicates that they narrated the matter to others than Mary and Joseph, perhaps before their return to their flocks. — **The saying,** or, 'concerning the saying,' *i. e.*, of the angels. This was the first gospel message told by men.

Ver. 18. **Wondered.** With this natural, and probably transient, wonder of those who heard the story, the narrative contrasts the more abiding effect upon Mary. Before Jesus appeared as a teacher, thirty years afterwards, the story was probably forgotten by all but a few earnest souls. If His words and works did not prevent the mass of the Jews from rejecting Him, how little influence would this story have.

Ver. 19. **But Mary.** Still in the foreground. — **Kept all these sayings.** She kept, or more exactly, she was keeping, continued to keep, in her memory, all these sayings, *i. e.*, all these things now spoken of. — **Pondering them in her heart.** Revolving, comparing, reflecting upon them in the quietude of her heart. She possessed 'the ornament of a meek and quiet spirit' (1 Pet. iii. 4). This accurate detail favors the view that the account was derived, at least indirectly, from her. Evidently she had *not* a full understanding of the matter.

Ver. 20. **Returned,** *i. e.*, to their flock, to their duty. Angelic revelations did not make them unfaithful shepherds. But their ordinary duty was made glad by what they had heard and seen. We hear no more of them. Van Oosterzee: 'They probably fell asleep, before the beginning of our Lord's public ministry, with the recollection of this night in their hearts, and a frame of mind like that of the aged Simeon. Their

names, unknown on earth, are written in heaven, and their experience is the best example of the first beatitude. Matt. v. 3.'

Lessons from the Nativity: God has in every birth His admirable work. But God to be a child, that is the miracle of miracles. The great God to be a little babe; the Ancient of Days to become an infant; the King of eternity to be two or three months old, the Almighty Jehovah to be a weak man; God immeasurably great, whom heaven and earth cannot contain, to be a babe a span long; He that rules the stars to suck a woman's nipple; the founder of the heavens rocked in a cradle; the swayer of the world swathed in infant bands: — it is a most incredible thing, the blessed 'mystery' of godliness. The earth wondered, at Christ's Nativity, to see a new star in heaven; but heaven might rather wonder to see a new Sun on earth. — Glory and shame, the highest heavens and the lowly manger, angels and shepherds, how much in keeping with the birth of the God-man, God emptying Himself to become man! If it be poetry and not history, then the poet would be greater than the hero (Rousseau). This fact called for angels' highest strains, and ever since has been stimulating the 'men of God's good pleasure' to voice their thanksgiving for 'peace on earth,' in a way not discordant with that song of the future, in which angels and redeemed men shall unite to praise the Babe of Bethlehem, to sing the eternal *Gloria in Excelsis.*

CHAPTER II. 21–40.

The Circumcision of Jesus; the Purification in the Temple (Simeon and Anna).

21 AND [a] when eight days were accomplished [1] for the circum-
cising of the child,[2] [b] his name was called JESUS, [b] which
was so named of [3] the angel before he was conceived in the
22 womb. And [c] when the days of her [4] purification according to
the law of Moses were accomplished,[1] they brought him [5] to
23 Jerusalem, to present *him* to the Lord; (As it is written in
the law of the Lord, [d] Every male that openeth the womb shall
24 be called holy to the Lord;) And to offer a sacrifice according
to that which is said in the law of the Lord, [e] A pair of turtle-
25 doves, or two young pigeons. And, behold, there was a man in
Jerusalem, whose name *was* Simeon; and the same [6] man *was*
[f] just [7] and [g] devout, [h] waiting for [i] the consolation of Israel: and
26 the Holy Ghost [8] was upon him. And [k] it was [9] revealed unto
him by the Holy Ghost,[8] that he should not [l] see death, before
27 he had seen the Lord's Christ. And he came by [10] the Spirit into
the temple: and when the parents brought in the child Jesus,
28 [c] to do for [11] him after the custom of the law, Then took he [12]
him up in [13] his arms, and [m] blessed God, and said,

29 [n] Lord, now lettest thou thy servant depart [14]
In peace, [o] according to thy word: [15]
30 For [p] mine eyes have seen [q] thy salvation,
31 [r] Which thou hast prepared before the face of all people; [16]
32 [s] A light to lighten [17] the Gentiles,
And the glory of [t] thy people Israel.

33 And Joseph [18] and his mother marvelled [19] at those [20] things

[a] See chap. i. 59.
[b] See chap. i. 31.
[c] Lev. xii. 2–6.
[d] EXOD. xiii 2.
[e] LEV. xii. 8.
[f] See chap. i. 6.
[g] Acts ii. 5; viii. 2.
[h] Mark xv. 43; ver. 38.
[i] Is. xl. 1; chap. vi. 24.
[k] Heb. viii. 5; xi. 7.
[l] Ps. lxxxix. 48; Heb. xi. 5; comp. John viii. 51.
[m] See chap. i. 64.
[n] Acts iv. 24.
[o] Ver. 26.
[p] Is. lii. 10.
[q] See chap. iii. 6.
[r] Ps. xcviii. 2.
[s] Is. xlii. 6; xlix. 6.
[t] Ver. 10.

[1] fulfilled [2] for circumcising him (*according to the best authorities*)
[3] called by [4] their [5] him up [6] this [7] righteous [8] Spirit
[9] had been [10] in [11] that they might do concerning [12] he took
[13] into [14] Now lettest thou thy servant depart, O Lord
[15] According to thy word, in peace [16] peoples
[17] for revelation to [18] *the best authorities read* his father
[19] were marvelling [20] the

34 which were spoken of[21] him. And Simeon blessed them, and
said unto Mary his mother, Behold, this *child* [u] is set [v] for the
fall and rising again[22] of many in Israel; and for a sign [w] which
35 shall be[23] spoken against; (Yea, a sword shall pierce through
thy own soul also;[24] that the [x] thoughts of[25] many hearts may
36 be revealed. And there was one Anna, a prophetess, the
daughter of Phanuel, of [y] the tribe of Aser:[26] she[27] was [z] of
a great age, and had lived[28] with a husband seven years from
37 her virginity; And she *was* a widow of about[29] fourscore and
four years, which[30] departed not from the temple, but [a] served[31]
38 *God* [bc] with fastings and [b] prayers [a] night and day. And she
coming in that instant[32] gave thanks likewise unto the Lord,
and spake of him to all them [d] that looked for [e] redemption in
39 Jerusalem.[35] And when they had performed[36] all things ac-
cording to the law of the Lord, they returned into Galilee, to
their own city [f] Nazareth.
40 [g] And the child grew, and waxed strong in spirit,[37] filled[38] with
wisdom; [h] and the grace of God was upon him.

[u] Phil. i. 17.
[v] Comp. Matt. xxi. 44.
[w] Acts xxviii. 22.
[x] Chap. v. 22; vi. 8; ix. 46, 47; xxiv. 38.
[y] Josh. xix. 24.
[z] Chap. i. 7, 18.
[a] Acts xxvi. 7.
[b] Chap v. 33.
[c] Matt. vi. 16–18; Acts xiii. 2; xiv. 23.
[d] Comp. ver. 25.
[e] See chap. i. 68.
[f] Ver. 51: chap. iv. 16; see Matt. ii. 23.
[g] Chap. i. 80.
[h] Ver. 42 and note.

[21] concerning [22] falling and the rising [23] that is
[24] *omit* also, *the parenthesis is unnecessary* [25] that thoughts out of
[26] Asher [27] (she [28] having lived
[29] even unto *according to the best authorities* [30]), who [31] serving
[32] coming up at that very hour, she [33] *the best authorities read* God
[34] *omit* likewise [35] were waiting for the redemption of Jerusalem
[36] accomplished [37] *the best authorities omit* in spirit
[38] being filled, *or*, becoming full

CONTENTS. The fulfilment of the legal requirements respecting the child Jesus: His circumcision and naming on the eighth day (ver. 21), as one of the Jewish people, and the redemption from the temple service on the day of purification (fortieth day), as a first-born son (vers. 22–24). In the former case the mere fact is stated; in the latter there is added the recognition of the infant by two godly persons, likely to be in the temple.

THE ORDER of events. 1. The flight into Egypt (Matt. ii. 13–21) must have occurred after the presentation in the temple, and before the return to Nazareth. The journey could not have been made during the forty days, and Matthew's account makes it perfectly obvious that the flight took place from Bethlehem. 2. The *Adoration of the Magi* took place about the time of the presentation in the temple. The traditional date (January 6), the thirteenth day after our Lord's birth, is to be rejected. So long an interval (twenty-seven days) is opposed by Matt. ii. 13, which indicates a speedy warning to Joseph. Nor would Herod have postponed so long the murder of the Innocents. On the other hand, there was no reason why Joseph and Mary should remain long in Bethlehem after the purification, and ver. 39 indicates that they did not. It is uncertain, however, which came first. The priority of the *presentation* has been urged, because after the visit of the Magi and the revelation of danger, the parents would scarcely venture into the temple; because after the presents from the wise men Mary would not have brought the offering of poverty; because it seems more likely that the child would first receive the homage of pious Israelites and then of the representatives of the Gentiles. On the other hand, however, it may be said that there seems to be no necessity for the delay of the holy family in Bethlehem *after* the presentation. In any case the revelation of danger made to Joseph followed the presentation, since he obeyed *at once* (Matt. ii. 14).

Ver. 21. **Eight days.** Comp. chap. i. 59.— **Jesus.** Comp. Matt. i. 21.—**Which was so called by the angel.** Comp. chap. i. 31. This naming was an act of obedience and of faith on the part of both Mary and Joseph (comp. Matt. i. 21, 25). Although Joseph is less prominent in the account before us, he must have been convinced. This verse gives the greater prominence to the naming of the Saviour, but the circumcision has a significance. He was made under the law, that He might redeem us from the law. As a sinless Being this rite was not necessary for Him, but as a born Jew, and as One who fulfilled the law for us, He was circumcised.

Ver. 22. **Their purification.** This refers to Mary and Joseph, rather than to Mary and the child. In Lev. xii. 4–6, there is no hint of the purification of the child. The presence of Joseph was required by the law respecting the redemption of the first-born (see on ver. 23), and the ceremonial uncleanness, which lasted until the

fortieth day in the case of a male child (Lev. xii. 2-4), affected the husband.

Ver. 23. **In the law of the Lord.** Ex. xiii. 2, freely quoted in explanation of the presentation. — **Every male that openeth the womb**, *i. e.*, every first-born male ('both of man and of beast'). The sacrifice (ver. 24) was required in every case, but the presentation only in the case of the first-born son. The requirement respecting the first-born was in remembrance of the sparing of the first-born of the Israelites in Egypt (Ex. xiii. 2; Num. viii. 17). Instead of the first-born, however, God took the tribe of Levi for the service of the sanctuary (Num. iii. 12; viii. 14-18). At the time of this substitution the number of the first-born *in excess* of the Levites must be redeemed by the payment of five shekels for each one (Num. iii. 44-51). Afterwards, it appears (Num. xviii. 15, 16,) that *every first-born son* was presented and redeemed by the payment of this amount. He who was Himself Priest and Temple, doing God's service as none ever did, probably submitted to the form of redemption from the temple service. Our Lord's subsequent conduct in cleansing the temple, shows how little He regarded the payment of legal claims as satisfying His zeal for God's house (John ii. 13-17).



Turtle Doves.

Ver. 24. **According**, etc. The offering was, according to Lev. xii. 6: 'a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering.' In the case of poverty: **A pair of turtle-doves, or two young pigeons** (Lev. xii. 8). Joseph and Mary were not rich, but extreme poverty is not to be inferred from this offering. If they, while sojourners in Bethlehem, had also to pay five shekels at this time, there would be a sufficient reason for their availing themselves of this provision of the law for those who were not rich. 'Mary cannot bring a lamb for an offering: she brings something better, even the true Lamb of God, into the temple.' (Van Oosterzee.)

Ver. 25. **Simeon.** According to some, this was the son of the famous Rabbi Hillel, and father of Gamaliel the teacher of Paul (Acts v. 34). The Rabbis say that Jesus was born in the days of Rabbi Simeon, son of Hillel. But the name was very common; ver. 26 suggests that this man did not live long afterwards, while Rabbi Simeon was alive in A. D. 13; and the language here does not point to a famous man. Another untrustworthy tradition describes him as blind, but receiving his sight on the approach of the child Jesus. — **Righteous**, as regards the law, **and devout**, religiously conscientious (comp. Acts ii. 5; viii. 2). — **Waiting for the consolation of Israel**, *i. e.*, for the coming of the Messiah to console Israel after the sorrows (*dolores Messiæ*), which according to the common belief should precede that coming. Comp. ver. 38. — **And the Holy Spirit was upon him.** This explains the subsequent revelation.

Ver. 26. **Should not see death.** Comp. Ps. lxxxix. 48; John viii. 51; Heb. xi. 5; also the phrase 'taste death' (Matt. xvi. 28; Heb. ii. 9). — **The Lord's Christ**, *i. e.*, 'the Messiah of Jehovah.' It is implied that Simeon was very old, and would die soon after. How this revelation was made is not hinted.

Ver. 27. **And he came in the Spirit into the temple.** His steps were ordered by the Spirit, in the power of which he lived. The Spirit led him thither to meet this child, whom he was enabled, by the same Spirit, to recognize as the Messiah.

Ver. 29. The words of Simeon are poetic in their form, and even in a translation retain their peculiar beauty. The song is called *Nunc Dimittis*, from the opening words in the Latin version. Like the *Magnificat* and *Benedictus*, it is adapted to the peculiar time and circumstances assigned in the narrative. — **Now lettest thou thy servant depart**, 'now release thy servant.' The word 'servant' corresponds with **Lord**, *i. e.*, 'master,' not Jehovah. Death is regarded as the dismissal from honorable service. — **According to thy word**, *i. e.*, the revelation mentioned in ver. 26. — **In peace**, in the fullest sense of happiness, blessedness. This is the result of the release asked for.

Ver. 30. **Have seen.** These words are emphatic; probably the tradition respecting previous blindness was suggested by them. — **Thy salvation**, *i. e.*, the Messianic deliverance. He sees the world's salvation, while beholding the form of a helpless child. The prominence given by Simeon to 'salvation' rather than to the person of the child, confirms the early date of the song. It also indicates that Simeon had not heard of the wonderful occurrences which preceded.

Ver. 31. **All peoples**, both Jews and Gentiles, as the next verse shows. The past tense is used from a prophetic point of view, as in the songs of Mary and Zacharias.

Ver. 32. **A light.** This defines 'salvation.' — **For revelation to the Gentiles.** Comp. Is. xlix. 6; where there is a similar prophecy. The idea is that of Old Testament prophecy: The light of the world rises in Israel, extends its influence to other nations, which submit to the Messiah and receive the light of truth. Comp. Is. ii. 2; xi. 10; xliv. 5. — **And the glory.** This also defines 'salvation;' some take it as defining 'light,' but this destroys the poetic parallelism, and is otherwise objectionable. The end proposed is not the glory of Israel, but the coming of the Messiah, and His salvation is the true glory of Israel, that which

really exalts it above other nations, that for which it was chosen.

Ver. 33. **And his father.** 'Joseph' was substituted at an early date. 'The parents' are spoken of in ver. 27 (comp. the words of Mary, ver. 48). Our Lord, however, is never represented as calling Joseph by this title. The use of it by Luke, in the legal and popular sense, involves no contradiction of his previous statements. To have avoided the term would look like the over-carefulness of an inventor. — **Were marvelling**, while Simeon was speaking. Although this was only a confirmation of the more direct revelations previously made, their wonder is made more prominent than their faith.

Ver. 34. **Blessed them.** The ordinary benediction of a pious old man. — **Unto Mary his mother.** This indicates that Simeon knew (by revelation we infer) something of her peculiar relation to the child. He now alludes to the sufferings of the Messiah, already foretold by the Old Testament prophets. This further revelation may have been needed to prevent undue elation on the part of Mary. — **Is set,** lit., 'lies.' The reference is to lying in an appointed place, probably with an allusion to the 'stone of stumbling' (Is. viii. 14; Rom. ix. 33; comp. 1 Pet. ii. 8). — **For the falling and the rising of many.** This is most naturally referred to two classes: some fall through unbelief, stumbling at this rock of offence; others are raised up through faith and holiness. 'The fall and rising again' (as in E. V.) points to but one class: those first humbled by a sense of sin and then raised again by this Saviour; but 'again' is not necessarily implied. — **And for a sign that is spoken against.** This refers to the future, but the present is used of what is characteristic. This prophecy was fulfilled during His earthly life; the culmination was the *cross*, which as the sign of salvation has not yet lost its offence (Gal. v. 11).

Ver. 35. **Yea, a sword shall pierce through thine own soul.** The sentence is parallel with the last, and should not be put in parentheses. The rejection and suffering of Christ has just been indicated; with this the grief of Mary will correspond. The culmination of her grief is at the culmination of His sorrows: the sword pierces deepest at the cross. This is the key-note of the *Stabat Mater Dolorosa*. This ancient interpretation is preferable to later ones: such as a reference to Mary's anguish for sin, or her doubt about the Messiahship of her son. — **That thoughts out of many hearts may be revealed.** Neutrality with respect to this one, will be impossible. Whether men fall or rise, the appearance of this child will reveal their secret heart, and this will be done through the cross, to which there is a latent reference throughout. The test is faith in the Crucified One (1 Cor. i. 23, 24).

Ver. 36. **One Anna.** 'One' is supplied to relieve the English construction. — **A prophetess,** so called previous to this time. — **Phanuel.** The name of her husband is not mentioned, probably because he had been so long dead. Nothing further is known of father or daughter, though tradition has been busy in supplementing the narrative. — **She was of a great age.** From this point to 'fourscore and four years' (ver. 37), the description is parenthetical, referring to the particulars of her great age.

Ver. 37. **Even unto fourscore and four years.** The correct reading suggests that she was now eighty-four years old, not a widow for that period. This is evidently mentioned as a commendation (comp. 1 Tim. v. 3, 5), especially as it is plainly intimated that she was young at the death of her husband. — **Who departed not,** etc. Description of her mode of life. She not only appeared in the temple at the ordinary hours of prayer, and on ordinary fast days (Monday and Thursday), but her life was devoted entirely to religious exercises. As, however, she represents expectant Israel, this cannot be an argument in favor of monastic life. The tradition that Mary had been brought up under her guidance in the temple is groundless. Simeon and Anna 'stand in striking contrast to the infant Saviour, exemplifying the Old Covenant decaying and waxing old before the New, which is to grow and remain.' Van Oosterzee.

Ver. 38. **At that very hour,** *i. e.*, when the meeting with Simeon took place. — **Gave thanks unto God,** according to the better supported reading. She gave praise to the Father for sending the Messiah. — **Spake of him.** Evidently of the child. — **To all them,** etc. Not openly to everybody, but to the circle of pious people expecting the Messiah. This probably took place on the spot (comp. ver. 17). It may have been the hour of prayer, when numbers of this class would be present. — **For the redemption of Jerusalem.** The correct reading favors this translation, which refers to the same Messianic expectation indicated by the E. V., but points to Jerusalem as the place where redemption would begin. These expectant souls were probably obscure persons, and any extended knowledge of the prophecies respecting this child would be checked by the flight to Egypt and the withdrawal to Nazareth. Thus the accounts of Matthew and Luke undesignedly supplement each other.

Ver. 39. **They returned into Galilee, to their own city Nazareth.** Of itself this suggests that Joseph and Mary went directly and immediately from Jerusalem to Nazareth. But this is not expressly stated. It is, however, difficult to suppose that Luke had seen Matthew's account, or *vice versa*.

Ver. 40. **And the child grew.** Comp. the account of John's youth (chap. i. 80). The next section illustrates what is stated in this verse, and verse 52 repeats and extends the statement. Growth of body is mentioned first, a point not to be overlooked. — **And waxed strong.** The words 'in spirit' are inserted from chap. i. 80, and refer the statement to mental and spiritual development; but without this interpolation the sense is: Our Lord in His genuine human development, grew strong as he grew in body, had a healthy physical growth. — **Being** (or 'becoming') **filled with wisdom.** In mind and spirit too He grew. This being filled with wisdom was an increase of knowledge in proportion to His physical growth, including, as the next incident (especially ver. 49) plainly implies, an increasing consciousness of God as His Father, an awakening of His own divine-human consciousness, a recognition of Himself, a revelation of the wisdom belonging to His Divine nature. For this 'wisdom' was in Him and is distinguished from what is stated next: **and the grace of God** (the favor of God His Father) **was upon him.** Comp. ver. 52.

CHAPTER II. 41–52.

The Visit to Jerusalem; the Boy Jesus in the Temple.

41 NOW[1] his parents went to Jerusalem [a]every year[2] at [b]the [a] Comp. 1 Sam. i. 3.
42 feast of the passover. And when he was twelve years old, [b] Ex. xxiii. 15; Deut. xvi. 1.
they [c]went up to Jerusalem[3] after the custom of the feast. [c] See ver. 4.
43 And when they had fulfilled [d]the days, as they returned, the [d] Ex. xii. 15.
child[4] Jesus tarried behind in Jerusalem; and Joseph and his
44 mother knew not *of it*.[5] But they, supposing him to have been
in the company, went a day's journey; and they sought him
45 among *their* kinsfolk and [e]acquaintance. And when they found [e] Chap. xxiii. 49.
him not, they turned back again[6] to Jerusalem, seeking[7] him.
46 And it came to pass, that after three days they found him in [f] See Matt. xxvi. 55.
the temple, [f]sitting in the midst of [g]the doctors,[8] both hearing [g] John iii. 10; comp. chap. v. 17.
47 them, and asking them questions. And all that heard him were
48 astonished[9] at his [h]understanding and answers.[10] And when [h] See Mark xii. 33.
they saw him, they were amazed:[11] and his mother said unto
him, Son, why hast thou thus dealt with us? behold, [i]thy father [i] Comp. ver. 49.
49 and I have[12] sought thee sorrowing. And he said unto them,
How is it that ye sought me? wist ye not[13] that I must be [k] John ii. 16.
50 about [k]my Father's business?[14] And [l]they understood not the [l] Comp. chap. xviii. 34.
51 saying which he spake unto them. And he went down with
them, and came to [m]Nazareth, and was subject unto[15] them: [m] See ver. 39. [n] See ver. 19
but [n]his mother kept all these sayings in her heart.
52 And Jesus increased[16] in wisdom and [o]stature, and [p]in fa- [o] Matt. vi. 27, note; chap. xix. 3. [p] Ver. 40.
vour with God and man.[17]

[1] And [2] every year to Jerusalem
[3] *the best authorities omit* to Jerusalem [4] boy
[5] his parents knew it not (*according to the best authorities*)
[6] *omit* again [7] seeking for [8] teachers [9] amazed [10] his answers
[11] astonished [12] *omit* have [13] did ye not know
[14] in my Father's *house?* [15] he was in subjection to [16] advanced
[17] men.

THIS section gives an example of the wisdom just spoken of (ver. 40), the more significant because the incident occurred at the age (twelve years) when a Jewish boy became a 'son of the law,' was first fully subjected to the obedience of the law. The whole story is told so simply, with such internal marks of truthfulness, that no reason for rejecting it can be found. It is in marked contrast with the unnatural fictions of the Apocryphal Gospels.

ON OUR LORD'S CHILDHOOD. It was a *real* childhood and youth ripening into manhood. Here where Scripture is well nigh silent, we find an unanswerable argument for the doctrine of the Divine-human Person of Christ. How could such a one as Jesus afterwards became grow up in such a place and in such circumstances, unless He were the Incarnate Word? The human advantages He enjoyed were common to all the Jews. We find no trace of any contact with the learning of those days; there was no school of philosophers in despised Nazareth. Nor can He be ranked with self-made men of genius. For while these too have been deprived of living teachers, their development can still be accounted for by the use of other educational *means*, and we have to trace the energy with which such have sought these means and improved them. But there is no trace of such a life of application here. Nay, the character of His subsequent teaching forbids the theory that he thus attained His knowledge. It is too unique to be the result of study. Schaff (*The Person of Christ*): 'He confined Himself strictly to religion. But from that centre He shed light over the whole world of man and nature. In this department, unlike all other great men, even the prophets and the Apostles, He was absolutely original and independent. He taught

the world as one who had learned nothing from it and was under no obligation to it. He spoke from Divine intuition as one who not only *knows* the truth, but who *is* the truth, and with an authority which commands absolute submission, or provokes rebellion, but can never be passed by with contempt or indifference. His character and life were originated and sustained in spite of circumstances with which no earthly force could have contended, and therefore must have had their real foundation in a force which was supernatural and divine.'

Ver. 41. **Went**, were accustomed to go. — **At the feast of the Passover.** On the Passover, see Matt. xxvi. 2. The male Israelites were required to appear at the three yearly feasts (Ex. xxiii. 14–17). Women, according to the teachings of a prominent Rabbi (Hillel), were bound to attend the Passover feast. Mary probably went from pious motives, rather than Rabbinical rules.

Ver. 42. **Twelve years old.** At this age a Jewish boy became 'a son of the law' and was henceforth bound to obey the law in the full scope of its requirements. After this age attendance at the Passover was necessary; but the passage before us gives no hint that this was the first time the child Jesus had accompanied His parents thither. In the original, vers. 42 and 43 form but one sentence.

Ver. 43. **Fulfilled the days.** The seven days of the feast. (Ex. xii. 15; Lev. xxiii. 6; Deut. xvi. 2.) — **Tarried behind in Jerusalem.** This and the next clause are the emphatic parts of the sentence (vers. 42, 43). — **And his parents did not know it.** This does not imply want of proper care on their part. Such a child had not been wont to cause anxiety. How it happened is not stated. The main point is, that He, afterwards (ver. 51) and before so obedient, remained without consulting His parents, and justified Himself for so doing (ver. 49). His action was occasioned by an irresistible longing to remain in the sacred city and in the house of God. This longing He gratified without consulting those to whom He ordinarily owed obedience. Such conduct would have been disobedience, implying moral imperfection, if Jesus were not more than man. The sole justification is in the higher relationship He asserts (ver. 49).

Ver. 44. **In the company.** The band of fellow-travellers. These caravans were often large, and usually made up of those from the same district. — **A day's journey.** During the day no anxiety would be felt respecting so obedient a child, but at night he would be expected to rejoin His parents. — **Kinsfolk and acquaintance.** This was natural, and shows the composition of the caravan.

Ver. 45. **Turned back to Jerusalem, seeking for him**, *i. e.*, on the way as they returned.

Ver. 46. **After three days.** Reckoned from the time when they missed Him: one day returning (possibly part of another, as they searched on the way), another of search in Jerusalem, the third day that of finding Him. Others prefer to reckon from their departure out of Jerusalem: one day out, one to return, the third of search. Either is preferable to the theory that three full days were spent in looking for Him in Jerusalem. He must have been most of the time in the temple, and it would scarcely take them so long to think of searching for Him there. — **In the temple.** In one of the porches of the court of the women. They found Him where Mary might go (ver. 48), and in these porches the Rabbis held their schools. — **Sitting in the midst of the teachers**, the Jewish Rabbis. There is nothing to prove that He sat there, as a teacher. The position is mentioned to show that He was not hid, but where He could easily be seen. Nor can it be proved that scholars *stood* and teachers *sat* in these assemblies. The custom in the East is for scholars to sit cross-legged on the floor. — **Both hearing them, and asking them questions.** The 'hearing' is mentioned first, which opposes the idea of His having taken the position of a Rabbi. 'Asking them questions,' was simply in accordance with the Jewish custom: the *scholars* asked questions.

Ver. 47. **Were amazed at his understanding**; as manifested in His comprehension of the subjects (undoubtedly religious) under discussion. — **His answers.** This is added as the special ground of amazement. None of these answers have been preserved, but the subsequent reply to Mary indicates the wisdom of His words. But we must beware of the improbable and unwarranted view that He spoke as a teacher, or oracularly. 'A lecturing, demonstrating child, would have been an anomaly, which the God of order would never have exhibited' (Olshausen). There is nothing premature, forced, or unbecoming His age, and yet a degree of wisdom and an intensity of interest in religion, which rises far above a purely human youth.

Ver. 48. **They** (*i. e.*, His parents) **were astonished.** Comp. ver. 50. — **His mother said unto him.** This indicates that there was a special reason for *her* speaking rather than Joseph. But the answer shows that these chapters were not written to unduly exalt Mary. — **Son.** Greek, 'child.' — **Why**, etc. There is a tone of reproach in the question, and also a hint that Jesus had never before grieved the mother's heart. This separates Him at once from all other boys. — **Thy father and I.** This form of speech was required by usage. It may, however, imply that Mary had never told her son of the remarkable circumstances of His birth, and then His answer, assuming a knowledge of *His Father*, would be the more remarkable.

Ver. 49. **How is it that ye sought me**, or, 'were seeking me?' A boy of twelve years would understand the mother's anxiety. (In Oriental countries maturity comes earlier than among us.) Were He only human, the answer would have been mocking. But 'in all the simplicity and boldness of holy childhood,' He expresses astonishment that they had not known where He would be and where He ought to be. He knew and felt there was something in Him and in His previous history, which *ought to be known* to Mary and Joseph, that justified His being where He was and forbade their anxiety about Him. Mary's reproach implies that she had not told Him of the things she had been 'pondering in her heart' (ver. 19). This makes the answer the more remarkable, while its quiet repose shows that the child was superior to the mother. — **Did ye not know.** This, like the previous clause, implies that they *ought* to have known this. — **That I must be.** This points to a *moral* necessity, identical with perfect freedom. Our Lord afterwards uses it of 'His appointed and undertaken course' (Alford). At this time

when legal duty fell upon a Jewish boy, He would express His conviction of *duty*. It represents the time when children begin to feel that they have entered upon 'years of discretion,' and assumed for themselves the *moral* responsibility hitherto largely resting upon their parents. — **In my Father's house.** Lit., 'in the things of my Father.' It may mean: abiding in, occupied in that which belongs to my Father, to His honor and glory, including all places and employments peculiarly His. The place in which He was, is in any case included. But it seems best to restrict the sense to the *place*. Greek usage favors this. The question about seeking Him makes it necessary to accept the reference to the temple as the primary one, even if the wider reference is not excluded. They need not have *sought* Him, they ought to have known *where* to find Him. At the same time it is true that He here suggests the sphere in which He lived, whether in or out of the temple. The words: 'my Father,' assert what was implied, or only negatively expressed, in the previous part of the response. He claims God as His Father, and not only justifies His conduct by this claim, but expresses the conviction that they should have recognized it. There is a contrast with the phrase, 'Thy father' (ver. 48). This is the *first recorded utterance* of Jesus, and in it the Divine-human self-consciousness is manifest. The narrative suggests that this was the first time words of this deep meaning had fallen from His lips. Christ's first saying was not a moral precept, but a declaration concerning His relation to God. The calmness of the response confirms the view that the consciousness of this relation had previously existed.

Ver. 50. **And they understood not the saying.** This was natural, even after the remarkable peculiarities of our Lord's birth. Twelve years had passed since then, and their faith might have grown weaker. While they knew something as to His Person, they could not understand the deeper meaning which He seemed to comprehend so clearly and express so decidedly. Further, what He said came from Himself and not from their information; this obedient child deviated from His parents' expectation and calmly justified His conduct. No wonder they did not understand. In these days men, after all the light from Christ's life, after all the evidences of His power in the Christian centuries, fail to understand this saying of His, respecting His own Person.

Ver. 51. **Was in subjection unto them.** Rendering full obedience, probably working at His reputed father's trade (Mark vi. 2). In the light of ver. 49 this obedience appears as a self-humiliation. It adds to our conception of the completeness of His vicarious work during these long years, to remember that there were other children in the household to try Him in the ways so common to children. The passive virtues could scarcely be manifested had He been alone. — **But his mother,** etc. Joseph disappears from the history at this point. He probably died at some time during the eighteen years before our Lord's ministry began. Mary kept all these sayings in her heart during these years, and from her the Evangelist may have derived his information.

Ver. 52. **Advanced,** not 'increased.' — **In wisdom and stature,** or, 'age;' see Matt. vi. 27. The former sense is included, if the latter be accepted. — **In favor** (or, 'grace') **with God and men.** The favor with God found expression at His baptism, and that expression implies sinless perfection. The innocence of childhood, free in this case from all childish faults, developed into complete holiness of life, in the way of positive obedience. During this time of youthful obedience and subjection, was performed a large part of that work which the second Adam must do as fulfilling the law *for others*. This work found 'favor with God.' The favor with men was probably not complete. Even in youth He must have testified by His life against the worldly people of Nazareth (comp. chap. iv. 28, 29). The exercise of His passive virtues must have been constant and increasing. His patient waiting has a lesson never more needed than in this bustling age.

CHAPTER III. 1–22.

The Ministry of John the Baptist; the Baptism of Jesus, with the Divine Testimony to Him.

1 NOW in the fifteenth year of the reign of Tiberius Cesar,
Pontius Pilate [a] being governor of Judea, and [b] Herod
being tetrarch of Galilee, and [c] his brother Philip tetrarch of
Iturea and of the region of[1] Trachonitis, and Lysanias the[2]
2 tetrarch of Abilene, [d] Annas and [e] Caiaphas being the high
priests,[3] [f] the word of God came unto [g] John the son of Zacha-
3 rias in the wilderness. And he came into all the country[4]
about Jordan, preaching the baptism of repentance for the[5]

a Chap. ii. 2.
b Matt. xiv. 1; ver. 19; chap. ix. 7; Acts xiii. 1
c Matt. xiv. 3? Mark vi. 17?
d John xviii. 13, 24; Acts iv. 6.
e John xi. 49.
f MATT. iii. 1–10; MARK i. 3–5.
g Chap. i. 13.

[1] of the region of Ituræa and
[2] *omit* the
[3] in the high priesthood of Annas and Caiaphas (*according to the best authorities*)
[4] region round
[5] unto

4 remission of sins; As it is written in the book of the words
of Esaias[6] the prophet, saying,[7]

[h] The voice of one crying in the wilderness, *h* ISA. xl. 3, 4, 5.
Prepare ye the way of the Lord,
Make his paths straight.
5 [h] Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made[8] straight,
And the rough ways *shall be* made[9] smooth;
6 [i] And all flesh shall see [k] the salvation of God. *i* Is. xl. 5; lii. 10.

7 Then said he[10] to the multitude[11] that came forth[12] to be *k* Acts xxviii. 28; comp. chap. ii. 30.
baptized of him, O generation[13] of vipers, who hath[14] warned
8 you to flee from the wrath to come? Bring forth therefore
fruits worthy of[15] repentance, and [l] begin not to say within your- *l* Chap. v. 21; xiii. 25, 26; xiv. 9.
selves, We have Abraham to *our* father: for I say unto you, That
God is able of these stones to raise up children unto Abraham.
9 And now also the axe is laid unto[16] the root of the trees: every
tree therefore which[17] bringeth not forth good fruit is hewn
10 down, and cast into the fire. And the people asked him, say-
11 ing, [m] What shall we do then?[18] He answereth and saith[19] *m* Acts ii. 37; comp. Acts xvi. 30.
unto them, [n] He that hath two coats, let him impart to him that
12 hath none; and he that hath meat, let him do likewise. Then[20] *n* Is. lviii. 7; James ii. 15, 16.
[o] came also publicans to be baptized, and[21] said unto him, *o* Chap. vii. 29.
13 Master, [m] what shall we do? And he said unto them, [p] Exact *p* Comp. chap. xix. 8.
14 no more than that which is appointed you. And the soldiers
likewise demanded of him,[22] saying, [m] And[23] what shall we do?
And he said unto them, Do violence to no man, neither [p] accuse
any falsely;[24] and be content with your wages.

15 And as the people were in expectation, and all men mused[25]
in their hearts of[26] John, [q] whether he were the Christ, or not;[27] *q* John i. 19, 20.
16 [r] John answered, saying unto *them* all, I indeed baptize you with *r* MATT. iii. 11, 12; MARK i. 7, 8.
water; but one mightier than I cometh,[28] the latchet of whose
shoes[29] I am not worthy to unloose: he shall baptize you with
17 the Holy Ghost and with[30] fire: Whose fan *is* in his hand,
and he will thoroughly purge[31] his floor, and will[32] gather the
wheat into his garner; but the chaff he will burn[33] with fire
unquenchable.

[6] Isaiah [7] *omit* saying [8] become
[9] *omit* shall be made [10] He said therefore [11] multitudes
[12] went out [13] Ye brood [14] *omit* hath
[15] *insert* your [16] even now the axe also is lying at
[17] that [18] then shall we do? [19] said
[20] And there [21] *insert* they [22] And soldiers also asked him
[23] And we [24] wrongfully [25] reasoned
[26] concerning [27] whether haply he were the Christ;
[28] there cometh he that is mightier than I [29] sandals [30] *omit* with
[31] thoroughly to [32] to [33] burn up

18 And many other things in his exhortation preached he [84] unto
19 the people. [s] But Herod the tetrarch, being reproved by him [s] Matt. xiv. 3; Mark vi. 17.
for Herodias his brother Philip's wife,[85] and for all the evils [86]
20 which Herod had done, Added yet this above all, [t] that he [t] Comp. John iii. 24.
shut up John in prison.
21 Now [u] when all the people were baptized, it came to pass,[87] [u] Matt. iii. 13–17; Mark i. 9–11.
that Jesus also being [88] baptized, and [v] praying, the heaven was
22 opened, And the Holy Ghost descended in a bodily shape [v] Chap. ix. 28, 29.
like [89] a dove upon him, and a voice came from [40] heaven, which
said,[41] Thou art my beloved Son; in thee I am [42] well pleased.

[84] So then with many other exhortations he preached glad tidings
[85] *the best authorities read* brother's wife [86] evil things
[87] Now it came to pass when, etc. [88] having been [89] form, as
[40] out of [41] *omit* which said [42] was

CONTENTS. The ministry of John is narrated by all four Evangelists. Peculiar to Luke are: the chronological notice (ver. 1), which points out the exact position of the main gospel facts on the wide platform of universal history; he quotes the fuller quotation from Isaiah (vers. 4–6), and several particulars exemplifying John's teaching (vers. 10–14). Matthew and Mark pass at once to the announcement of the coming of the Messiah, but Luke prefaces it with a description of the state of expectation prevalent among the people (ver. 15) answering to the fuller account of John (i. 19–25). The imprisonment of the Baptist and the cause of it are mentioned here (vers. 19, 20) to complete the account of John's activity; the baptism of Jesus and the Divine attestation which accompanied it, coming last (vers. 21, 22) as most important and as a resumption of the main thread of the history. On the character and mission of John the Baptist, see on Matthew iii. 1–12.


Tiberius Cesar.

Ver. 1. Luke's accuracy appears from his naming here no less than seven official personages, from the Roman emperor to the Jewish high-priest, or high-priests. — **In the fifteenth year of the reign of Tiberius Cesar.** The stepson and successor of Augustus. The usual (and incorrect) *Christian era* (A. D.) coincides with the year of Rome (U. C.) 754. Augustus died Aug. 19, U. C. 767 (or A. D. 14, counting U. C. 754 as A. D. 1). The fifteenth year of the sole reign of Tiberius was from August 19, U. C. 781, to the same day 782. But he was associated with Augustus as ruler, from January, 765. The expression translated: 'of the reign of' permits us to reckon from either point. Reckoning from January, 765, 'the fifteenth year' would give from January, 779, to January, 780, as the date of John's ministry. This date accords better with the fact that Christ was born *before* the death of Herod (Matt. ii. 19), which occurred U. C. 750. For Jesus 'was about thirty years of age' (ver. 23) at the time of His baptism, which took place some time after John began to preach. The other view would give no earlier year than 781 as the beginning of St. John's ministry, and would lead to the conclusion that our Lord was *thirty-two* years old when He was baptized. This is possible, but not probable. We therefore hold that the year spoken of is U. C. 779–780 (A. D. 26–27). On the date of our Lord's birth, see Introd. § 7, 3 (1). — **Pontius Pilate.** Sixth **governor** (procurator) **of Judea.** He held the office from U. C. 779 to 789 (A. D. 26–36). — **Herod.** Herod Antipas, the son of Herod the Great, and Malthace, the full brother of Archelaus (Matt. ii. 22), and the murderer of John the Baptist. He is frequently spoken of in the Gospels. He was **tetrarch of Galilee** from U. C. 750 to 792. Perea was also under his jurisdiction. — **His brother Philip.** Not the same as Philip, the first husband of Herodias, spoken of in Mark vi. 17, and alluded to in Matt. xiv. 3 and ver. 19, who was disinherited by his father and remained a private citizen. Philip the tetrarch was the son of Herod the Great and Cleopatra, a woman of Jerusalem, the fifth and last wife of Herod. He reigned from 750 to 786, and was the best of Herod's sons. — **The region of Iturea and Trachonitis.** The northeastern part of Palestine, beyond the Sea of Galilee. — **Lysanias, tetrarch of Abilene,** the district about the town of Abila, which was eighteen miles north of Damascus. Another person of this name ruled over a larger district in the same region about sixty years before, and was killed by Antony. All the territory ruled by that Lysanias, was assigned by Augustus to others, except Abilene, which therefore seems to have had a separate ruler. He is named by Luke alone, but a good many years afterwards the district was called 'Abila of Lysanias.'

Ver. 2. **In the high priesthood of Annas and Caiaphas.** There could be properly but one high-priest, holding office for life; the verse therefore suggests some peculiar state of things. From other sources we learn: that Annas had been high-priest, but was deposed by the Romans some years before; that, after a number of changes his son-in-law Caiaphas was made high-priest, holding the office at this time. Annas, however, is called the high-priest in Acts iv. 6, and still exercised some functions of the office (John xviii. 13). Annas was probably recognized by the Jews as the *legitimate* high-priest, while Caiaphas was accepted as high-priest *de facto*, whenever contact with Roman authority made such a recognition necessary. The name of Annas comes first on account of his age and influence. Others suppose that the two alternated yearly in the office; others, that Annas was the deputy to the high-priest (2 Kings xxv. 18), thus evading the Roman interference. The first view is the best, especially as it involves a protest against the unlawful meddling with an office of God's appointment. Comp. on Matt. xxvi. 2, 57. — **The word of God came.** The Old Testament formula for prophetic inspiration. — **In the wilderness.** See chap. i. 80. The beginning of John's ministry is referred to.

Ver. 3. See on Matt. iii. 1; Mark i. 4.

Ver. 4. Matthew and Mark also quote Is. xl. 3, but no more.

Vers. 5, 6. **Every valley**, etc. Luke adds Is. xl. 4, and part of ver. 5. The removal of natural obstacles from the path of an approaching conqueror represents the removal of moral hindrances, by means of John's preaching of repentance, before the coming Messiah. — **The salvation of God.** The 'salvation' spoken of by Simeon (chap. ii. 30).

Vers. 7–9. See on Matt. iii. 7–10. — **Multitudes.** Matthew: 'many of the Pharisees and Sadducees.' In this case as in that of every popular preacher, many of the hearers were attracted by idle curiosity or worse motives. John knew this, and adopted this severe tone. — The agreement with Matthew is close, but in ver. 8, we have **fruits** instead of 'fruit,' and **begin not** instead of 'think not.'

Vers. 10–14 are peculiar to Luke.

Ver. 10. **What then shall we do?** The question of those whose conscience had been aroused. Comp. similar questions, Acts ii. 37; xvi. 30; xxii. 10. But the answers given under the gospel dispensation were different.

Ver. 11. **He that hath two coats,** etc. This reply says nothing of faith and love. John belonged to the dispensation of the law, was a preacher of repentance, a forerunner of the Saviour. The answer was correct, but necessarily incomplete. The principle is that of unselfishness, which is set forth by our Lord, in the Sermon on the Mount, as *self-denying love*. This is the link between the two preachers, as far as moral precepts are concerned.

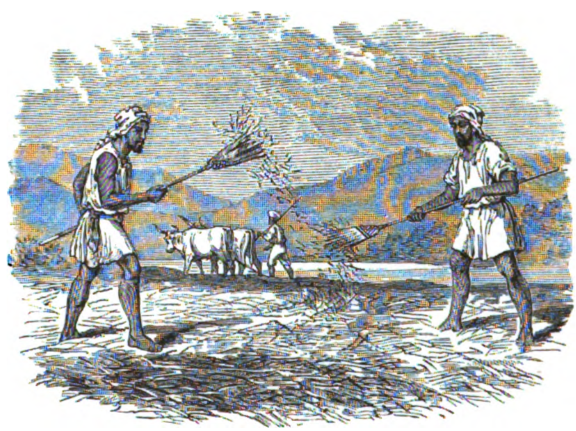
Ver. 12. **Publicans.** Tax-gatherers. See Matt. v. 46. Their presence is a proof of the power of John's preaching.

Ver. 13. **Exact no more.** Great opportunity for exaction was afforded by the system of letting out the collectorships to the highest bidder; the exactions would all be clear profit.

Ver. 14. **Soldiers.** Some soldiers. The original refers to those in actual service at the time. They may have had police duty to perform. That they were foreign mercenaries employed by Herod is less likely, since the inference is that they were either Jews or men like Cornelius (Acts x.). — **Do violence to no one.** The verb first means 'to shake violently,' then to oppress, vex, lay under contribution, etc. — **Neither accuse any wrongfully.** Lit., neither be sycophants, *i. e.*, play the spy, be informers, slander, etc. For such conduct military service, in those days, afforded great opportunity. — **Be content with your wages.** Mutinies on account of pay were frequent, especially among the soldiers of dependent kings. John did not say: Throw away your arms and desert your colors; but: Do not abuse your power. His exhortation plainly implies the lawfulness of the military profession, and consequently the right of war under certain circumstances. John understood his audience, yet he had been a recluse. Knowledge of human nature is essential for the preacher; but a careful study of God's Word in retirement may be a better means of obtaining it than constant intercourse with the world.

Ver. 15. **Were in expectation,** *i. e.*, waiting for a declaration of John respecting himself. Comp. the demand, John i. 19–22. — **All reasoned.** The question was considered by all. — **Whether haply he were the Christ.** This shows the deep impression made by John, as well as the general expectation that the Messiah would speedily come. John's humble declaration shows moral greatness.

Vers. 16, 17. Comp. the accounts of Matthew and Mark, also John i. 26, 27. The latter passage probably refers to a later interview with delegates from Jerusalem, though the language may have been used more than once. — **With water,** not 'in water,' as in Matt. iii. 11. — **In the Holy Spirit and fire.** Not in fire of judgment, see on Matt. iii. 11. Notice the variations of 'with' and 'in.'— The striking figure is repeated: **Whose fan is in his hand,** etc.



'Whose Fan is in his Hand.'

Ver. 18. **With many other exhortations,** etc. The form of the verse is peculiar. The exhorting was varied, different in character as well as repeated. Yet thus **he preached glad tidings,** *i. e.*, of the coming Messiah. This description of his

ministry is peculiarly apt, hinting at the close connection between repentance and belief in the Gospel, and at the relation between John the Baptist and Christ.

Ver. 19. **But Herod**, etc. This took place afterwards. It is inserted here to complete the sketch of John's ministry, just as chap. i. 80 does that of his youth.—**Herodias.** See Matt. xiv. 3.—**All the evil things which Herod had done.** See Mark vi. 17-20, where Herod's willingness to hear him is brought out.

Ver. 21. Luke's account of the baptism of Jesus is concise, but we have some new details.—**When all the people were baptized.** These baptisms preceded that of our Lord; probably few were present on the latter occasion. **Jesus also having been baptized, and praying.** The baptism took place first, then the prayer. Luke alone mentions the latter. **The heaven was opened.** Matthew and Mark say, to Jesus; John, to the Baptist; Luke simply states the fact. This variety and agreement show that some actual external phenomenon occurred.

Ver. 22. **In a bodily form.** This must be taken literally, especially in an exact historical account like that before us. See Matt. iii. 16.

CHAPTER III. 23-38.

The Genealogy of our Lord.

23 AND Jesus himself [a] began to be [1] about [b] thirty years of [a] Acts i. 1 [b] Comp.
age, being (as was supposed) the son [2] [c] of Joseph, which Numb. iv. 3. [c] Comp. Matt.
24 was [3] *the son* [4] of Heli, Which was *the son* of Matthat, which i. 16-13.
was *the son* of Levi, which was *the son* of Melchi, which was
25 *the son* of Janna,[5] which was *the son* of Joseph, Which was *the*
son of Mattathias, which was *the son* of Amos, which was *the*
son of Naum,[6] which was *the son* of Esli, which was *the son* of
26 Nagge,[7] Which was *the son* of Maath, which was *the son* of
Mattathias, which was *the son* of Semei,[8] which was *the son* of
27 Joseph,[9] which was *the son* of Juda,[10] Which was *the son* of Jo-
anna,[11] which was *the son* of Rhesa, which was [d] *the son* of Zoro- [d] Matt. i. 12.
babel,[12] which was [d] *the son* of Salathiel,[13] which was *the son* of
28 Neri, Which was *the son* of Melchi, which was *the son* of Addi,
which was *the son* of Cosam, which was *the son* of Elmodam,[14]
29 which was *the son* of Er, Which was *the son* of Jose,[15] which
was *the son* of Eliezer, which was *the son* of Jorim, which was
30 *the son* of Matthat, which was *the son* of Levi, Which was *the*
son of Simeon,[16] which was *the son* of Juda,[17] which was *the son*
of Joseph, which was *the son* of Jonan,[18] which was *the son* of
31 Eliakim, Which was *the son* of Melea, which was *the son* of
Menan,[19] which was [e] *the son* of Mattatha, which was *the son* [e] 2 Sam. v. 14; 1 Chron. iii.
32 of [e] Nathan, which was *the son* of David, Which was [f] *the son* of 5; xiv. 4; Zech. xii. 12.
Jesse, which was *the son* of Obed, which was *the son* of Booz, [f] MATT. i. 6-1.
which was *the son* of Salmon, which was *the son* of Naasson,[20]
33 Which was *the son* of Aminadab,[21] which was *the son* of Aram,[22]
which was *the son* of Esrom,[23] which was *the son* of Phares,[24]

[1] when he began, was (*according to the best authorities*)
[2] *the best authorities read* the son (as was supposed)
[3] *omit throughout* which was [4] the *son* (*so throughout*)
[5] Jannia [6] Nahum [7] Naggai [8] Semeïn [9] Josech
[10] Joda [11] Jonnan [12] Zerubbabel [13] Shealtiel
[14] Elmadam [15] Jesus [16] Symeon [17] Judas
[18] Jonam [19] Menna [20] Nahshon [21] Amminadab
[22] Arni [23] Hezron [24] Pharez

34 which was *the son* of Juda,[25] Which was *the son* of Jacob, which
was *the son* of Isaac, which was [g] *the son* of Abraham, which [g] GEN. xi. 26-10; 1 CHRON. i. 27-24.
35 was *the son* of Thara,[26] which was *the son* of Nachor,[27] Which
was *the son* of Saruch,[28] which was *the son* of Ragau,[29] which
was *the son* of Phalec,[30] which was *the son* of Heber,[31] which
36 was *the son* of Sala,[32] Which was *the son* of Cainan, which was
the son of Arphaxad, which was *the son* of Sem,[33] which was
37 [h] *the son* of Noe,[34] which was *the son* of Lamech, Which was [h] GEN. v. 32-3; 1 CHRON. i. 4-1.
the son of Mathusala,[35] which was *the son* of Enoch, which was
the son of Jared, which was *the son* of Maleleel,[36] which was *the*
38 *son* of Cainan, Which was *the son* of Enos, which was *the son*
of Seth, which was *the son* of Adam, which was *the son* of God.

[25] Judah [26] Terah [27] Nahor [28] Serug [29] Reu
[30] Peleg [31] Eber [32] Salah [33] Shem
[34] Noah [35] Methusaleh [36] Mahalaleel

ON THE TRANSLATION OF THE GENEALOGY. The formula: 'which was,' has nothing answering to it, in the original, and ought to be omitted. The spelling of the names has been altered in many cases to accord with the correct reading, in others to conform to the Hebrew names as given in the Old Testament. The tracing back of the genealogy to Adam agrees well with the expressions of Paul about the second Adam (1 Cor. xv.; comp. Rom. v.), and with the character of Luke's Gospel. Yet it would be too much to say that Luke traced the line back of Abraham out of regard for Gentile readers.

Ver. 23. **And Jesus himself, when he began,** *i. e.*, his ministry. This is the only grammatical view. The last verse told of how God had solemnly declared Him to be the Messiah, and the subsequent history tells of His ministry. — **Was about thirty years of age.** 'About,' indefinite, but probably *over* that age. The Levites did not enter upon their public duties under that age, and it is improbable that He would deviate from the usage. The beginning of the ministry could not have been later than U. C. 782 (see ver. 1), and probably was two years earlier. — **Being the son (as was supposed) of Joseph.** The words, 'as was supposed,' would be a curious introduction to a genealogy of Joseph. We therefore prefer to explain this, 'being the son, as was supposed, of Joseph,' but in reality *through his mother*, 'of Heli,' the father of Mary, and His nearest male ancestor. 'It is remarkable that, in the Talmud, Mary the mother of Jesus is called *the daughter of Heli*. From whence have Jewish scholars derived this information? If from the text of Luke, this proves that they understood it as we do; if they received it from tradition, it confirms the truth of the genealogical document Luke made use of.' (Godet.) Others supply 'son in law' between Joseph and Heli, but this is not in keeping with the regular succession of the passage, and involves the groundless assumption that Mary was an heiress, whose family was now represented by Joseph. The first view is open to fewest objections. An untrustworthy Jewish tradition says that Mary's father was named Joachim. The Jews did not keep the genealogies of women, but this is the genealogy of Heli; and to call our Lord, the son of Heli (His nearest male ancestor, the names of women being passed over) accords with Jewish usage. The name of Mary would be unnecessary after Luke's account of the Nativity. Besides, our Lord was 'the son of David,' and that could be true, according to the gospel history, only *through His mother*. It implied everywhere in the Old Testament that the Messiah should be an *actual* descendant of David, and in the New it is taken for granted that Jesus fulfilled this promise. It is precisely in this Gospel, that we would look for *her* genealogy, since she has been the principal figure thus far. The view that this is the genealogy of Joseph is attended with insuperable difficulties. How could Joseph be the son of 'Jacob' (Matthew) and 'the son of Heli' (Luke)? A solution by the theory of a Levirate marriage, is unsatisfactory; two such must be assumed; and even then the difficulty is not met, for the offspring of a Levirate marriage *must be recorded as that of the older deceased brother*, and two distinct genealogies would not be given. On such a point a mistake is scarcely conceivable.

Ver. 24. **Matthat.** In our view not the same as Matthan, the grandfather of Joseph (Matt. i. 15). A number of very common Hebrew names occur, as might be expected.

Ver. 27. **Zerubbabel, the son of Shealtiel** (Gr. *Salathiel*). Here the two genealogies probably, but not certainly, coincide (comp. Matt. i. 13). Salathiel is here called 'the son of Neri;' in Matthew he is represented as the son of Jeconiah. We may assume a Levirate marriage, or the marriage of Salathiel with a daughter of Neri. Just at that point of the history (the beginning of the captivity) such things would be most likely to occur.

Ver. 31. **Nathan.** Comp. 2 Sam. v. 14; 1 Chron. iii. 5; Zech. xii. 12. On the genealogy from David back to Adam, comp. 1 Chron. i. and ii.

Ver. 33. **The son of Arni.** This is better established than: 'the son of Aram.' Still the latter agrees with Ruth iv. 18; 1 Chron. ii. 9; Matt. i. 3, 4.

Ver. 34, ff. etc. From Abraham to Adam, comp. Gen. xi. 10-26. The only variation is the insertion here of **Cainan** (ver. 36), between 'Sa-

lah' (1 Chron. i. 18: 'Shelah') and 'Arphaxad.' This agrees with the LXX. (Genesis), but with no other Old Testament record. Explananations: 1. That the Jews corrupted the Hebrew in these chronological passages; 2. That the LXX. is incorrect, though followed here; 3. Less probably that the transcriber inserted it here by mistake, and from this passage it got into the LXX. Whether (1.) or (2.) be adopted must depend upon the view taken of the whole chronological difference between the Hebrew Bible and the Greek version. (The latter gives a period before Christ of more than five thousand years.)

Ver. 38. **The son of God.** Luke does not add this, to prove that Jesus was the son of God. It implies that Adam was *created directly* by God, also that he stood in a closer relation to God than other creatures. This relation stands in close connection with the fact of the Nativity. The appearance of the Son of God in the highest sense, to redeem, as the second Adam, the fallen race which sprang from the first, proves the exalted position of unfallen man. 'If man were not the offspring of God, the incarnation would be impossible.' (Godet.)

CHAPTER IV. 1–13.

The Temptation.

1 [a] AND Jesus being [1] full of the Holy Ghost [2] [b] returned from [a] MATT. iv. 1–11; MARK i. 12, 13.
Jordan, and was led by [3] the Spirit into [3] the wilderness, [b] Chap. iii. 3, 21.
2 Being forty days [4] tempted of the devil. And in those days he
did eat nothing: [5] and when they were ended, [6] he afterward [7]
3 hungered. And the devil said unto him, If thou be [8] the Son
4 of God, command this stone that it be made [9] bread. And Jesus answered him, saying, [10] It is written, [c] That [11] man shall not [c] DEUT. viii. 3.
5 live by bread alone, but by every word of God. [12] [d] And the devil, [d] Matt. iv. 8–10.
taking him up into a high mountain, [13] shewed unto him all the
6 kingdoms [e] of the world in a moment of time. And the devil [e] See Matt. xxiv. 14.
said unto him, All this power [f] will I give thee, [14] and the glory [f] Rev. xiii. 2.
of them: for that is delivered [15] unto me; and to whomsoever
7 I will, I give it. If thou therefore wilt worship me, [16] all shall [17]
8 be thine. And Jesus answered and said unto him, Get thee
behind me, Satan: for [18] it is written, [g] Thou shalt worship the [g] DEUT. vi. 13.
9 Lord thy God, and him only shalt thou serve. [h] And he [h] Matt iv. 5–7.
brought [19] him to Jerusalem, and set him on a [20] pinnacle of the
temple, and said unto him, If thou be [8] the Son of God, cast
10 thyself down from hence: For it is written, [i] He shall give his [i] PSA. xci. 11, 12.
11 angels charge over [21] thee, to keep [22] thee: And in [23] *their* hands
they shall bear thee up, lest at any time [24] thou dash thy foot
12 against a stone. And Jesus answering said unto him, [k] It is [k] DEUT. vi. 16.
13 said, Thou shalt not tempt the Lord thy God. And when the
devil had ended [6] all the [25] temptation, he departed from him
[l] for [26] a season. [l] Acts xiii. 11

[1] *omit* being [2] Spirit [3] in [4] during forty days, being
[5] And he did eat nothing in those days [6] completed
[7] *omit* afterward [8] art [9] become [10] *omit* saying
[11] *omit* that [12] *the best authorities omit* but by every word of God
[13] And he led him up, and [14] To thee will I give all this authority
[15] it hath been delivered [16] before me [17] it shall all
[18] *the best authorities omit* Get thee behind me Satan: for [19] led
[20] the [21] concerning [22] guard [23] And, On
[24] lest haply [25] every [26] until

THE TEMPTATION. See on Matt. xiv. 1–11. The *second* temptation in Matthew's account is placed last by Luke. The order of Matthew is correct, because Matthew uses phrases (vers. 5, 8) which indicate direct succession, and Luke does not. The same is true of the closing verses of the two accounts. The correct text shows most clearly the independence of the Evangelists.

Ver. 1. **Full of the Holy Spirit,** which came upon Him at His baptism. 'Full of the Holy Spirit,' He throughout this conflict wields victoriously 'the sword of the Spirit, which is the Word of God.'—**In the Spirit.** Not quite the same as 'by the Spirit;' the idea of His abiding in the Spirit as the element of His life is included. —**In the wilderness.** More correct than 'into,' implying that the leading of the Spirit continued there, 'during forty days.'

Ver. 2. **During forty days, being tempted by the devil.** 'During forty days' may be joined either to what precedes or what follows. The former seems preferable, though 'being tempted' indicates a continued trial, which culminated in the assaults detailed by Matthew and Luke. The temptation continued *during* forty days (so Mark i. 13).—**He did eat nothing.** Entire abstinence day and night (Matthew) is meant.

Ver. 3. **This stone.** Some particular one. More graphic than Matthew's account.

Ver. 4. The quotation from Deut. viii. 3, is given more fully by Matthew. The clause we omit is not found in the oldest manuscripts.

Ver. 5. **And he led him up.** No definite mark



Fountain of Elisha and Mount of the Temptation (Quarantania)

of time, hence we think this temptation was the *third* (as in Matthew). The words: 'into a high mountain' are to be omitted.—**In a moment of time,** at once. A supernatural extension of vision is possibly implied.

Ver. 6. **It hath been delivered unto me.** Satan is represented in the Scriptures as the god of this world, so that an element of truth is here contained (see on Matt. iv. 8).

Ver. 8. The words: 'Get thee behind me, Satan,' should be omitted.

Ver. 13. **Had completed every temptation.** Not so definite as Matthew, who shows how the third temptation (second here) ended in the withdrawal of Satan.—**Until a season,** an opportunity, a convenient season. Probably referring more particularly to the closing scenes of our Lord's life, when the agency of Satan (in Judas) is asserted; see chap. xxii. 3, 53; John xiv. 30; comp. John viii. 44, where the opposition of the Jews is ascribed to the devil.

CHAPTER IV. 14–32.

Our Lord's First Preaching in Galilee; First Rejection in Nazareth and Withdrawal to Capernaum.

14 [a] AND Jesus returned in the power of the Spirit into Gali- [a] Matt. iv. 12.
lee: and there went out [b] a fame of him [1] through all the [b] Ver. 37.
15 region round about. And [c] he taught in their synagogues, [c] See Matt. iv. 23.
being glorified of all.
16 And he came to Nazareth, [d] where he had been brought up: [d] Chap. ii. 39, 51.
and, as his custom was, [e] he went [2] into the synagogue on the [e] Comp. Matt. xiii. 54; Mark vi. 1, 2.
17 sabbath day, and [f] stood up for [3] to read. And there was de-
livered unto him the book [4] of the prophet Esaias.[5] And when [f] Comp. Acts xiii. 14, 15; xvii. 2.
he had opened the book, he [6] found the place where it was
written,
18 [g] The Spirit of the Lord *is* upon me, [g] Isa. lxi. 1, 2.
Because he hath [7] anointed me [h] to preach the gospel [8] to [h] Matt. xi. 5.
the poor;
He hath sent me to heal the broken-hearted,[9] to preach [10]
deliverance [11] to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 [i] To preach [10] the acceptable year of the Lord. [i] Lev. xxv. 10.
20 And [k] he closed the book,[12] and he gave *it* again [13] to the min- [k] Ver. 17.
ister,[14] and sat down. And the eyes of all them that were [15] in
21 the synagogue were fastened on him. And he began to say
unto them, This day is this Scripture [16] fulfilled in your ears.
22 And all bare him witness,[17] and wondered [18] at [l] the gracious [l] Ps. xlv. 2.
words [19] which proceeded out of his mouth. [m] And they said, [m] Comp. Matt. xiii. 55; Mark vi. 3; John vi. 42.
23 Is not this Joseph's son? And he said unto them, Ye will
surely [20] say unto me this proverb,[21] Physician, heal thyself: [n] Matt. iv. 13, 23, 24; Mark ii. 1; John iv. 46–53.
whatsoever we have heard done [n] in [22] Capernaum, do also here
24 in thy [23] country. And he said, [o] Verily I say unto you, No [o] Comp. Matt. xiii. 57; Mark vi. 4; John iv. 44.
25 prophet is [p] accepted [24] in his own country. But I tell you of a
truth,[25] many widows were [26] in Israel in the days of Elias,[27] [p] Deut. xxxiii. 24.
when [q] the heaven was shut up three years and six months, [q] 1 Kings xvii. 1; xviii. 1.
26 when great famine was throughout [28] all the land; But [29] unto

[1] a fame went out concerning him [2] he entered, as his custom was,
[3] *omit* for [4] a roll [5] Isaiah
[6] And he opened the roll, and [7] *omit* hath [8] to bring good tidings
[9] *the best authorities omit* to heal the broken hearted [10] proclaim
[11] release [12] roll [13] back [14] attendant
[15] *omit* them that were [16] To-day hath this Scripture been
[17] witness unto him [18] marvelled [19] words of grace
[20] Doubtless ye will [21] parable [22] at [23] thine own
[24] acceptable [25] Of a truth I say unto you
[26] there were many widows [27] Elijah
[28] there came a great famine over [29] And

none of them was Elias[27] sent, [r] save unto Sarepta,[30] *a city* of [r] 1 Kings xvii. 9.
27 Sidon,[31] unto a woman *that was* a widow. And many lepers
were[32] in Israel in the time of Eliseus[33] the prophet; and none
28 of them was cleansed, [s] saving[34] Naaman the Syrian. And all [s] 2 Kings v. 1, 14.
they in the synagogue, when they heard these things, were filled
29 with wrath,[35] And[36] rose up, and [t] thrust him[37] out of the city, [t] Acts vii. 58; comp. Num xv. 35.
and led him unto the brow of the hill whereon their city was
30 built, that they might cast[38] him down headlong. But he,
[u] passing through the midst of them, went his way,[39] [u] John viii. 59; x. 39.
31 [v] And[40] came down to Capernaum, a city of Galilee, and [v] MARK i. 21, 22.
32 taught[41] them on the sabbath days.[42] And [w] they were aston- [w] See Matt vii. 28, 29.
ished at his doctrine:[43] for his word was [x] with power.[44] [x] Ver. 36.

[30] but only to Zarephath [31] in the land of Sidon
[32] there were many lepers [33] Elisha [34] but only
[35] And they were all filled with wrath in the synagogue, as they heard these things [36] *insert* they [37] cast him forth
[38] throw [39] (.) *instead of* (,) [40] *insert* he
[41] he was teaching [42] day. [43] teaching [44] authority.

CHRONOLOGY. A number of events occurred in Judea before the ministry in Galilee spoken of in vers. 14, 15, according to Andrews the whole of the first year. (See notes on Matt. iv. 12; comp. John i. 35–iii. 36.) We hold that this rejection at Nazareth (vers. 16–30), is in its proper chronological position, and that a similar occurrence mentioned by Matthew (xiii. 54–58) and Mark (vi. 1–6) took place later: 1. This early rejection accounts for our Lord's removal from Nazareth to Capernaum, as the centre of His activity (Matt. iv. 13). 2. The close of the section (ver. 31) indicates that Capernaum now became for the first time such a centre, though He had already been there (ver. 23). 3. Two such rejections, closely resembling each other in some features, are not impossible, while it is difficult to believe that the event recorded by Matthew and Mark took place so early in the history. 4. All notice of followers is omitted. Mark (vi. 1) expressly states that His disciples followed Him on that occasion; and the attempt to cast Him down headlong could not have occurred so late in His ministry, without calling forth a demonstration from these followers. If there was but one rejection, Luke, who gives the most detailed account, has probably put it in the proper place.

Ver. 14. **Returned,** from Judea. See Matt. iv. 12; Mark i. 14. The return was after John had been put in prison, and (according to Andrews) after he had been opposed in Judea (see John v.). — **In the power of the Spirit.** With the victory over Satan new spiritual power is contrasted. — **A fame,** etc. In consequence of His teaching (ver. 15), or His miracles. What had previously occurred at Jerusalem (according to John's account) would occasion such a fame; indeed the brief narrative implies many things not mentioned here.

Ver. 15. **And he taught.** Such teaching is alluded to in ver. 16. According to Robinson, the second miracle at Cana (the healing of the nobleman's son; John iv. 46–54) occurred during the period here referred to and immediately before the first rejection at Nazareth. Andrews places it and the second Passover between vers. 13 and 14. — **In their synagogues.** Comp. vers. 16, 23.

Ver. 16. **Nazareth, where he had been brought up.** Comp. chap. ii. 40, 51, 52. — **As his custom was.** This refers only to His going into the synagogue; probably in this case the place of worship He had attended as a youth. Even though it were His custom to stand up and read, Luke's words do not necessarily imply this, and hence do not prove that the visit occurred later in His ministry. He had never before taught in that synagogue, and hence the allusion to His early habits of piety is more suggestive. — **And stood up to read.** The ruler of the synagogue usually called upon persons of learning or note to read and explain, and respectable strangers were sometimes invited to give a word of exhortation (Acts xiii. 15). The exercises were under proper control. Our Lord thus asked the privilege, which was the more readily granted, as those present evidently knew of His previous activity elsewhere. This first appearance of Jesus, as a public instructor, in the synagogue He had attended in youth, before those among whom He had been brought up, assures His sympathy to those placed in similar circumstances.

Ver. 17. **And there was delivered to him,** by the attendant of the synagogue. — **A roll of the prophet Isaiah,** probably containing that book alone. The reading of the Law had already taken place, and that from the Prophets was to begin (comp. Acts xiii. 15). The passage for the day was from Isaiah. But it cannot be proven that the order of Scripture lessons, appointed by the Rabbins, was in use at that time. — **Found the place where it was written.** When He unrolled the book, His eye fell, accidentally some would say, *providentially*, we say, upon this passage. There is no reference to looking for an *appointed* or appropriate passage. All calculations as to the time of year, based on the reading of this part of Isaiah, are therefore excluded.

Ver. 18. **The Spirit of the Lord,** etc. Quoted freely from the Greek version of Is. lxi. 1, 2. The words "to heal the broken hearted," were inserted by the early transcribers, to conform to the original passage. — **To set at liberty them that are bruised.** Found in Isa. lviii. 6, not in lxi. 1. Our Lord read what was in the roll, but Luke gives the general drift of the passage. The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (chaps. xlix.-lxvi.), that namely, which comprises the prophecies of tbe person, office, sufferings, triumph, and church of the Messiah; and thus by implication announces the *fulfilment of all that went before,* in Him who then addressed them.' Alford.

Ver. 19. **The acceptable year of the Lord.** The year, or definite appointed period, when the Lord is gracious, not without a reference to the year of jubilee, which also pointed to the Messiah's coming and kingdom. It proves nothing as to the length of our Lord's ministry.

Ver. 20. **And he closed the roll,** or, 'rolling up the roll.' How much he read is not known; the usual lesson from the prophets is said to have comprised twenty-one verses. — **To the attendant,** whose duty it would be to put the roll back in its place. — **And sat down,** to explain what He had read, that being the usual position of those making such expositions. It was our Lord's usual posture when teaching. Comp. Matt. v. 1; Mark iv. 1; xiii. 3.— **And the eyes of all in the synagogue,** etc. The man brought up among them was about to address them for the first time; the report from other places had preceded this visit; the passage read was remarkable, and doubtless there was something in the appearance of our Lord, es-



Ruins of a Jewish Synagogue at Kefr Burim, near Safed.

pecially under these circumstances, which would command unusual attention.

Ver. 21. **And he began to say.** This was both the actual beginning of His discourse, and its theme and substance. That He explained the passage at some length seems probable from the next verse. — **To-day hath this Scripture been fulfilled in your ears.** By the presence of Jesus the Messiah speaking to them. Equally apt as an opening sentence, and as the sum of His discourse. There was probably, however, no very definite declaration of His Messiahship.

Ver. 22. **And all bore witness,** *i. e.*, favorable witness. — **Words of grace.** He had evidently spoken at some length. 'Grace' here refers to the beauty of His discourse, and not to its *moral* quality. They liked His 'manner,' and as this was all, so soon as the 'matter' began to affect them unpleasantly, they rose in anger against Him. Marvel at words of gracefulness is a small result for the preacher. — **Is not this Joseph's son?** The wonder was that such graceful words could be spoken by 'Joseph's son,' implying a contempt of His supposed origin, and envy of Him as such a preacher. The feeling was natural, but not the less sinful. No mention is made of His brothers and sisters, as in the accounts of Matthew and Mark.

Ver. 23. **Doubtless ye will say.** This reply is based upon something deeper than the question of ver. 22. The tone throughout is that of reproof. — **This parable.** A proverb, according to our use of terms, but a proverb is usually a condensed parable, see p. 117. — **Physician.** Luke, the physician, presents Christ as the Physician; our Lord implies that this is His office. — **Heal thyself.** Help thine own countrymen, who are naturally nearest to thee. Others paraphrase it: If thou wilt be a helper of others (physician), help thyself from the want of respect and esteem among us, by working miracles here as thou hast done in Capernaum. The former seems the more natural explanation. Comp. the similar reproach at the crucifixion ('Himself He cannot save'), the one

is the natural development of the other, envy ripening into malice. — **Done at Capernaum.** On Capernaum, see Matt. iv. 13. The correct reading may mean 'done *for* Capernaum.' He had certainly been already active there. The inhabitants of Nazareth would naturally be jealous of the larger place, and might hope that He would make His early home the centre of miraculous displays. Local pride was involved, and the material advantage was the only motive of any wish they had for His presence among them. Evil men may boast of a distinguished Christian townsman.

Ver. 24. **No prophet is acceptable, etc.** Hence the proverb, 'Physician, heal thyself,' could not be fulfilled, *i. e.*, He could not work here as in Capernaum. The similarity of thought with the saying in Matthew and Mark is an argument for the identity of the visits, the great difference of form is a stronger argument against it.

Ver. 25. **But of a truth I say unto you.** God had enabled the two greatest prophets in Israel to grant the greatest blessings to foreigners. Our Lord places Himself beside these prophets. His hearers would regard this as presumptuous. He implies that His course was also ordered by God, and thus gives a hint of God's rejection of those rejecting Him. Even if the Nazarenes did not perceive this, as Jews they would dislike the reference to Divine favor shown to the Gentiles. This will account for their rage, and the whole occurrence, including the historical examples, is prophetic of the treatment He received at the hands of the Jewish nation. The boldness with which He adduces these unwelcome illustrations shows that He had already given up the hope of winning His hearers. Knowing His patience we may infer that their jealousy and hardness of heart was greater than the narrative itself has stated. He knew His audience because He had lived among them, as well as from His superhuman knowledge. On no theory of His Person, can He be accused of harshness. — **Three years and six months.** On this drought and famine in the days of Elijah, see 1 Kings xvii., xviii. 1 Kings xviii. 1, implies that the drought ended in the third year. James v. 17, agrees with the verse before us. This period of time (the half of seven years) was considered by the Jews a solemn and ominous one (comp. Dan. xii. 7), but that in this case the exact period is probably given. The 'third year' (1 Kings xviii. 1) is to be counted from the arrival of Elijah in Zarephath, where the drought had already prevailed for some time (1 Kings xvii. 1-10).

Ver. 26. **Zarephath.** The Hebrew form (1 Kings xvii. 9). Now called 'Surafend,' a large inland village half-way between Tyre and Sidon. The ancient city was probably on the coast (which has greatly changed), and belonged to the territory of Sidon, hence, **in the land of Sidon** (or, 'Sidonia'), according to the correct reading.

Ver. 27. **Many lepers.** In 2 Kings vii. 3, four are spoken of, **in the time of Elisha the prophet.** — **Naaman the Syrian,** see 2 Kings v. 1-19. The miracles wrought by Elijah and Elisha in the cases referred to 'have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 26) and the ruler's son at Capernaum (John iv. 46).' This early reference to blessing on the Gentiles would rejoice the heart of Theophilus.

Ver. 28. **Filled with wrath.** The wrath was sinful, but natural. They were angry at the rebuke, but their conduct only proved its justice. We restore the more graphic order of the original.

Ver. 29. **And they rose up,** tumultuously from their seats in the synagogue. — **Cast him forth.** Forced Him out, expelled Him. — **Led him.** That He was in their custody is evident. — **Unto the brow of the hill whereon their city was built.** Nazareth still answers to this description. The precipice was probably that behind the Maronite church at the present head of the town, and not the so-called Mount of Precipitation, which lies two miles from Nazareth. — **Throw him down head-long.** Compare the Tarpeian rock at Rome, from which the Roman mob cast unpopular persons.

Ver. 30. **But he passing through the midst of them.** As the Nazarenes had Him in custody there was something miraculous in this escape. That they were struck blind, or that He became invisible, is not in accordance with the expression, 'passing through the midst of them.' By allowing 'His personal majesty' to appear, He might effect this escape, but it cannot be explained as the result of merely human decision, however potent that has been in disorderly mobs. The view that He, visible to them all, passed through them, making them feel His superhuman power restraining them, showing them their own powerlessness against Him, presents no difficulty to those who believe in miracles, and such a miracle was called for. His time was not yet come, and He would thus protect Himself. Besides, they had demanded a miracle, and now they obtained one, — a miracle of judgment on them all, not only in the restraint then put upon them, but in the consequence, namely, that He **went his way.** We suppose directly to Capernaum, without returning to Nazareth at all.

Ver. 31. **Came down to Capernaum,** which was situated on the lake, Nazareth being higher on the hills. — **A city of Galilee.** This explanation made by Luke, and the close connection with the occurrence at Nazareth, lead us to maintain the usual view, that this was the transfer from Nazareth to Capernaum, mentioned in Matt. iv. 13. — **And he was teaching them.** This was His habit. But the reference here is to a particular occasion, hence the clause should be separated from the preceding. On the substance of His teaching at this time, comp. Mark i. 15. — **On the Sabbath-day.** A particular day when the miracles were wrought (vers. 33-40). For convenience of comparison, however, we join the verses to this section.

Ver. 32. **At his teaching.** Not simply at the manner, as in Nazareth. — **For his word was with authority.** The same idea is expressed in Matt. vii. 28, 29. The comparison with the astonishment in Nazareth suggests, that they felt more than the *tone* of authority; they must have felt the authority itself. He not only claimed power in His words, but exercised it with His words.

CHAPTER IV. 33–44.

Miracles at Capernaum, and Subsequent Activity.

33 [a] AND in the synagogue there was a man, which had a spirit [a] Mark i. 23–28.
of an unclean devil,[1] and[2] cried out with a loud voice,
34 Saying,[3] Let *us* alone;[4] what have we to do with thee, *thou*
Jesus of Nazareth? art thou come to destroy us? I know thee
35 who thou art; the Holy One of God. And Jesus[b] rebuked [b] Ver. 41.
him, saying, Hold thy peace, and come out of[5] him. And when
the devil[1] had thrown him[6] in the midst, he came out of[5] him,
36 and hurt him not.[7] And they were all amazed,[8] and spake
among themselves,[9] saying, What a word is this![10] for[c] with au- [c] Ver. 32.
thority and power he commandeth the unclean spirits, and they
37 come out. And[d] the fame of him went out[11] into every place [d] Ver. 14.
of the country[12] round about.
38 [e] And he arose out of[13] the synagogue, and entered into [e] Matt. viii. 14–16; Mark i. 29–33.
Simon's house. And Simon's wife's mother[f] was taken[14] with
39 a great fever; and they besought him for her. And he stood [f] Matt. iv. 24.
over her, and[g] rebuked the fever; and it left her: and immedi- [g] Matt. viii. 26; Mark iv. 39; chap. viii. 24.
ately she arose[15] and ministered unto them.
40 Now[16] [h] when the sun was setting, all they that had any sick [h] Comp. Mark i. 32.
with divers diseases brought them unto him; and[i] he laid his [i] See Mark v. 23.
41 hands on every one of them, and healed them. [k] And devils[17] [k] Mark i. 34.
also came out of[5] many, crying out, and saying, Thou art Christ[18] [l] See Matt. xiv. 33.
[l] the Son of God. And he[m] rebuking *them*[19] suffered them not to [m] Ver. 35.
speak: for[20] they knew that he was[21] Christ.
42 [n] And when it was day, he departed[22] and went into a desert [n] Mark i. 35–38.
place: and[o] the people[23] sought[24] him, and came unto him, and [o] Comp. Mark i. 36.
43 stayed[25] him, that he should not depart[26] from them. And[27]
he said unto them, I must preach[28] the kingdom of God to[21]
other cities also: for therefore am[29] I sent.
44 And he preached[p] in the synagogues of Galilee.[30] [p] Comp. Mark i. 39.

[1] demon [2] *insert* he [3] *omit* saying [4] Ah! [5] from
[6] *insert* down [7] having done him no hurt [8] amazement came upon all
[9] they spake together, one with another [10] What is this word?
[11] there went forth a rumor concerning him [12] region
[13] rose up from [14] holden [15] rose up [16] And
[17] demons [18] *omit* Christ [19] And rebuking them, he [20] because
[21] *insert* the [22] came out [23] multitudes [24] *insert* after
[25] would have stayed [26] go [27] But [28] bring the good tidings of
[29] was [30] Judea, *but many ancient authorities read* Galilee.

CHRONOLOGY. This section corresponds exactly in its details with Mark i. 21–39 (Matt. viii. 14–17 is the parallel to vers. 38–42). Mark is more exact in placing these occurrences *after* the calling of the first four Apostles. Ver. 38 implies a previous intimacy with Simon Peter. Mark i. 21, 22, corresponds exactly with vers. 31, 32 of this chapter, and in the former passage it is distinctly asserted that the four disciples went with Him into Capernaum on this occasion. The miraculous draught of fishes (chap. v. 1–11) therefore took place *after* the rejection at Nazareth, and *before* the miracles here recorded.

Vers. 33–37. THE HEALING OF A DEMONIAC

in the synagogue at Capernaum. See on Mark i. 23-28. — **A spirit of an unclean demon** (ver. 33). Mark: 'in an unclean spirit.' 'Spirit' is defined by 'unclean demon;' the word 'unclean' being inserted, either because in Greek 'demon' might be either good or bad, and Luke, when speaking of a 'demon' for the first time, would naturally define which kind he meant; or perhaps, because the effect upon the possessed person made the word peculiarly appropriate. — **Ah!** The word occurs only here. In the parallel passage (Mark i. 24) it is to be omitted. It means either 'let be,' 'let us alone,' or more probably, 'Ah!' a cry of wonder mixed with fear. — **Having done him no hurt.** This detail is added by Luke, the physician. — **What is this word?** Of what kind is it? — **For**, or 'that,' **with authority and power** (ver. 36). The former refers to the power which He had, the latter to its exercise.

Vers. 38-41. HEALING OF SIMON'S WIFE'S MOTHER, etc. See on Matt. viii. 14-17; Mark i. 29-34. The definite language of Mark i. 29, as well as that of ver. 38, show that this miracle occurred immediately after the one last recorded. (The deviation from the chronological order in Matthew's account can be readily explained.) — **With a great fever** (ver. 33). A technical medical expression, used by Luke only. — **And he stood over her** (ver. 39). Peculiar to Luke, but implied in the other accounts. — **Laid his hands on every one of them** (ver. 40). Peculiar to Luke. The toilsome nature of our Lord's activity is thus brought out. — The crying out of the demons is more distinctly asserted here (ver. 41), but the prohibition mentioned by Mark includes this. 'Christ' (ver. 41) is to be omitted.

Vers. 42-44. RETIREMENT AND SUBSEQUENT PREACHING. Mark (i. 35-39) is much fuller. The difference in the *words* of the two accounts is remarkable. — **Bring the good tidings.** Lit., 'evangelize.' The word does not occur in Matthew and Mark. — **For therefore was I sent** (ver. 43). 'For to this end came I forth' (Mark). The two independent accounts suggest the harmony of will between the Father and the Son in the coming work of Redemption. — **He preached** (was preaching, continued to preach) a different word from that in ver. 43, meaning to proclaim as a herald does. — **In the synagogues of Judea** (ver. 44). This is the more probable reading. If the common reading be accepted, we can identify this journey with that spoken of in Mark i. 39. Luke probably gives here a general sketch of our Lord's first circuit in Galilee, and includes also the journey to Jerusalem, mentioned in John v., which took place not very long afterwards (or before, according to some). It is characteristic of Luke to sum up or anticipate this. But as none of the first three evangelists ever allude to these earlier journeys to Jerusalem, and such an allusion here seemed strange, the transcribers soon changed 'Judea' into 'Galilee,' which is found in many ancient authorities. The latter reading is, however, retained by many editors.

CHAPTER V. 1-11.

The Miraculous Draught of Fishes; the Call of the Fishermen.

1 [a] AND[1] it came to pass, that,[2] as[3] the people[4] pressed upon
him to hear[5] the word of God, he stood[6] by [b] the lake of
2 Gennesaret, And[7] saw two ships[8] standing by the lake: but
the fishermen were[9] gone out of them, and were washing *their*
3 nets. And he entered into one of the ships,[8] which was
Simon's, and prayed[10] him that he would thrust out[11] a little
from the land. And [c] he sat down, and taught the people[12] out
4 of the ship.[13] Now[14] when he had left speaking, he said unto
Simon, [d] Launch[15] out into the deep, and let down your nets
5 for a draught. And Simon answering said unto him,[16] [e] Master,
[f] we have[17] toiled all the[18] night, and have taken[19] nothing:
6 nevertheless[20] at thy word I will let down the net.[21] And when
they had this done,[22] [d] they inclosed a great multitude of fishes:
7 and their net brake.[23] And they beckoned unto [g] *their* part-

[a] Comp. Matt. iv. 18-22; Mark i. 16-20; John i. 40-42.
[b] Num. xxxiv. 11; Deut. iii. 17; Josh. xii. 3; xiii. 27.
[c] Comp. Matt. xiii. 2; Mark iv. 1.
[d] Comp. John xxi. 6.
[e] Greek as in chap. viii. 24, 25; ix. 33, 49; xvii. 13 only.
[f] Comp. John xxi. 3.
[g] Job xli. 6.

[1] Now [2] *omit* that [3] while [4] multitude
[5] and heard [6] that he was standing [7] *insert* he
[8] boats [9] had [10] asked [11] to put out
[12] multitudes [13] boat [14] And [15] Put
[16] answered and said [17] *omit* have [18] *omit* the
[19] took [20] but [21] nets [22] having done this
[23] *the best authorities read* nets were breaking.

ners,[24] which were[25] in the other ship,[18] that they should come
and help them. And they came, and filled both the ships,[8] so
8 that they began to sink. When Simon Peter saw *it*, he[26] fell
down at Jesus' knees, saying [h] Depart from me; for I am a sin- [h] See Matt. viii. 34; chap. i. 12; comp. ver. 26.
9 ful man, O Lord. For he was astonished, and[27] all that were
with him, at the draught of the fishes which they had taken:
10 And so *was* also[28] James, and John, the[18] sons of Zebedee,
which[29] were partners with Simon. And Jesus said unto
Simon, Fear not; from henceforth thou shalt [i] catch men. [i] 2 Tim. ii. 26
11 And when they had brought their ships[8] to[30] land, [k] they [k] Chap. xviii 28; comp. ver. 28.
forsook[31] all, and followed him.

[24] fellows [25] *omit* which were
[26] But Simon Peter, when he saw it,
[27] amazement seized on him, and on [28] and likewise on
[29] who [30] *insert* the [31] left

TIME. The miraculous draught of fishes took place shortly after the rejection at Nazareth, but *before* the healing of Simon's mother-in-law (chap. iv. 38, 39); for at that time these four fishermen were already in close attendance upon our Lord (Mark i. 29, 30). The indefinite language of Luke in regard to time, plainly admits of this view.

IDENTITY with the occurrence related in different form by Matthew (iv. 18–22) and Mark (i. 16–20). Reasons for believing that all three Evangelists refer to the same call of the fishermen, Matthew and Mark giving prominence to the call, and Luke to the miracle which preceded it, and prepared for obedience to it: (1.) Luke intends us to understand that this was the call of Peter and his companions to follow Christ constantly. (2.) A repetition of the promise to make them 'fishers of men' is improbable. (3.) A two-fold leaving of their nets is equally so. (4.) The omission of the miracle by the other two Evangelists is not against the identity, for such omissions occur when there can be no doubt that they are telling of the same occurrence. (5.) A previous acquaintance with Peter seems to be implied here, but that does not prove that he had been called before, for John (i. 41, 42) tells us of an acquaintanceship before the call. (6.) No mention is made of Andrew, but ver. 9 tells of others in Peter's boat, while in chap. vi. 14 Andrew is mentioned as having already been a disciple, and then chosen as an Apostle. Peter here is an example for us: To hear when the Lord speaks; to labor when He commands; to believe what He promises; to follow whither He calls. The fishermen were blessed while laboring in their own calling.

Ver. 1. **The multitude.** His influence was already great. — **The lake of Gennesaret,** *i. e.*, the Sea of Galilee (see on Matt. iv. 18). Luke alone uses the former name.

Ver. 2. **By the lake.** Either by the shore of the lake, or possibly drawn up on the shore. — **Washing their nets.** After the night of toil (ver. 5).

Ver. 3. **Which was Simon's.** This does not prove Simon to be the older brother. As our Lord walked on the shore of the lake, He came first to this boat, and Simon was probably near it. — **Taught the multitudes out of the boat.** Comp. Matt. xiii. 2.

Ver. 4. **Simon.** Evidently the steersman of the boat. — **Put out into the deep,** *i. e.*, the deep water. Luke always uses proper nautical phrases. Addressed in the singular, to Simon. — **Let down your nets.** Addressed to all the fishermen in the boat. Our Lord first makes a slight request of Simon, then after His discourse a greater one, calling for more confidence in Himself.

Ver. 5. **Master.** Not 'teacher,' but a title of respect, not involving a close personal relation. — **We toiled.** Not 'have toiled,' for that implies that they had just stopped. Peter gives an account of the last night's labor. — **All night.** The usual time for fishing, comp. John xxi. 2. — **But,** not 'nevertheless.' — **At thy word.** On account of thy word. This involved faith, yet the proverbial superstition of fishermen may have entered here. — **I will let down the nets.** He speaks as the director of the fishing party. — The significance of this verse for 'fishers of men' is obvious.

Ver. 6. **Having done this.** A number were engaged. — **Were breaking,** *i. e.*, 'began to break,' just as in ver. 7, 'were sinking' means 'began to sink.' The nets did not break, nor the boats sink. God sometimes allows dangers to begin, that our faith may be increased.

Ver. 7. **Beckoned.** Probably on account of the distance; not from amazement, as some of the Fathers have thought. Fishermen's signals require little explanation. — **Their fellows,** *i. e.*, the sons of Zebedee (ver. 10). Not necessarily 'partners.'

Ver. 8. **Simon Peter.** His full name is given at this turning-point of his life. — **Fell down,** etc. Not an act of worship, but a recognition of God's power in Jesus. — **Depart from me.** Go out from me, *i. e.*, from my boat. This is like Peter. This miracle took place not only in his presence, but in his boat, his net, his fishing. — **For I am a sinful man.** It was not superstition, but a sense of unworthiness. In Jesus he recognized to some extent the holiness as well as the power of God. Such a feeling always exists in similar cases. But Christ makes 'sinful man' at peace with a holy God. It is not necessary to suppose that Peter

had but lately committed some crime, that he felt the want of faith in what he had said before (ver. 5), that he was afraid of drowning, or that he had left the Master and now felt that he had been guilty in so doing. Our Lord knew how to answer better than Peter did to ask. Instead of departing from Peter, He drew Peter to Himself, and the reason Peter urged was the reason for making him cling more closely to his powerful and holy Master.

Ver. 9. **Amazement seized**, etc. This miracle seems more than one of knowledge. It is true the shoals of fish in the lake are very thick, but the promise of ver. 10 ('Henceforth thou shalt catch men') points to an influence of Christ's upon the fish. Trench: 'Christ here appears as the *ideal man*, the second Adam of the eighth Psalm: "Thou madest him to have dominion over the works of thy hands: Thou hast put all things under His feet — the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas" (vers. 6, 8).'

Ver. 10. **James and John.** See on Matt. x. 2. — **From henceforth thou shalt catch men.** See on Matt. iv. 19. Here the three narratives coincide.

Ver. 11. **They left all.** The special call to James and John (Matt. iv. 21) probably intervened. — **Followed him.** Luke thus indicates that they thenceforth constantly attended Him. The whole occurrence was allegorized very early: the boat being taken as representing the Church; the net, doctrine; the sea, the heathen world; the bursting of the net, heresies. The fish was a favorite symbol among the early Christians, especially as the initial letters of the Greek phrase: Jesus Christ, son of God, Saviour, made up the word meaning fish (Ἰχθύς). Much of this is fanciful. The miracle after the resurrection (John xxi.), in which Peter was equally prominent, when the Shepherd's duty was added to that of the Fisher, forms a parallel and contrast to this one. The earlier miracle is 'symbolical of the gathering of men into the outward kingdom of God on earth, from which they may be lost;' the later one of 'the gathering of the elect souls into the kingdom of glory, none of whom will be lost.' Trench (after Augustine).

CHAPTER V. 12–39.

The Healing of a Leper; Events grouped together by Three Evangelists.

12 AND it came to pass, when [1] he was in a certain city,[2] [a] be- *a* MATT. viii 2-4; Mark i. 40-44.
hold a man full of leprosy; who seeing Jesus fell [3] on *his*
face, and besought him, saying, Lord, if thou wilt, thou canst
13 make me clean. And he put [4] forth *his* hand, and touched him,
saying, I will: be thou clean.[5] And immediately [6] the leprosy
14 departed from him. And he charged him to tell no man: but
go, and shew thyself to the priest, and offer for thy cleansing,
according as Moses commanded, for a testimony unto them.
15 [b] But so much the more went there a fame abroad of [7] him: and *b* Comp. Mark i. 45.
great multitudes came together to hear, and to be healed by
16 him [8] of their infirmities. And [9] [c] he withdrew himself into the *c* Comp. Mark i. 35; chap. vi. 12; ix. 28.
wilderness,[10] and prayed.
17 And it came to pass on a certain day,[11] as he was teaching,
that [12] there were Pharisees and [d] doctors [13] of the law sitting by, *d* Acts v. 34; 1 Tim. i. 7; comp. chap. ii. 46.
which [14] were come out of every town [15] of Galilee, and Judea,
and Jerusalem: and [e] the power of the Lord was *present* to heal *e* See chap. vi. 19.
18 them.[16] [f] And, behold, men brought in [17] a bed a man which *f* MATT. ix. 2-8; MARK ii. 3-12.
was taken with a palsy:[18] and they sought *means* [19] to bring him
19 in, and to lay *him* before him. And when they could not find [20]
by what *way* they might bring him in because of the multitude,

[1] while [2] one of the cities [3] and when he saw Jesus he fell
[4] stretched [5] made clean [6] straightway
[7] abroad the report concerning [8] *omit* by him [9] But
[10] in the deserts [11] one of those days [12] that he was teaching, and
[13] teachers [14] who [15] village [16] was with him to heal
[17] bring on [18] that was palsied [19] *omit* means [20] not finding

[g] they went upon [21] the housetop, and let him down [h] through — [g] 1 Sam. ix. 25, 26; see Matt. xxiv. 17.
20 the tiling [22] with *his* couch into the midst before Jesus. And
when he saw [23] their faith, he said unto him,[24] Man, thy sins are — [h] Comp. Mark ii. 4.
21 forgiven thee. And the scribes and the Pharisees began to
reason, saying, Who is this which [25] speaketh blasphemies?
22 Who can forgive sins, but God alone? But when Jesus per-
ceived their thoughts, he answering [26] said unto them, What
23 reason ye in your hearts? Whether is easier, to say, Thy
24 sins be [27] forgiven thee; or to say, Rise up [28] and walk? But
that ye may know that the Son of man hath power [29] upon earth
to forgive sins, (he said unto the sick of the palsy,)[30] I say unto
thee, Arise, and take up thy couch, and go into [31] thine house.
25 And immediately he rose up before them, and took up that
whereon he lay, and departed to his own [32] house, glorifying
26 God. And they were all amazed,[33] and they glorified God, and
were filled [i] with fear, saying, We have seen strange things — [i] Chap. vii. 16; see chap. i. 65; comp ver. 8.
to-day.
27 And [k] after these things he went forth, and saw [34] a publican, — [k] MATT. ix. 9-17; MARK ii. 14-22.
named Levi, sitting at the receipt of custom: and he said [35] unto
28 him, Follow me. And [l] he left [36] all, rose [37] up, and followed — [l] Comp. ver. 11.
29 him. And Levi made him a great [m] feast in his own [32] house: — [m] Chap. xiv. 13.
and [n] there was a great company [38] of publicans and of others — [n] Comp. chap. xv. 1.
30 that sat down [39] with them. But their scribes and Pharisees [40]
murmured against his disciples, saying, Why do ye eat and
31 drink with [41] publicans and sinners? And Jesus answering
said unto them, They that are whole [42] need not [43] a physician;
32 but they that are sick. [o] I came not [44] to call the righteous,[45] — [o] Comp. John ix. 39.
33 but sinners to repentance. And they said unto him, Why do [46]
the disciples of John fast often, and make [p] prayers, and like- — [p] Chap. ii. 37.
wise [47] *the disciples* of the Pharisees; but thine eat and drink?
34 And he [48] said unto them, Can ye make the children [49] of the
35 bridechamber fast, while the bridegroom is with them? But
the [50] days will come,[51] when [52] the bridegroom shall be taken
away from them, and [53] then shall [54] they fast in those days.
36 And he spake also a parable unto them; No man putteth a
piece of a new garment upon an old; if otherwise, then both

[21] up to [22] tiles [23] seeing [24] *omit* unto him
[25] that [26] But Jesus perceiving their reasonings, answered and
[27] are [28] Arise [29] authority
[30] him that was palsied [31] unto [32] *omit* own
[33] astonishment seized on them all [34] beheld
[35] place of toll, and said [36] forsook [37] and rose
[38] multitude [39] were sitting at meat
[40] the Pharisees and their scribes [41] *insert* the
[42] in health [43] have no need of [44] am not come
[45] righteous men [46] *omit* why do [47] *insert* also
[48] Jesus [49] sons [50] *omit* the [51] (;) instead of (,)
[52] and when [53] *omit* and [54] will

the new maketh a rent, and the piece that was *taken* out of the
37 new agreeth not with the old.[55] And no man putteth new wine
into old bottles;[56] else the new wine will burst the bottles,[56]
38 and[57] be spilled, and the bottles[56] shall[58] perish. But new wine
39 must be put into new bottles;[59] and both are preserved.[60] No
man also[61] having drunk old *wine* straightway[62] desireth new;
for he saith, The old is better.[63]

[55] No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
[56] skins [57] and itself will [58] will [59] fresh skins
[60] *omit* and both are preserved. [61] And no man [62] *omit* straightway
[63] good.

CHRONOLOGY. The occurrences mentioned in this section are detailed by Matthew and Mark. The latter (i. 40–ii. 22) places them in the same order, but Matthew inserts the healing of the leper immediately after the Sermon on the Mount (chap. viii. 1–4), and groups the other events together after the return from Gadara (ix. 2–17). The order of Mark, up to the call of Levi (Matthew), is exact, but Levi's feast belongs to a later period. See on Matt. ix. 2–17; viii. 1; comp. Mark i. 40–ii. 22. The chief peculiarity of Luke's account is in ver. 39.

Vers. 12–16. HEALING OF A LEPER. **One of the cities** (ver. 12). Probably not Capernaum. — **Full of leprosy.** A term of medical accuracy, probably referring to the severity of the disease in this case. On this disease, see Matt. viii. 2. In ver. 14, there is a change to the direct address: **but go, and shew thyself**, etc. Ver. 16 breaks off the direct connection of time with what follows; the length of the interval is uncertain.

Vers. 17–26. HEALING OF THE PARALYTIC. See on Matt. ix. 2–8; Mark ii. 1–12. This account contains marks of independence.

Ver. 17. **On one of those days.** Probably referring, but very indefinitely, to the preaching tour of chap. iv. 44. — **Pharisees and teachers of the law.** Peculiar to Luke; but the other Evangelists speak of the 'scribes' as objecting. — **Out of every village**, etc. From all parts, not necessarily from each and every village. — **Jerusalem.** Probably they had come with hostile purpose, since on this occasion we first discover an indication of antagonism. — **And the power of the Lord was with him to heal.** Some authorities read: 'that he should heal them.' 'Lord' refers to God, although Luke often applies the term to our Lord.

Ver. 19. **Through the tiles.** The tiles on the flat roof of the house itself were removed (see on Mark ii. 4).

Ver. 21. **Began to reason.** The opposing thought arose at once, and it was soon answered.

Ver. 26. **And astonishment seized on them all**, etc. Luke alone mentions all three emotions of wonder, gratitude, and fear. Matthew speaks of the last two; Mark of the first two. Matthew indicates that these feelings were those of the people, not of the scribes and Pharisees. — **Strange things.** Our word *paradox* is taken from the word here used.

Vers. 27, 28. THE CALL OF LEVI. See on Matt. ix. 9; Mark ii. 13, 14. — **Beheld**, more than 'saw' (Matthew and Mark); observed, noticed, looked on. — **Forsook all.** Peculiar to Luke. It implies not only the actual relinquishment of what he was then doing, but the spirit in which he followed.

Vers. 29–39. LEVI'S FEAST, ETC. This occurred at a later date. See on Matt. ix. 10–17; Mark ii. 15–22.

Ver. 29. **A great feast for him in his house.** Mentioned by Luke only, but implied in the other accounts.

Ver. 30. **Why do ye eat**, etc. Matthew and Mark represent the objection as raised against the conduct of our Lord. But the disciples also ate with the publicans and sinners. The result would be a protest from the Pharisees against both the Master and His disciples.

Ver. 33. **And they said to him.** This seems to refer to the Scribes and Pharisees (ver. 30). Matthew makes 'the disciples of John' the questioners, and Mark joins both classes. Both were present; they were together in their practice (see on Matt. ix. 14), as probably in their objections. — **The disciples of John**, etc. This is not in the form of a question. — **And make prayers.** Peculiar to Luke. It refers to stated prayers, like those of ascetics.

Ver. 34. **Can ye make**, etc. Luke brings out the reason why the objectors must fail to make the disciples fast.

Ver. 35. See on Matt. ix. 15. Observe the solemnity of the correct reading.

Ver. 36. **Else he will rend the new, and also**, etc. This part of the verse differs from the parallel passages, in representing a *double* disadvantage. 'In Matthew and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by the attempt to engraft the new upon the old: the new loses its completeness; the *old*, its consistency.' Alford.

Vers. 37, 38. See on Matt. ix. 17. Few passages given by all three Evangelists have been so altered by the copyists, and in none does the independence of the three appear more clearly.

Ver. 39. **And no man having drunk old wine desireth new; for he saith, The old is good.** Some authorities read 'better' (as in E. V.); a reading due to an attempt to explain the sense. This verse gives completeness to our Lord's discourse and contains the final answer to the objection raised in ver. 33. There is no comparison between the relative excellence of new and old

wine, but simply a statement of the wish ('desireth') of one accustomed to drinking old wine. The one accustomed to the old wine, says: the old is pleasant, good enough for me, I have no desire to try the new. This is precisely the attitude of a false conservatism. The original application to the objectors was intended by our Lord mainly for the instruction of His own disciples, to show 'how natural it was that disciples of John and of the Pharisees could not bring themselves to give up the *old* forms and ordinances, which had become dear to them, and to substitute the *new* life according to His principles' (Meyer). The 'old' throughout is what is Jewish; the 'new,' what is distinctively Christian, the grace and freedom of the gospel. — The first disciples, as Jews, were not ready at once to relish the new wine. — The warning against bringing legalism into the gospel is contained in all the accounts; but here we have a much needed admonition to patience. Even if men oppose the new and the true, because they are content with the old, and will not take the trouble to examine what is new, much less to recognize any excellence in it, let us not grow weary. 'Rom. xiv. contains the best practical commentary on this word of the Lord.'

CHAPTER VI. 1–11.

Two Sabbath Miracles and Discussions.

1 [a] AND it came to pass on the second sabbath after the first,[1] [a] Matt. xii. 1–8; Mark ii. 23–28.
that he went [2] through the corn [3] fields; and his disciples
plucked the ears of corn,[3] and did eat, rubbing *them* in *their*
2 hands. And [4] certain of the Pharisees said unto them,[5] Why
do ye that which is [6] not lawful to do on the sabbath days?[7]
3 And Jesus answering them said, Have ye not read so much as [8]
this, what David did, when himself [9] was a hungered, and they
4 which [10] were with him; How he went [11] into the house of God,
and did take and eat the shewbread, and gave also to them that
were with him; which it is not lawful to eat but [12] for the
5 priests alone? And he said unto them, That [13] the Son of man
is Lord also [14] of the sabbath.
6 And it came to pass also [15] on another sabbath, that [b] he en- [b] Matt. xii. 9–14; Mark iii. 1–6.
tered into the synagogue and taught: and there was a man
7 whose [16] right hand was withered. And the scribes and Phar-
isees watched him, whether he would heal on the sabbath
8 day;[17] that they might find an accusation against [18] him. But
[c] he knew their thoughts, and said to the man which had the [c] See Matt. ix. 4.
withered hand,[19] Rise up, and stand forth in the midst. And
9 he arose and stood forth. Then said Jesus [20] unto them, I will
ask you one thing;[21] Is it lawful on the sabbath days [22] to do
10 good, or to do evil?[23] to save life,[24] or to destroy *it?* And
looking round about upon them all, he said unto the man,[25]
Stretch forth thy hand. And he did so: and his hand was re-
11 stored whole as the other.[26] And [27] they were filled with [d] mad- [d] 2 Tim. iii. 9.

[1] a sabbath, *but many ancient authorities insert* second-first
[2] was going [3] grain [4] But [5] *omit* unto them
[6] it is [7] day? [8] even [9] he
[10] he and they that [11] entered [12] save [13] *omit* that
[14] even [15] *omit* also [16] there, and his [17] *omit* day
[18] how to accuse [19] his hand withered [20] And Jesus said
[21] I ask you [22] *omit* days [23] harm? [24] a life
[25] him [26] *the best authorities omit* whole as the other [27] But

ness; and communed one with another what they might do to Jesus.

SEE on Matt. xii. 1–14; Mark ii. 23–iii. 6. Luke's account resembles more closely that of Mark, but the arguments in regard to Sabbath observance are found in both the other narratives. There are a few new details, one of which (the common reading in ver. 1) has caused much difficulty.

Ver. 1. **On a sabbath.** The common reading 'second-first,' has good support; but is omitted in the oldest and best manuscripts. It is probable that this unusual phrase arose from the putting together of two Greek words (second . . first), which had been written in the margin to distinguish this Sabbath respectively from that mentioned in iv. 31, and that in ver. 6. Many, however, think the singularity of the phrase led to the omission. If Luke did use it, the meaning must have been one known to Theophilus. Explanations of the common reading: (1) That it meant a feast day immediately following the Sabbath (but thus the controversy about Sabbath observance loses much of its point); (2) a Sabbath preceded by a feast day; (3) the first day of unleavened bread; *the Sabbath following the second day of the Passover*, from which the seven weeks to Pentecost were reckoned (the usual view); (4) the first Sabbath of the second month; (5) the first Sabbath of the second year in the cycle of seven years. This would fix the date as the first Sabbath in the month *Nisan*, U. C. 782. All these explanations assume that Theophilus was acquainted with a technical term in the Jewish Church year, which is not found anywhere else. (6) That Luke had already told of two Sabbaths (iv. 16, 31), and as he now begins to tell of two more, he speaks of this as the first of the second pair, *i. e.*, 'second-first.' But what reader would have understood it so at first sight? The grain might be ripe in April, May, or June, so that we cannot thus determine the time of year. The common view makes this the first event after the second Passover, and seeks here a confirmation. But according to Andrews it was two months after that Passover, in the first year of the Galilean ministry. — **Rubbing them with their hands.** Peculiar to Luke. The form indicates that they rubbed and ate, as they went.

Ver. 2. 'Unto them' is to be omitted. Still the disciples are addressed, in Matthew and Mark, our Lord. They remonstrated with those who did the unlawful act, but would make our Lord responsible for it.

Ver. 3. **Have ye not read even this?** A strong expression (comp. Mark xii. 10) implying their utter ignorance of what the Scriptures meant.

Ver. 5. In one of the old manuscripts, this verse is placed after ver. 10, and instead of it here words to this effect: 'Observing on the same day one laboring on the Sabbath, He said to him: if thou knowest what thou doest, thou art blessed; if thou knowest not, thou art cursed and a transgressor of the law.' But it is improbable that any one would have been thus laboring, or that our Lord would thus create needless opposition and misunderstanding.

Ver. 6. **On another sabbath.** Probably the next one. This seems more likely than that the next day was observed as a Sabbath. — **Right hand.** Specified by Luke only.

Vers. 7–10 agree closely with Mark's account. Matthew inserts in this connection a thought mentioned by Luke as uttered on a similar occasion (chap. xiv. 1–5), but there is no reason for inferring a confusion in the statements.

Ver. 11. **Filled with madness.** Literally, 'unwisdom,' foolishness. It is implied that their wicked folly became a senseless rage.

CHAPTER VI. 12–19.

The Choice of the Twelve.

12 AND it came to pass in those[1] days, that [a] he went out into
a[2] mountain to pray, and continued all night in prayer to
13 God. And when it was day, [b] he called *unto him*[3] his disciples:
[c] and of them he chose[4] twelve, whom also he named apostles;
14 Simon, (whom he also named Peter,) and Andrew his brother,
15 James[5] and John, Philip[5] and Bartholomew, Matthew[5] and
Thomas, James[5] the *son* of Alpheus, and Simon called Zelo-
16 tes,[6] And Judas *the brother*[7] of James, and Judas Iscariot, which
17 also was the[8] traitor. And [d] he came down with them, and
stood in the plain,[9] and the company[10] of his disciples, and [e] a

[a] Chap. ix. 28; see chap. v. 16.
[b] Matt. xi.; Mark iii. 13.
[c] MATT. x. 2–4; MARK iii. 16–19; ACTS i. 13.
[d] Comp. ver. 12 and Matt. v. 1.
[e] Matt. iv. 25; Mark iii. 7, 8.

[1] these [2] the [3] *omit* unto him [4] he chose from them
[5] *insert* and *before this name* [6] who was called the Zealot
[7] *or*, *the son* [8] who became a [9] on a level place
[10] *the best authorities read* a great multitude

great multitude of[11] people out of[12] all Judea and Jerusalem,
and from[13] the sea coast of Tyre and Sidon, which came to
18 hear him, and to be healed of their diseases; And [f] they that [f Matt. iv. 24. g Heb. xii. 15.]
were [g] vexed[14] with unclean spirits: and they[15] were healed.
19 And the whole[16] multitude [h] sought to touch him: for [i] there [h See Matt xiv. 36.]
went virtue out of[17] him, and healed *them* all. [i Mark v. 30; chap. v. 17; viii. 46.]

[11] a great number of the [12] from [13] *omit* from
[14] troubled [15] *omit* and they (*according to the best authorities*)
[16] all the [17] power came forth from

CONTENTS. The choice of the Twelve (vers. 12–16). Comp. Mark iii. 13–19; Matthew gives the list of Apostles in the account of their being sent forth (Matt. x.; comp. Mark vi. 7 ff.; Luke ix. 1–6). Vers. 17–19 describe the multitudes to whom a discourse (vers. 20–49) was delivered, which seems to be identical with the sermon on the mount, see pp. 54, 55. Accepting, but without insisting upon, the identity of the discourses, we find Luke much fuller than Matthew in detailing the circumstances, but less full and exact in the report of the discourse.

Ver. 12. **The mountain.** Comp. Matt. v. 1. A strong hint of identity with that occasion. — **Continued all night in prayer to God.** Peculiar to Luke. Prayer before the great choice. Conflict too, since Judas was chosen.

Ver. 13. **His disciples.** In the wider sense; from this larger company the **Twelve** were chosen. — **Apostles.** The name was probably given at this time. He intended to send them forth, although the actual sending forth did not take place until after some training. It was in keeping with such training that the name should be given first, to keep the future duty before them. See on Matt. iii. 14.

Vers. 14–16. THE LIST OF THE APOSTLES as here given presents no difficulties. The E. V. indicates an arrangement in pairs, but the word 'and' must be inserted before nearly all the names, and thus this arrangement loses its support. The twelve are grouped here, as in all the catalogues, with the names of **Peter, Philip** and **James the son of Alpheus**, as *first*, *fifth* and *ninth*, and that of **Judas Iscariot** *last*. Between these the same names (or names of the same persons) occur: the three fishermen after Peter (here in the order of Matthew); after Philip in the order of Mark; between James the son of Alpheus and Judas Iscariot, we have here **Simon who was called the Zealot.** 'Cananæan' (Matthew and Mark) probably means 'Zealot.' — **Judas the brother**, or perhaps 'son,' **of James.** This must be 'Lebbeus,' or 'Thaddeus' (Matthew; where the reading is doubtful ('Thaddeus,' Mark), since that is the only person not already identified. He may have been a brother of the James just spoken of, or the son of some other James. We incline to the former view. Whether he was the author of the Epistle of Jude will be discussed there. See on Matt. x. 1–4, and against the view that James, Jude, and Simon were 'brothers of our Lord,' see on Matt. xiii. 55.

Ver. 17. This verse is to be closely connected with ver. 16, which should end with a semicolon; this close connection seems to preclude the previous delivery of a discourse on the top of the mountain. — **On a level place.** This refers more naturally to a plain below the mountain, but it can mean a level place on the mountain side. This sense is adopted by those who uphold the identity of the two discourses, and is favored by the appearance of the locality where the discourse was most probably delivered: the Horns of Hattin (see pp. 54, 56). — The Apostles are here represented as immediately about Him, then **a great multitude of his disciples** (in the wider sense), then, **a great number of the people**, etc. This agrees with the probable position and composition of the audience as implied in Matt. v. 1, while the specification of the places from which they came agrees with Mark's account (iii. 7, 8) of the multitude attending Him about this time.

Vers. 18, 19. Comp. Mark iii. 10, 11, which suggests that this concourse and pressure of those who would be healed began before the choice of the Twelve and continued after they came down. As however the object of their coming was to hear as well as to be healed (ver. 17), our Lord teaches them also. The miracles were designed to be a preparation for the instruction. — **Power came forth from him.** Comp. chap. v. 17; viii. 46; Mark v. 30.

CHAPTER VI. 20–49.

The Discourse after the Choice of the Twelve (*Sermon on the Mount*).

20 [a] AND he lifted up his eyes on his disciples, and said, [b] Blessed [a John vi. 5. b Comp. Matt. v. 3–12.]
21 *be ye*[1] poor: for yours is the kingdom of God. Blessed
are ye[1] that hunger now: for ye shall be filled. Blessed *are ye*[1]
22 that weep now: for ye shall laugh. Blessed are ye, when men

[1] are ye

shall hate you, and when they shall [c] separate you *from their*
company,[2] and shall reproach [3] *you*, and [d] cast out your name as
23 evil, for the Son of man's sake. Rejoice ye [4] in that day, and
[e] leap for joy: for, behold, your reward *is* great in heaven: for
24 in the like [5] manner did their fathers unto the prophets. [f] But
woe unto you that are rich! for ye [g] have received [h] your conso-
25 lation. Woe unto you [6] that are full! [7] for [i] ye shall hunger.
Woe unto you [8] [k] that laugh now! for ye shall mourn and weep.
26 Woe unto [9] you, [l] when all men shall speak well of you! for [m] so [10]
did their fathers to the false prophets.
27 But I say unto you which [11] hear, [n] Love your enemies, [o] do
28 good [12] to them which [11] hate you, Bless them that curse you,
29 and pray for them which [11] despitefully use you. And [p] unto [13]
him that smiteth thee on the *one* cheek offer also the other; and
him [14] that taketh away thy cloak forbid not *to take thy* coat [15]
30 also. Give to every man [16] that asketh of [17] thee; and of him
31 that taketh away thy goods ask *them* not again. And [q] as ye
would that men should do to you, do ye also to them likewise.
32 For [18] [r] if ye love them which love you, [s] what thank have ye?
33 for sinners also [19] love those that love them. And if ye do good
to them which [11] do good to you, [s] what thank have ye? for
34 sinners also [19] do even [20] the same. And [t] if ye lend *to them* of
whom ye hope to receive, [s] what thank have ye? for sinners
35 also [19] lend to sinners, to receive as much again.[21] But [u] love
ye [4] your enemies, and do [22] good, and lend, hoping for nothing
again; [23] and your reward shall be great, and [v] ye shall be the
children of [w] the Highest: [24] [v] for he is kind unto the unthankful
36 and *to* the evil.[25] [x] Be ye therefore [26] merciful, as [27] your Father
37 also [28] is [y] merciful. [z] Judge [29] not, and ye shall not be judged;
condemn not, and ye shall not be condemned: [a] forgive,[30] and
38 ye shall be forgiven: [31] [b] Give, and it shall be given unto you;
good measure, pressed down, and [32] shaken together, and [32] run-
ning over, shall men [33] give [c] into your bosom. For with the
same measure that ye mete withal [34] it shall be measured to
you again.
39 And he spake [35] a parable unto them; [d] Can the blind lead [36]
40 the blind? shall they not both fall into the ditch? [37] [e] The

c Comp. John xvi. 2.
d Comp. Is. lxvi. 5.
e Chap. i. 44
f Amos vi. 1; James v. 1.
g Matt. vi. 2, 5, 16.
h See chap. ii. 25.
i Is. lxv. 13.
k Comp. Prov. xiv. 13.
l Comp. John xv. 19; xvii. 14; 1 John iv. 5.
m Jer. v. 31.
n Matt. v. 44; ver. 35.
o Prov. xxv. 21, 22; Rom. xii. 20, 21.
p Matt. v. 39, 42.
q Matt. vii. 12.
r Matt. v. 46.
s Vers. 33, 34; 1 Pet. ii. 19, 20.
t Comp. Matt. v. 42.
u See ver. 27.
v Comp. Matt. v. 45.
w See chap. i. 32.
x Comp. Matt. v. 48.
y James v. 11.
z Matt. vii. 1, 2.
a Acts iii. 13; xxvi. 32.
b Comp. Prov. xix. 17.
c Ps. lxxix. 12; Is. lxv. 6, 7; Jer. xxxii. 18.
d Matt. xv. 14.
e See Matt. x. 24.

[2] exclude you [3] revile [4] *omit* ye [5] same
[6] *insert* ye [7] *insert* now [8] *unto you*, ye [9] *unto you*
[10] in the same manner [11] that [12] well
[13] To [14] from him [15] withhold not thy coat
[16] one [17] *omit* of [18] And [19] for even sinners
[20] *omit* even [21] again as much [22] do *them*
[23] never despairing, *but some authorities read* despairing of no man
[24] sons of the Most High [25] and evil. [26] *omit* therefore
[27] even as [28] *omit* also [29] And judge [30] release
[31] released [32] *omit* and [33] they [34] what measure ye mete
[35] *insert* also [36] guide [37] a pit

disciple is not above his master:[38] but every one [f] that is per- f 1 Cor. xiii.
41 fect[39] shall be as his master.[38] And [g] why beholdest thou the 11; Heb. xiii. 21; 1 Pet. v. 10.
mote that is in thy brother's eye, but perceivest[40] not the beam g MATT. vii 3-5.
42 that is in thine own eye? Either[41] how canst thou say to thy
brother, Brother, let me pull[42] out the mote that is in thine eye,
when thou thyself beholdest not the beam that is in thine own
eye? Thou hypocrite, cast out first the beam out of thine own
eye, and then shalt thou see clearly to pull[42] out the mote that
43 is in thy brother's eye. [h] For a good tree bringeth not[43] forth h MATT. vii. 16, 18, 20.
corrupt fruit; neither doth a corrupt tree bring[44] forth good
44 fruit. [i] For every[45] tree is known by his[46] own fruit. [h] For of i Matt. xii. 33.
thorns men do not gather figs, nor of a bramble bush gather
45 they grapes. [k] A[47] good man out of the good treasure of his k Matt. xii. 35.
heart bringeth forth that which is good; and an[48] evil man out
of the evil treasure[49] of his heart[50] bringeth forth that which is
evil: [l] for of[51] the abundance of the heart his mouth speaketh. l Matt. xii. 34.
46 And [m] why call ye me, Lord, Lord, and do not the things m See Matt. vii. 21; comp. Mal. i. 6.
47 which I say? [n] Whosoever[52] cometh to me, and heareth my
sayings,[53] and doeth them, I will shew you to whom he is like. n Matt. vii. 27.
48 He is like a man which built[54] a house, and digged deep,[55] and
laid the[56] foundation on a[48] rock: and when the[56] flood arose,
the stream beat vehemently upon[57] that house, and could not
49 shake it; [o] for it was founded upon a rock.[58] But he that o Comp. Matt vii. 25.
heareth, and doeth not,[59] is like a man that without a foundation
built a house upon the earth;[60] against which the stream did
beat vehemently,[61] and immediately[62] it fell;[63] and [p] the ruin of p Amos vi. 11.
that house was great.

[38] *or* teacher [39] when he is perfected, *or* fully instructed [40] considerest
[41] *omit* Either [42] cast [43] there is no good tree that bringeth
[44] nor again a corrupt tree that bringeth [45] each [46] its [47] The
[48] the [49] *treasure* [50] *the best authorities omit* of his heart
[51] out of [52] Every one that [53] words [54] to a man building
[55] who digged and went deep [56] a [57] brake against
[58] *the best authorities read* because it had been well builded
[59] heard, and did not
[60] built a house upon the earth without a foundation: [61] brake
[62] straightway [63] fell in

ON THE PLAN of the Sermon on the Mount, see pp. 53, 54. The subject both here and in Matthew is the state and duties of a citizen of the kingdom of heaven. Van Oosterzee gives the following general division of Luke's report: 1. The salutation of Love (vers. 17-26); 2. The requirement of Love (vers. 27-38); 3. The importunity of Love (vers. 39-49).

Ver. 20. **And he lifted up his eyes.** This look indicates the solemn opening of His discourse; comp. Matt. v. 2: 'opened His mouth.'—**His disciples,** in the wider sense, though the Twelve were nearest and the people present. Alford: 'The discourse was spoken to the disciples generally,—to the Twelve particularly,—to the people prospectively.' Our Lord probably sat as He taught (comp. Matt. v. 1), as this was His custom and that of Jewish teachers in general. Nor is this forbidden by ver. 17, since an interval of healing had elapsed.—**Blessed.** Luke gives four beatitudes, answering to the first, fourth, second, and last mentioned by Matthew, and adds four corresponding *woes.*—**Ye.** This is properly supplied, since in the reasons for the blessedness the second person is used. In Matthew the direct address appears first in ver. 11, but is implied throughout.—**Poor,** *i. e.,* 'poor in spirit' (Matthew). To refer this only to literal poverty, etc., and to limit the blessings to the *temporal recompense* in the Messiah's kingdom, is forbidden by the context no less than by the account in Matthew. Neither the Evangelist nor our Lord

could mean this. In chap. xii. 21; xvi. 11, Luke shows his knowledge of the distinction between spiritual and earthly riches. An appeal on the part of our Lord to the prejudices of the poor and miserable, like a modern demagogue, is as contrary to His character as to the effect of His teaching. — **The kingdom of God.** Equivalent to 'the kingdom. of heaven' (Matthew). See on Matt. v. 3.

Ver. 21. See on Matt. v. 6, 4.

Ver. 22. Comp. Matt. v. 10, 11. Luke, however, inserts the foundation of the persecution: **when men shall hate you.** This hatred is manifested in what follows: **exclude you,** etc. This refers to expulsion, or excommunication, from the Jewish synagogue. The separation of Christianity from Judaism is hinted at thus early, immediately after the choice of the Twelve. But all exclusion from intercourse may be included. — **Revile.** The same word as in Matthew. Active persecution is meant. — **Cast out your name as evil.** The final contemptuous and malicious rejection. There is probably no reference to their name as Christians. — **For the Son of man's sake.** The blessing is promised only to those who endure hatred, rejection, persecution, for Christ's sake.

Ver. 23. **In that day,** *i. e.*, the day when this happens to you; not in the great day of the future, as in Matt. vii. 22. — **Leap for joy.** Peculiar to Luke.

Vers. 24-26. Peculiar to Luke. The difficulty of inserting them in Matthew's report of the sermon, is one great argument against the identity of the two discourses. Some think they were uttered on a different occasion and inserted here by Luke because of their appropriateness. They agree with the conclusion of the discourse, in both Gospels, which contains a blessing and a woe in the form of a parable (ver. 47-49). All the reports of our Lord's discourses are sketches of what He said, and there is every reason to believe that the leading, or central, thoughts were repeated with various applications and inferences, so that two reports might be entirely correct, and yet introduce not only different matter, but different applications of the same general statements. The reports are too brief to be regarded as given word for word, and the method of instruction must have been, 'line upon line,' etc.

Ver. 24. **Rich,** *i. e.*, fancying themselves possessed of what they crave and need. This class is made up largely of those actually wealthy.

Ver 26. **When all men shall speak well of you.** This may be addressed, either to the rich, etc., or to the disciples. The former agrees best with what goes before, but the latter is favored by the reference to **their fathers,** which serves to distinguish those addressed from the Jews. The wider reference would include the other: for when all men speak well of a professed disciple, it is a proof that he is not a disciple. 'Universal praise from the world is a stigma for the Saviour's disciples, since it brings them into the suspicion: (1) of unfaithfulness, (2) of characterlessness, (3) of the lust of pleasing. False prophets can ever reckon upon loud applause.' Van Oosterzee.

Ver. 27. **Unto you that hear,** *i. e.*, who now hear me. This verse corresponds with Matt. v. 44. (There is no parallel to Matt. v. 13-42, setting forth the contrast between the teaching followed by the Pharisees and the teaching of Christ.) Our Lord could utter woes against these enemies of His people, His people were not to hate them but to love them; so that the connection brings out the Gospel principle of hating sin but not the sinner.

Vers. 29, 30. See on Matt. v. 39-42. The order is varied, but the connection is the same.

Ver. 31. See on Matt. vii. 12. Some suppose the Golden Rule is inserted here out of its connection, but it includes in general form the precepts of vers. 29, 30, as well as of vers. 27, 28.

Vers. 32-36. See on Matt. v. 45-48; where, however, the order is different. — In vers. 32, 33, **thank** (lit. 'grace') corresponds with 'reward' in Matthew. — **Never despairing** (ver. 35). Peculiar to Luke, and a peculiar expression. The common interpretation, however appropriate, does not convey the usual sense of the original, which means: 'despairing in regard to nothing,' *i. e.* regarding nothing that you thus do as lost, for the reason that 'your reward shall be great, etc. A slight change of reading, supported by some authorities, gives the sense: 'despairing of no one.' — **Sons of the Most High,** *i. e.*, of God, here and now, as evidenced by family resemblance. — **Merciful** (ver. 36). In substance the same thought as Matt. v. 48. The likeness to Divine perfections can exist only in moral qualities; highest among these is mercy.

Vers. 37, 38. See on Matt. vii. 1, 2. The idea is more fully expressed here. — **Pressed down, shaken together, running over,** as when one is measuring grain or some dry thing. There is no allusion to liquids in the last phrase. The whole is a climax. — **Shall they give.** Not 'men,' nor 'angels,' as some suppose, but 'they' indefinitely. The main matter is the return itself, not the persons who shall make it; God can choose whatever agents He pleases for that.

Ver. 39. **And he spake also a parable to them.** — This indicates plainly that the connection with what precedes is broken off. Vers. 39, 40 are not found in Matthew's report of the sermon on the mount, but in Matt. xv. 14; x. 24. The close connection with what follows forbids the view that they are inserted here out of their place. It is by no means unlikely that they were uttered on this occasion and repeated at the times indicated by Matthew. — **Can the blind,** etc. See Matt. xv. 14. Probably a familiar saying of our Lord.

Ver. 40. **The disciple is not above his master,** or **teacher,** etc. See on Matt. x. 24. The connection here is very different. There the principle is assigned as a reason for the disciples' expecting persecution; here it admonishes to be like the Master in humility and charitableness. — **When he is perfected,** or 'fully instructed,' knowing and consequently endeavoring to do his duty. Others explain thus: 'Only if a disciple surpassed his master could he hope to be preserved from the ditch into which he sees his blind leader fall. Since, however, the disciple does not commonly surpass the master, he has also the same danger to fear. As a rule every one is constituted like his master.' (Van Oosterzee.) In either case the connection with the next verse implies a caution to them, as teachers, against uncharitableness.

Ver. 42. See on Matt. vii. 3-5.

Vers. 43, 44. See on Matt. vii. 16-18. The connection is with what precedes: 'If thou dost not see the beam in thine own eye, thou wilt be like the corrupt tree, which cannot possibly bring forth good fruit.'

Ver. 45. See on Matt. xii. 35. It is highly improbable that the verse was inserted from that occasion. Constant repetition of fundamental thoughts characterized our Lord's instruction.

Vers. 46-49. This close is the same as in Matthew. Ver. 45 here answers to Matt. vii. 21-23, omitting the allusion to the last day, and taking the form of a direct exhortation. — **Digged and went deep** (ver. 48), *i. e.* digged again and again, until he reached the proper foundation. — **Because it had been well builded.** This reading, now generally accepted by scholars, complements the expression of Matthew: 'founded upon the rock.' Yet even here the main reference is to the foundation. Ver. 49 here is even more graphic than the parallel passage. — **On the earth without a foundation,** is = 'on the sand.' Off the true Rock there is no foundation, all is sand. — **Straightway** belongs to all that follows. — **It fell in,** in a heap. — **The ruin,** breach, the result of 'the fall' (Matthew). See on Matt. vii. 24-27.

CHAPTER VII. 1-17.

Healing of the Centurion's Servant at Capernaum; Raising of the Widow's Son at Nain.

1 NOW when[1] he had ended[2] all his sayings in the audience[3]
of the people, [a]he entered into Capernaum. [a] Matt. viii. 5-13.
2 And a certain centurion's servant, [b]who was dear unto[4] [b] Phil. ii. 29.
3 him, was sick, and ready to die. And when he heard of[5]
Jesus, [c]he sent unto him the[6] elders of the Jews, beseeching[7] [c] Comp. Matt. viii. 5.
4 him that he would come and heal[8] his servant. And when
they came to Jesus, they besought him [d]instantly,[9] saying, [d] Phil. ii. 28; 2 Tim. i. 17; Tit. iii. 13.
5 That he was worthy[10] for whom he should do this:[11] For he
6 loveth our nation, and he hath built us a[12] synagogue. Then[13]
Jesus went with them. And when he was now not far from
the house, the centurion sent friends to him, saying unto him,
Lord, [e]trouble not myself; for I am not worthy that thou [e] Mark v. 35; chap. viii. 49; comp. Matt. ix. 36 (in the Greek).
7 shouldest enter[14] under my roof: Wherefore neither thought
I myself worthy to come unto thee: but say in a word, and my
8 servant shall be healed. For I also am a man set under author-
ity, having under me[15] soldiers, and I say unto one,[16] Go, and
he goeth; and to another, Come, and he cometh; and to my
9 servant, Do this, and he doeth *it*. When[17] Jesus heard these
things, he marvelled at him, and turned him about,[18] and said
unto the people[19] that followed him, I say unto you, I have not
10 found [f]so great faith, no, not in Israel.[20] And they that were [f] Comp. ver 50; see Matt. ix. 2.
sent, returning to the house, found the servant whole that had
been sick.[21]
11 And it came to pass the day after,[22] that he went into[23] a
city called Nain; and many of[24] his disciples went with him,

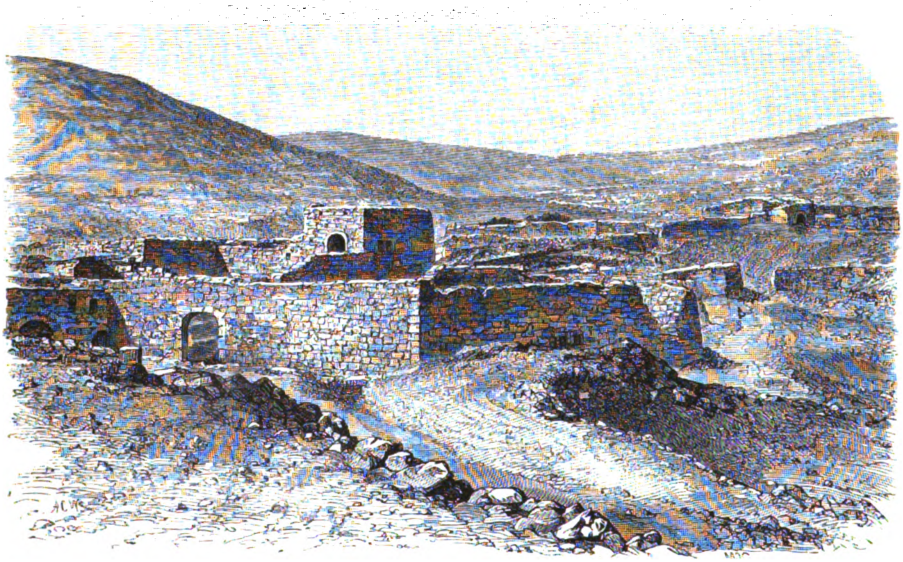
[1] After [2] completed [3] ears [4] highly valued by
[5] concerning [6] *omit* the [7] asking [8] save
[9] earnestly [10] He is worthy [11] *that* thou shouldest do this for him
[12] himself built us our [13] And [14] come [15] myself
[16] to this one [17] And when [18] *omit* him about
[19] multitude [20] not even in Israel have I found so great faith
[21] *omit* that had been sick
[22] soon afterwards (*according to the best authorities*)
[23] to [24] *omit* many of

12 and much people.[25] Now when he came nigh[26] to the gate of
the city, behold, there was a dead man carried out[27] [g] the only
son of his mother, and she was a widow: and much people of
13 the city was with her. And when the Lord saw her, he had
14 compassion on her, and said unto her, Weep not. And he
came[28] and touched [h] the bier: and they that bare *him*[29] stood
15 still. And he said, Young man, I say unto thee, [i] Arise. And
he that was dead[30] sat up, and began to speak. And he de-
16 livered[31] him to his mother. And [k] there came a fear[12] on all:
and [l] they glorified God, saying, That[33] [m] a great prophet is risen
17 up[34] among us; and, That[33] [n] God hath visited his people. And
this rumour of him went forth[35] throughout all[36] Judea, and
throughout[37] all the region round about.

g Chap. viii. 42; ix. 38.
h Comp. 2 Sam. iii. 31.
i Mark v. 41; chap. viii. 54; comp. John xi. 43; Acts ix. 40.
k See chap. v. 26.
l See Matt. xv. 31.
m Ver. 39; see Matt. xxi. 11.
n Chap. i. 68.

[25] a great multitude [26] drew near [27] carried out one that was dead,
[28] *insert* nigh [29] the bearers [30] And the dead *man*
[31] gave [32] fear took hold [33] *omit* that
[34] *arisen* [35] report went forth concerning him
[36] in the whole of [37] *omit* throughout.

CHRONOLOGY. The healing of the centurion's servant at Capernaum followed the discourse recorded in the last chapter, no event of which we have any account intervening. (See on Matt. viii. 1 ff.) The raising of the widow's son at Nain, narrated by Luke only, occurred shortly after (see ver. 11), also without any intervening event on record. We join the two, especially since ver. 17 is a formal conclusion, such as we often find in this Gospel.



Nain.

VERS. 1-10. THE HEALING OF THE CENTURION'S SERVANT. See on Matt. viii. 5-13. Luke's account is fuller and more accurate as regards the messengers of the centurion, but Matthew gives at length the language of our Lord occasioned by the centurion's faith.

Ver. 2. **Who was highly valued by him** as his only and faithful servant. It is further suggested that he was 'held in honor,' the object of his master's attachment, as was frequently the case in these days, between master and slave. The sickness was 'palsy' (Matthew).

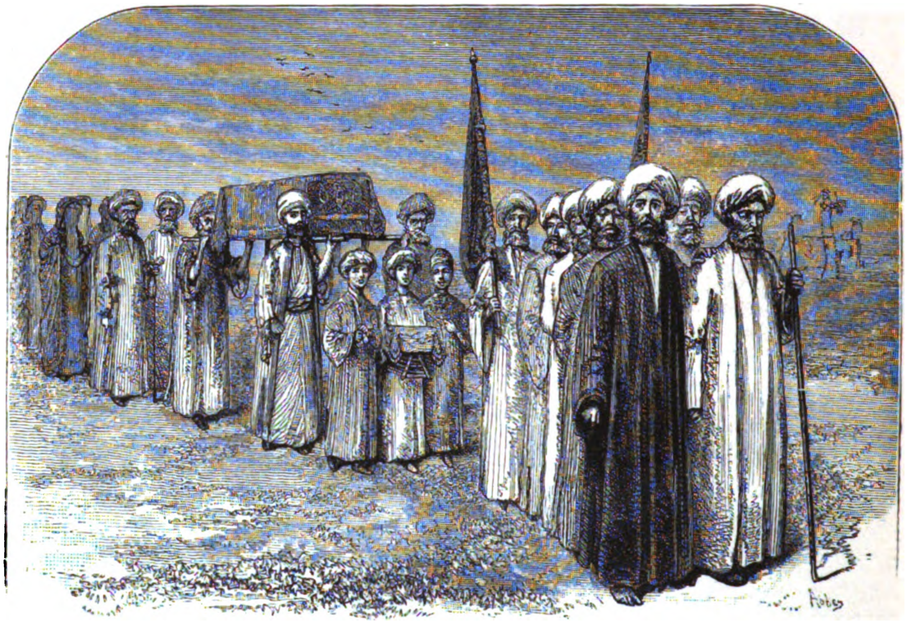
Ver. 3. **Heard concerning Jesus**, as he naturally would in Capernaum. — **Elders of the Jews.** Not elders of the synagogue, but of the people. Here Luke is more accurate than Matthew.

Ver. 4. **He is worthy**. The correct reading makes this verse a quotation of their language. The intercession of the elders is true to nature: a rich man, a man of authority and position, a man of their party, though not 'to the manner born,' would enlist their good offices.

Ver. 5. **Himself built us our synagogue.** This was not uncommon. They did not doubt that this would be a recommendation to our Lord. There had been no indication of the wider purpose of our Lord's mission. A long training was necessary to teach even the Apostles that the Gospel was meant for the Gentiles. It was wisely ordered that such a case as this should be the entering wedge for breaking through their prejudice.

Ver. 6. **Went with them**. There was no delay as in the case of the Syro-Phenician woman, because there was not the same necessity either for bringing out the faith of the person who asked the favor, or for thus giving a lesson to the disciples, to remove prejudice. — **Friends.** 'A very delicate and thoroughly natural touch — no intercessors, for these he needed no longer, but intimate friends of his family, who can in some measure take his place in greeting the highly honored Guest.' (Van Oosterzee.) — On the message itself, and the subsequent words of our Lord, see Matt. viii. 8–13.

Ver. 10. **Found the servant whole**, or, 'well.' Luke here carries out the detail of his narrative.



A Funeral Procession.

Vers. 11–17. THE RAISING OF THE WIDOW'S SON AT NAIN. Peculiar to Luke. Of course the silence of the other Evangelists is no argument against the truthfulness of Luke's account. As compared with the other two similar miracles this takes a middle position. Jairus' daughter was *just dead*, this young man on the way to burial, Lazarus had been buried for four days.

Ver. 11. **Soon afterwards.** The change of a single letter alters the sense 'the day after' to 'soon afterwards,' which is probably the correct reading. — **Nain**, Na'-in. The name occurs nowhere else in Scripture. It was a town of Galilee, southeast of Nazareth, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of little Hermon' (Stanley). The name signifies 'the lovely,' but it is now a poor village, with the ruins of old buildings. The distance from Capernaum (supposing Tell-hûm to be the site) is about twenty-five miles. The distance is not so great as to forbid their reaching it 'the day after.' — **His disciples**, in the wider sense. — **A great multitude.** This shows His influence, as the distance was so considerable. Luke would not introduce this multitude as witnesses of such a miracle, unless he were sure of the fact.

Ver. 12. **There was carried out.** Graves were commonly outside the towns. — **The only son of his mother**, etc. The circumstances were peculiarly adapted to call forth compassion. He might have learned these circumstances from some of the crowd, **much people** accompanying the widow, but He doubtless knew them of Himself. 'Such knowledge befits One who wrought such a miracle. Indeed the meeting was not *accidental* but providential, and foreknown by our Lord Himself. There is no reason why He should have gone so far from Capernaum, and rapidly, as it would seem, unless it were to meet this funeral procession.

Ver. 13. **And when the Lord saw her.** The title 'Lord' is peculiarly fitting here. Luke uses it more frequently than Matthew and Mark. —

Weep not. The first sign of compassion; and a token of coming help. Doubtless His words awakened faith — the same words, though not now followed by such a miracle, are ever applicable, for our Lord, by His death and resurrection, has become 'the Resurrection and the Life' in the highest sense, always affording to His people a ground for the command, 'weep not,' of which this miracle was only a sign.

Ver. 14. **The bier.** An open coffin was used among the Jews. — **The bearers stood still.** Stopped, not by miraculous influence, yet probably because of our Lord's manner. That they had heard of Him is of course possible, but not certain. — **Young man, I say unto thee, Arise.** A command, as in all the similar cases. A simple word, uttered in the exalted composure of sufficient, all-sufficient might. The simplicity of the narrative attests its truthfulness; the simplicity of the command attests the power of the Prince of Life.

Ver. 15. **And the dead man sat up, and began to speak.** The commanding word wrought its proper effect. Not only life, but health and strength had returned. — **And he gave him to his mother.** The compassion (ver. 13) completes its work. This act of love fulfils all that was implied in the consoling word: 'Weep not.' — The sublime simplicity of Luke should guard against a too sentimental representation of the death of the young man, the sorrow of the widow, the joy of the reunion, and the like. All these, purely human, fanciful, and dramatic additions may call forth tears, without leading any nearer to the Giver of eternal Life. Doubtless the miracle itself had deeper reasons than the consolation of the widow and the quickening of the young man, even though no mention is made of them here. The effect upon others is however narrated in the verses that follow.

Ver. 16. **And fear took hold on all.** 'Fear' was the natural result, but the word is used in the Old Testament sense. Not terror, but not yet the loving faith of the New Testament. Some superstition may have mingled with it, but it was mainly religious, for it is added: **they glorified God. — A great prophet,** etc. 'That,' in this clause and the next, is probably the usual sign of quotation, though it may mean 'because.' The two sayings express the same idea. Only the greatest prophets (Elijah and Elisha) had raised the dead, and the other saying indicates that they thought of *the* great prophet who was to come. Still it was not a decided avowal that Jesus was the Messiah. Notice how the effect of this miracle was an exaltation of Jesus as a Person in the minds of those who witnessed it. — **Hath visited.** Comp. chap. i. 68.

Ver. 17. **This report — concerning him.** Literally, 'this saying.' It can scarcely refer to the saying of the last verse, but rather to the whole account of the miracle. — **In the whole of Judea.** Probably meaning all Palestine, and not Judea as opposed to Galilee. — **Region round about,** *i. e.*, about Judea, not merely in the district about Nain.

CHAPTER VII. 18–35.

The Message from John the Baptist; our Lord's Answer and subsequent Discourse.

18 [a] AND the disciples of John shewed[1] him of all these things. [a] MATT. xi. 2-19.
19 And John calling *unto him*[2] two of his disciples sent
them to [b] Jesus,[3] saying, Art thou he that should come? or look [b] (*Lord*) ver. 13; chap. x
20 we[4] for another? When[5] the men were come unto him, they 1; xi. 39; xii. 42; xiii.
said, John Baptist hath sent us unto thee, saying, Art thou he 15; xvii. 5, 6; xviii. 6;
21 that should come? or look we[4] for another? And in that same[6] xix. 8; xxii 61; xxiv. 34
hour he cured many of *their* infirmities[7] and [c] plagues, and of [c] See Mark iii. 10.
evil spirits; and unto many *that were* blind he gave[8] sight.
22 Then Jesus answering[9] said unto them, Go your way, and tell
John what things ye have seen and heard; how that the blind
see, the lame walk, the lepers are cleansed, the deaf hear, the dead
23 are raised, to the poor the gospel is preached.[10] And blessed is
he, whosoever shall not be offended in me.
24 And when the messengers of John were departed, he began
to speak unto the people[11] concerning John, What went ye out

[1] told [2] unto him (*Roman*) [3] *the best authorities read* the Lord
[4] that cometh, or do we look [5] And when [6] *omit* same
[7] diseases [8] on many that were blind he bestowed
[9] And he answered and [10] the poor have the gospel preached to them
[11] multitudes

into the wilderness for[12] to see?[13] A reed shaken with the
25 wind? But what went ye out for[12] to see? A man clothed
in soft raiment? Behold, they which[14] are gorgeously appar-
26 elled, and live delicately, are in kings' courts. But what went
ye out for[12] to see? A prophet? Yea, I say unto you, and
27 much more than a prophet. This is *he*, of whom[15] it is writ- *d* MAL. iii. 1.
ten, [d] Behold, I send my messenger before thy face, which[16] shall
28 prepare thy way before thee. For I say unto you, Among
those[17] that are born of women there is not a greater prophet
than John the Baptist:[18] but he that is least[19] in the kingdom
29 of God is greater than he. And all the people that heard *him*,[20]
and the publicans, [e] justified God, [f] being baptized with [g] the *e* Ver. 35. *f* Chap. iii. 12;
30 baptism of John. But the Pharisees and [h] lawyers[21] [i] rejected comp. Matt. xxi. 32.
[k] the counsel of God against[22] themselves, being not baptized *g* Acts xviii 25; xix. 3.
31 of him. And the Lord said,[23] Whereunto then shall I liken the *h* See Matt. xxii. 35.
32 men of this generation? and to what are they like? They are *i* Mark vii. 9; Gal. ii. 21; Heb. x. 28.
like unto children sitting in the marketplace, and calling one *k* Acts xx. 27.
to another, and saying,[24] We have piped unto you, and ye have
not danced; we have mourned to you, and ye have not wept.[25]
33 For John the Baptist came[26] neither eating bread nor drinking
34 wine; and ye say, He hath a devil.[27] The Son of man is come
eating and drinking; and ye say, Behold a gluttonous man, and
35 a winebibber, a friend of publicans and sinners! But[28] wisdom
is justified of[29] all her children.

[12] *omit* for [13] behold [14] that
[15] he of whom [16] who [17] them
[18] *the best authorities read* none greater than John [19] *lit.*, lesser
[20] when they heard [21] the lawyers [22] toward
[23] *the best authorities omit* And the Lord said [24] who say
[25] We piped unto you and ye did not dance; we wailed and ye did not weep.
[26] is come [27] demon [28] And [29] was justified by

CHRONOLOGY. The order is correct. There is no record of anything which occurred during the interval between the raising of the young man at Nain and the message from John. See on Matt. viii. 18; ix. 2, etc. Luke's account in the present section differs very slightly from that of Matthew (xi. 2-19); which see.

Ver. 18. **The disciples of John showed him.** More definite than Matthew. — **All these things.** Probably with special reference to the last and greatest miracle at Nain.

Ver. 19. **Two of his disciples.** This shows that the imprisonment did not shut him off from intercourse with His followers. — **To the Lord.** Eleven times is this title applied to Jesus in this Gospel (see marginal references).

Ver. 21. **In that hour**, etc. This is implied in the answer given by Matthew (vers. 4, 5). — **Diseases and plagues** (Greek, 'scourges'), **and of evil spirits.** Luke, the physician, distinguishes the possessed from the diseased.

Vers. 22-28 are almost word for word the same as Matt. xi. 4-11. In ver. 28 the word 'prophet' is to be omitted.

Vers. 29, 30. These verses have been regarded as, either a part of our Lord's discourse, or a comment of the Evangelist. Each view has able supporters. The latter seems more natural. But the words: 'And the Lord said' (ver. 31), are to be omitted. The early insertion of the phrase shows that the verses were very early regarded as an explanation of the Evangelist. If they belong to our Lord's discourse, they were introduced to show the different reception accorded to John, and thus to furnish a historical ground for the reproach which follows (ver. 31-34). If an observation of the Evangelist, they explain for the benefit of distant readers the different reception given to John's baptism, and the consequent difference in the effect produced by the Lord's discourse at this time. The first view takes 'him' as referring to John, and 'justified God,' 'rejected,' as applying to what happened under John's preaching; the latter refers 'Him' to Christ, and the actions to the result of His preaching. — **Toward themselves**, *i. e.*, with respect to themselves.

Vers. 31-35. See Matt. xi. 16-19. The only

variation is in ver. 35: **all her children.** In Matthew: 'by her works.' Here the persons are contrasted. The children of Wisdom are childlike, not childish, like the men of this generation (vers. 31, 32). Instead of petulant treatment of the different teachers, sent of God, they have seen the wisdom of God in sending both teachers, have learned the truth from each, and thus, by estimate and corresponding act, 'justified' that wisdom.

CHAPTER VII. 36–50.

Anointing of our Lord's Feet by a Penitent Woman, while in the House of a Pharisee.

36 AND one of the Pharisees desired[1] him that he would eat
with him. And he went[2] into the Pharisee's house, and
37 set down to meat. [a]And, behold, a woman in the city, which [a] Comp. Matt. xxvi. 6–13; Mark xiv. 3–9; John xii. 1–8.
was a sinner,[3] when[4] she knew that *Jesus* sat at meat in the
Pharisee's house, brought[5] [b]an alabaster box of ointment, [b] Matt. xxvi. 7.
38 And stood at his feet behind *him* weeping, and began to wash
his feet with tears,[6] and [c]did wipe *them* with the hairs[7] of her [c] Ver. 44; John xi. 2; xii. 3
head, and kissed his feet, and anointed *them* with the ointment.
39 Now when the Pharisee which[8] had bidden him saw *it*, he
spake within himself, saying, [d]This man, if he were [e]a prophet, [d] Comp. chap. xv. 2.
would have known who and what manner of woman *this is* that [e] Ver. 16; John iv. 19.
40 toucheth him; for[8] she is a sinner. And Jesus answering said
unto him, Simon, I have somewhat to say unto thee. And he
41 saith, Master, say on. There was a certain creditor which had[9]
two debtors: the one owed five hundred [f]pence, and the other [f] See Matt. xviii. 28.
42 fifty. [g]And when they had nothing[10] to pay, he frankly[11] [g] Matt. xviii. 25.
[h]forgave them both. Tell me therefore, which of them[12] will [h] Rom. viii. 32 (in the Greek); Eph. iv. 32.
43 love him most? Simon answered and said, I suppose that *he*,
to whom he forgave most.[13] And he said unto him, Thou hast
44 rightly judged. And he turned to the woman, and[14] said unto
Simon, Seest thou this woman? I entered into thine house,
[i]thou gavest me no water for my feet: but [k]she hath washed[15] [i] Gen. xviii. 4; xix. 2; xliii. 24; Judges xix. 21; 1 Tim. v. 10.
my feet with tears, and [c]wiped *them* with the hairs of her
45 head.[16] [l]Thou gavest me no kiss: but this woman, since the [k] Ver. 38.
46 time I came in, hath not ceased to kiss my feet. [m]My head [l] 2 Sam. xv. 5. [m] Ps. xxiii. 5; Eccles. ix. 8; see Matt. vi. 17.
with oil thou didst not anoint: but this woman hath anointed
47 my feet with ointment. Wherefore I say unto thee, Her sins,
which are many, are forgiven; for she loved much: but to

[1] asked [2] entered
[3] *the best authorities read* who was in the city, a sinner;
[4] and when [5] she brought
[6] And standing behind at his feet, weeping, she began to wet his feet with her tears
[7] hair [8] that [9] A certain money-lender had
[10] not wherewith [11] *omit* frankly
[12] *the best authorities read* Which of them therefore
[13] the most [14] turning to the woman, he
[15] wetted [16] *the best authorities read* her hair

48 whom little is forgiven, *the same* loveth little. And he said
49 unto her, [n]Thy sins are forgiven. And they that sat at meat
with him began to say within themselves, [o]Who is this that
50 forgiveth sins also?[17] And he said to the woman, [p]Thy faith
hath saved thee; [q]go in peace.

[n] Matt. ix. 2; Mark ii. 5; chap. v. 20; comp. 1 John ii. 12.
[o] Comp. Matt. ix. 3; Mark ii. 7; chap. v. 21.
[p] See ver. 9.
[q] Chap. viii. 48; comp. Mark v. 34.

[17] even forgiveth sins

A COMPARISON of the various accounts renders it highly probable that the Evangelist is here following the strict chronological order. (Some think the words of ver. 34 may have suggested the insertion of the event at this point.) The only intervening event on record seems to have been the discourse in Matt. xi. 20–30. Luke does not give here another version of *the anointing at Bethany.* The two occurrences have little in common, but the name of the host (Simon) and the anointing. In this case the woman was 'a sinner,' showing her penitence, in the other a pious loving disciple, preparing Him for burial; here the feet are anointed, there the head; here the objection arose from the woman's character, there from the waste; here the host objects, there Judas, while the lessons our Lord deduces are altogether different.

Tradition has identified this woman with *Mary Magdalene;* but of this there is no proof whatever. The mention of her name in chap. viii. 2, as an entirely new person, is against the tradition. Yet art and the usage of most modern languages (Magdalene = abandoned woman) have supported tradition in fixing this stigma upon an afflicted woman, out of whom our Lord cast seven demons, and who was one of the most affectionate and favored of the early disciples. On the further difficulties of this view, see ver. 37; chap. viii. 2.

Ver. 36. **One of the Pharisees.** 'Simon' (ver. 40). — **That he would eat with him.** There is no evidence of an improper motive. With all his scruples, the Pharisee shows no hostility. Pride may indeed have entered. Our Lord, who came 'eating and drinking' (ver. 34), accepted the invitation. — **Sat down to meat.** As always, 'reclined at table,' the head toward the table, the body supported by the left arm and the feet turned outward. The sandals were usually removed before eating.

Ver. 37. **A woman who was in the city, a sinner,** *i. e.,* an unchaste person. The words 'in the city' show that she led this life of sin in the place where the Pharisee lived. What place it was we do not know. Certainly not Jerusalem, but some place in Galilee. Those who identify the woman with Mary Magdalene must, to be consistent, think it was Magdala. It might have been Nain, but if Matt. xi. 20–30 immediately precedes, then Capernaum is the more probable place. — **And when she knew,** etc. 'Since I came in' (ver. 45) suggests that she came in about the same time with our Lord. Our Lord was constantly followed by a crowd, and the crowd undoubtedly thronged the houses into which He entered. The woman must have heard our Lord, and the first penitent step was her coming thus. The previous discourse, probably the one which influenced her, was that touching one (Matt. xi. 28–30): 'Come unto me all ye,' etc. Had this been Mary Magdalene, we must suppose either that she had been healed of her bodily disease, but not of her spiritual one, — or that 'seven demons' does not refer to a literal possession. Neither alternative is probable. See on chap. viii. 2. — **An alabaster box of ointment.** A vase or cruse; see on Matt. xxvi. 7. Alford: 'The ointment here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin.'

Ver. 38. **Standing behind at his feet weeping,** etc. She came to our Lord, as He reclined at table; standing by Him, leaning over His feet, her tears of penitence began to flow, and thus **she began to wet his feet with her tears.** Her tears dropped on his feet. That she intended to do this is unlikely. Genuine emotion is not intentional; only unbidden tears are precious. Her intention was to kiss and anoint His feet, but coming for that purpose the precious ointment of her penitent heart first flowed from her weeping eyes. Then carrying out her purpose, she wiped His feet **with the hair of her head,** and kissing them (repeatedly, as the original implies) as a token of honor and affection, she **anointed them with the ointment.** In vers. 44–46 our Lord enumerates her actions in this order. Her unbidden tears outran the prepared ointment; and were more precious in the sight of the Lord.

Ver. 39. **He spake within himself.** Our Lord replies (ver. 40) to the thought of the Pharisee's heart, as here given. — **If he were a prophet,** etc. Simon seems to have been inclined to regard Him as such. But he reasoned thus: a prophet would *know* what others must learn; this man cannot be a prophet, for He does not know who is touching Him since no one would knowingly allow himself to be touched by a woman of this character. The main error was in the last thought; for our Lord did allow Himself to be touched by such a person. Hence His reply sets forth why He allows this. Notice that the objection of the Pharisee was against the *touch* by an unclean person; a technical, ceremonial, and Pharisaical one. Really and morally such persons can defile by their presence: yet to this no objection was raised. Still less dared any one cast a reflection upon the *morality* of Jesus in such circumstances.

Ver. 40. **Answering,** the thought of the Pharisee, not some outward manifestations of displeasure, though such may have been displayed. — **I have somewhat to say unto thee.** Direct personal address, implying a knowledge of Simon's heart. — **Master,** or, 'Teacher,' **say on.** The tone is respectful, as if the evidence of our Lord's insight had already checked the doubt in Simon's mind.

Ver. 41. **A certain money lender had two debtors.** The former represents our Lord, the two debtors the woman and Simon respectively. But in the parable the lender is in the background, the emphasis rests upon the comparison between the respective amounts: **The one owed five hun-**

dred pence (*denaries*), **and the other fifty**. For the value, see Matt. xviii. 28. The debt is *sin*, or strictly speaking, here *the sense of sin*. Probably, but not certainly, the actual relative sinfulness of the woman and Simon might have been thus represented. That the sense of sin is meant appears from the application, since gratitude for forgiveness of sin must be based upon that, not upon actual guilt which we cannot measure. Hence the truth that many great sinners do not feel their guilt is here left out of view. — Some suppose that the respective debts represent, in the one case the casting out of seven demons, in the other a healing from leprosy, thus identifying the persons with Mary Magdalene and Simon the leper. Others substitute the honor of a visit from our Lord for the healing from leprosy. Both grow out of the assumption that the woman was Mary Magdalene, and neither affords a satisfactory interpretation. — The ratio here is very different from that in the parable of the unforgiving servant (Matt. xviii. 21-35), since the things compared are very different.

Ver. 42. **And when they had not wherewith to pay.** They found out and confessed that they could not pay the debt. It is true that sinners have 'nothing,' but the verse brings out rather the discovery than the fact itself. Grateful love does not pay any part of the debt, according to the parable. — **He forgave both.** 'Frankly' means 'freely;' but there is only one word in the original, for 'frankly forgave.' The forgiveness was real and personal. It does not represent an indiscriminate forgiveness of those unconscious of sin and of inability to atone for it, hence not seeking pardon in penitence and confession. The fact, not the ground, of forgiveness is here brought.

Ver. 43. **I suppose.** We are to understand, 'that is, if they feel as they ought.' — **To whom he forgave the most.** From this correct answer a false conclusion has often been drawn, oftener in thought and deed than in word. Men sometimes find in it an encouragement to sin, on the theory that the greater their present sin, the greater their future love. But *the sense* of sin is represented by the debt, and the question does not necessarily mean: which will be the better Christian? but rather, which will be the more affectionate, self-sacrificing in outward manifestations of gratitude?

Ver. 44. **Seest thou this woman?** He thus brings face to face the two persons whose cases He had set forth in the parable. Possibly Simon had hitherto avoided looking at her, or in any case had looked down upon her; now according to his own verdict he must look up to her. — **Thine house.** The emphasis rests upon the word 'thy,' thus pointing the rebuke. It was thy duty, rather than hers, to show such attentions, for I became *thy* guest. While ordinary courtesy did not demand from the host all the acts here alluded to, they were bestowed on honored guests. Simon had not been rude and uncivil, but loving little, he had treated our Lord as an ordinary guest. With this treatment the conduct of the woman, who loved much, is contrasted. Simon did not give **water**, she gave **tears**, 'and instead of a linen cloth the thousand hairs of her head.'

Ver. 45. **No kiss,** of welcome, on the face, came from the host; but the unbidden woman coming in with the Guest (**since the time I came in**) at once kissed His feet, and continued to do so.

Ver. 46. **Mine head with oil .... my feet with ointment.** The host failed to supply oil for the head, the woman not only gave the more precious ointment, but herself applied it to His feet.

Ver. 47. **Wherefore I say to thee.** Because of these exhibitions of love, in recognition of them, I say to thee. Our Lord gives the reason for His *saying* that she is forgiven, not for the forgiveness itself. The latter sense is ungrammatical, as well as out of keeping with the parable. — **Her sins, which are many, are forgiven,** 'have been and are forgiven.' — **For she loved much.** Not: because she loved much, as though her love were the cause of the forgiveness. This sense is directly opposed to the parable (ver. 42), which represents the debtors as unable to pay and the forgiveness free; to the next clause, which plainly makes the forgiveness the ground of the love, not the reverse; and also to ver. 50, which represents *faith*, not love, as the antecedent of forgiveness, on the side of the person forgiven. The clause is to be explained: 'since she loved much,' *i. e.*, Her sins which are many are forgiven (as you may conclude according to your own judgment, that much forgiveness produces much love), since she loved much (as these manifestations indicate). The word 'loved' refers to the acts spoken of in vers. 44-46. The assumption that the woman was Mary Magdalene is used to support the false view mentioned above; the gratitude being regarded as called forth by the casting out of the demons, and the forgiveness of sins as first granted after this display of love. The aptness of the parable is destroyed by this interpretation. — **Little is forgiven,** etc. One who feels little need of forgiveness is meant. Our Lord does not apply this directly to Simon — but leaves that to his conscience.

Ver. 48. **Thy sins are forgiven.** This does not forbid the view that a previous sense of pardon moved the woman to acts of love. It is rather a new assurance, a more formal personal declaration. Christians have a sense of pardon awakening gratitude, but ever need more assurance of it, ever hope for and desire more; that is our faith. As appears from ver. 50, it was precisely to this faith on the part of the woman, who had already felt enough to manifest her love in this way, that our Lord addressed the declaration of this verse. This is the constant and blessed action and reaction of Divine grace and Christian gratitude it awakens.

Ver. 49. **Who is this that even forgiveth sins?** Comp. chap. v. 21 and the parallel passages. Such a question was natural, and does not necessarily imply decided hostility. — **Thy faith hath saved thee.** Not love. Love is to convince others, faith lays hold of grace, and thus love is begotten. It was faith, the hope of a penitent based on the words and the character of Jesus, which brought her to the house of Simon. In this faith her love was born, and as its manifestations began, her faith was ever encouraged by the reception of her acts of love. Growing as she wept and washed His feet, it laid hold more and more fully of the pardon it expected, — and received at length the full absolution (ver. 48). The closing words were therefore of *faith*, and of its most blessed result: **go in peace,** literally, 'into peace.' This was the state of mind to which she might now look forward. Faith first, manifestations of grateful love next, then *peace*. If we consider well to whom these words were spoken, we will

not forget that grace is free, or exalt our love into a ground of pardon. All her tokens of penitence and affection could not, even in the eyes of sinful men, wash away the stain of her life, but the grace of Christ led her to true peace, as her abiding condition.

CHAPTER VIII. 1-3.

A Circuit through Galilee, with the Twelve and Ministering Women.

1 AND it came to pass afterward,[1] that he went throughout
every[2] city and village, preaching and shewing[3] the glad
tidings of the kingdom of God:[4] and the twelve *were*[5] with
2 him, And [a] certain women, which[6] had been healed of evil
spirits and infirmities, [b] [c] Mary called Magdalene, [c] out of[7] whom
3 went seven devils,[8] And [d] Joanna the wife of Chuza[9] [e] Herod's
[f] steward, and Susanna, and many others, which[6] ministered
unto him[10] of their substance.

[a] Matt. xxvii. 55; Mark xv. 41; chap. xxiii. 49.
[b] Matt. xxvii. 56, 61; xxviii. 1; Mark xv. 40, 47; xvi. 1; chap. xxiv. 10; John xix. 25; xx. 1, 18.
[c] Mark xvi. 9.
[d] Chap. xxiv. 10.
[e] Chap. xxiii. 7.
[f] Matt. xx. 8.

1 soon afterwards
2 about through
3 bringing
4 (,) *instead of* (:)
5 *omit* were
6 who
7 from
8 seven demons had gone out
9 Chuzas
10 *the best authorities read* them

PECULIAR to Luke. According to the usual view, the first circuit through Galilee was made before the choice of the twelve; this one (the second) with them; the third immediately after they were sent out to preach. But it is not certain that there were three distinct journeys. Our Lord was always occupied, and the Evangelists describe certain periods of His ministry in general terms, without introducing special occurrences. The period here spoken of seems to have been that succeeding ('soon afterwards,' ver. 1) the occurrences narrated in the last chapter. On the practical lessons, see close of section.

Ver. 1. **Went about through city and village.** From town to town, from village to village, in unwearied activity. — **Bringing the glad tidings.** One word in the Greek, hence 'preaching' does not govern 'glad tidings.' — **And the twelve with him,** *i. e.*, went about with him, since this is joined closely with the previous clause. Hence after they had been chosen, but before they had been sent out to preach.

Ver. 2. **And certain women,** etc. All of them had probably been cured of some affliction; hence their service was one of gratitude. Such a service, however, is contrary to the Oriental notions of propriety, founded upon low views of woman's virtue. Christianity has done much to correct these notions. It is significant that this mention of our Lord's female attendants should follow the account of the forgiven one in the Pharisee's house. — **Mary called Magdalene.** A native of Magdala (see on Matt. xv. 39). — **From whom seven demons had gone out.** This woman had been possessed of seven demons, and our Lord had cast them out. The notion of some (Dr. Lange among others) that this means released from special sinfulness, 'seven demons' being an expression for total subjection to the spirit of the world, is an attempt to support the legend that Mary Magdalene was the 'sinner' of the last chapter. But that occurrence loses its appropriateness, if we suppose that the woman had been already dispossessed of seven demons by our Lord. The accuracy and aptness of the Gospel narrative are diminished by this theory.

Ver. 3. **Joanna.** Her name appears again in chap. xxiv. 10. — **The wife,** perhaps at that time a widow, **of Chuzas Herod's steward,** *i. e.*, the 'house-steward' of Herod Antipas. Through this family Herod and his servants (Matt. xiv. 2) might have heard of Jesus. Some have identified Chuzas with the 'nobleman' whose son was healed by our Lord (John iv. 46-54); but the reason for Joanna's gratitude was that she had herself been healed (ver. 2). — **Susanna** ('lily'). Not mentioned again. — **And many others.** Comp. Matt. xxvii. 55. — **Who ministered.** All of them were such as thus 'ministered,' *i. e.*, provided food and other necessary attentions. — **Unto them** (the better supported reading), *i. e.*, to the whole company. The alteration to the singular was probably designed to exalt the service of the women; but what was done to the disciples was done to Christ, according to His own words (Matt. xxv. 40). — **From their substance.** This implies that some, perhaps most of them, were persons of means.

Our Lord confided in the purity and faithfulness of His Galilean friends; He exalted women into the circle of His followers; woman's work was at once a service of grateful love (a diaconate); these women of high position felt that constant temporal service was a fitting, though insufficient, return for spiritual benefits. — Such a circle as this is possible only where Christ is; about Him as the centre, gather preaching men and ministering women in purity and harmony.

CHAPTER VIII. 4–21.

Parable of the Sower; our Lord sought by His Mother and Brethren.

4 [a] AND when much people were gathered [1] together, and were
come to him out of every city,[2] he spake by a parable:
5 A [3] sower went out [4] to sow his seed: and as he sowed, some
fell by the way side; and it was trodden down, and the fowls of
6 the air [5] devoured it. And some [6] fell upon a [7] rock; and as
soon as it was sprung up,[8] it withered away, because it lacked [9]
7 moisture. And some [6] fell among [10] thorns; and the thorns
8 sprang up [8] with it, and choked it. And other fell on [11] good
ground, and sprang up,[8] and bare [12] fruit a hundredfold. And
when he had said [13] these things, he cried, He that hath ears to
hear, let him hear.

9 [b] And his disciples asked him, saying, What might this parable
10 be? [14] And he said, Unto you it is given to know the myste-
ries of the kingdom of God: but to others [15] in parables; that
seeing they might [16] not see, and hearing they might [16] not un-
11 derstand. Now the parable is this: The seed is the word of
12 God. Those [17] by the way side are they that hear; [18] then
cometh the devil, and taketh away the word out of their hearts,
13 lest they should [19] believe and be saved. They [17] on the rock
are they, which,[20] when they hear,[18] receive the word with joy;
and these have no root, which [20] for a while believe, and in time
14 of temptation fall away. And that which fell among thorns [21]
are they, which, when they [22] have heard, go forth, and [23] are
choked with cares and riches and pleasures of *this* life, and
15 bring no fruit [24] to perfection. But [25] that on the good ground
are they, which [26] in an honest and good heart, having heard the
word, keep *it*,[27] and bring forth fruit [c] with patience.
16 [d] No [28] man, when he hath lighted a candle,[29] covereth it with
a vessel, or putteth *it* under a bed; but setteth [30] *it* on a candle-
17 stick,[31] that they which [20] enter in may see the light. [e] For
nothing is secret,[32] that shall not be made manifest; neither
any thing hid,[33] that shall not be known and come abroad.
18 [f] Take heed therefore how ye hear: [g] for whosoever hath, to him

[a] MATT. xiii. 2–9; MARK iv. 1–9.
[b] MATT. xiii. 10–23; Mark iv. 10–20.
[c] Rom. ii. 7; Heb. x. 36.
[d] Matt. v. 15; Mark iv. 21; chap. xi. 33.
[e] Matt. x. 26; Mark iv. 22; chap. xii. 2.
[f] Mark iv. 24; comp. vers. 11–15.
[g] Matt. xiii. 12; xxv. 29; Mark iv. 25; chap. xix. 26.

[1] as a great multitude were coming
[2] those of every city were resorting unto him
[3] The [4] forth [5] birds of the heaven [6] other [7] on the
[8] grew [9] had no [10] amidst the [11] into the
[12] brought forth [13] as he said
[14] asked him what this parable was (*according to the best authorities.*)
[15] the rest [16] may [17] And those [18] have heard
[19] that they may not [20] who [21] the thorns [22] these are they that
[23] and going on their way they [24] nothing [25] And
[26] these are such as [27] hold it fast
[28] And no [29] lamp [30] putteth
[31] lampstand. [32] hid [33] nor secret

shall be given; and whosoever hath not, from him shall be
taken even that which he [h] seemeth to have.[84] *h* Chap. xxiv. 37.
19 [i] Then [85] came to him *his* mother and his brethren, and [86] *i* Matt. xii. 46-52; Mark iii. 31-35.
20 could not come at him for the press.[87] And it was told him *by*
certain which said,[88] Thy mother and thy brethren stand with-
21 out, desiring to see thee. And he answered and said unto
them, My mother and my brethren are these [k] which [20] hear the *k* Chap. xi. 28.
word of God, and do it.

[84] thinketh he hath [85] And there [86] And they
[87] crowd [88] *omit* by certain which said.

CHRONOLOGY. It is evident from the parallel accounts that the incident of vers. 19-21 preceded the parable, etc., vers. 4-18. Some would even insert between them a number of discourses related by Luke further on (xi. 37-xiii. 9), but the language of Matt. xiii. 1 seems to forbid this. The order of Mark, confirmed in this case by that of Matthew, is most exact. After the journey just spoken of (vers. 1-3) or during its progress, our Lord healed a demoniac, giving occasion to the Pharisees to vent their growing hostility. This incident is narrated out of its order by Luke (xi. 14, etc.). It was immediately followed by the demand for a sign from heaven (Matt. xii. 38-45; Luke xi. 16, 29-36), possibly by other events narrated by Luke in the same connection. About this time, while the controversy was going on, the mother and brethren of Jesus sought Him (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21). Then came the discourse in parables (Matt. xiii.; Mark iv. 1-25), a part of which is here recorded (vers. 4-18).

Ver. 4. **And as a great multitude were coming together**, etc. The E. V. gives the wrong impression that He waited until all came; it was the gathering crowd that led Him to enter a boat (Matthew, Mark).—**Those of every city**, attracted out of the various places where He had preached. Luke's mention of the preaching tour probably leads him to give prominence to these. The three Evangelists agree, but show entire independence.

Vers. 5-15. THE PARABLE OF THE SOWER and its interpretation. See on Matt. xiii. 3-8, 18-23; Mark iv. 3-20. The new details are few.—**Going on their way**. This indicates carelessness. Some indeed think this refers to a being drawn away by the cares, etc., but this is doubtful. —**In patience**. Peculiar to Luke. It means '*consistently*, through the course of a life spent in duties, and amidst discouragements.' (Alford).

Vers. 16-18. See on Mark iv. 21-25. The same thoughts occur in Matthew in different connections. —**Thinketh he hath** (ver. 18) is peculiar to Luke. It is self-deception, not deception of others that is referred to. Luke omits the other parables, given by Matthew and Mark, inserting two of them in a different connection however (chap. xiii. 18-21).

Vers. 19-21. THE MOTHER AND BRETHREN OF JESUS SEEK HIM. See on Matt. xii. 46-50; Mark iii. 31-35. Luke presents no new incidents. The reason for putting this occurrence out of the exact order, may have been thus to enforce the lesson of the parable concerning the right hearing and doing of the word.

CHAPTER VIII. 22-39.

The Storm on the Lake; the Man with the Legion of Demons.

22 NOW it came to pass on a certain day,[1] [a] that he went [2] into *a* Matt. viii. 23-27; Mark iv. 36-41.
a ship [3] with his disciples: [4] and he said unto them, Let
us go over unto the other side of [b] the lake. And they launched *b* Vers. 23, 33; chap. v. 1, 2.
23 forth. But as they sailed, he fell asleep: and there came down
a storm of wind on the lake; and they were filled [5] *with water*,
24 and were in jeopardy. And they came to him, and awoke him,
saying, [c] Master, Master, we perish. Then [6] he arose, and [7] re- *c* See chap. v. 5.
buked the wind and [d] the raging of the water: and they ceased, *d* James i. 6.
25 and there was a calm. And he said unto them, Where is your

[1] one of those days [2] entered
[3] boat [4] himself and his disciples
[5] filling [6] And
[7] being awakened (*according to the best authorities*), he

faith? And they being afraid wondered,[8] saying one to another, What manner of man is this! for [9] he commandeth even the winds and water, and they obey him.[10]
26 [e]And they arrived at the country of the Gadarenes,[11] which is
27 over against Galilee. And when he went [12] forth to [13] land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode [14] in *any* house, but in
28 the tombs. When [15] he saw Jesus, he cried out, and [f]fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? [16] I beseech thee,
29 torment me not. (For he had [17] commanded the unclean spirit to come out of [18] the man. For [g]oftentimes it had caught him: and he was kept bound with chains and in fetters; [19] and he brake the bands, and [20] was driven of the devil [21] into [h]the wil-
30 derness.) [22] And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils [23] were entered into
31 him. And they besought him that he would not command them
32 to go out into [i]the deep.[24] And [25] there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them [26] to enter into them. And he suffered
33 them.[27] Then went the devils out of [28] the man, and entered into the swine: and the herd ran violently down a steep place [29]
34 into the lake, and were choked. When [15] they that fed *them* saw what was done,[30] they fled, and went [31] and told *it* in the
35 city and in the country. Then they [32] went out to see what was done; [30] and [32] came to Jesus, and found the man, out of whom the devils were departed,[33] [k]sitting at the feet of Jesus,
36 [l]clothed, and in his right mind: [34] and they were afraid. They also which [35] saw *it* told them by what means he that was
37 possessed of the devils [36] was healed.[37] Then the whole multitude [38] of the country of the Gadarenes [11] round about besought [39] him to depart from them; for they were taken [40] with great fear: and he went up into the ship,[41] and returned back again.[42]
38 Now [43] [m]the man, out of whom the devils were departed,[33] be-

[e] MATT. viii. 28–34; MARK v. 1–17.

[f] Mark iii. 11; v. 33; vii. 25; chap. v. 8; ver. 48.

[g] Comp. chap xx. 9.

[h] Mark v. 5; ver. 27.

[i] Rev. ix. 1 etc.

[k] Chap. x. 39

[l] Comp. ver 27.

[m] MARK v. 18–20.

[8] marvelled [9] Who then is this, that [10] (?) *instead of* ().
[11] Gergesenes, *or* Gerasenes (*see notes*) [12] was come [13] upon the
[14] a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not
[15] And when [16] the most high God [17] *omit* had
[18] forth from
[19] was bound with chains and fetters, being under guard
[20] and breaking the bands asunder, he [21] demon [22] deserts
[23] demons [24] abyss [25] Now [26] give them leave
[27] gave them leave [28] And the demons came out from
[29] rushed down the steep [30] had come to pass [31] *omit* and went
[32] And they [33] from whom the demons were gone out
[34] clothed and in his right mind, at the feet of Jesus [35] that
[36] with demons [37] made whole [38] And all the people [39] asked
[40] holden [41] entered into a boat [42] *omit* back again [43] But

sought him that he might be with him: but Jesus sent him
39 away, saying, Return to thine own[44] house, and shew[45] how
great things God hath done unto[46] thee. And he went his
way, and published[47] throughout the whole city how great
things Jesus had done unto[46] him.

[44] thy [45] declare [46] for [47] publishing.

CONTENTS. The voyage across the lake, the storm, the demoniac in the country of the Gerasenes (Gergesenes). Luke is indefinite as to time (ver. 22), but it was the evening of the day on which the discourse in parables was delivered (Mark iv. 35). The storm probably occurred at night, and the encounter with the demoniac the succeeding morning.

Vers 22–25. THE STORM ON THE LAKE. See on Matt. viii. 23–27; Mark iv. 35–41. Before starting, the incidents mentioned in chap. ix. 57–62 probably occurred (comp. Matt. viii. 18–22). Luke's account is brief. agreeing more closely with that of Mark. — **On one of the days** (ver. 22). The indefiniteness indicates that Luke had not consulted Mark's Gospel. — **A boat.** Mark: 'the boat,' *i. e.*, the one from which He had been teaching. — **Came down** (ver. 23). Either from the sky, or from the hill-sides, since the sudden storms would roll down the valleys and burst upon the lake. — **They were filling**, *i. e.*, the boat was becoming full. The original brings out the sudden coming down of the storm, and then the gradual effect, filling the boat and putting them in danger. — **Being awakened**, or 'awaking.' So Mark; in Matthew it is simply 'arising.'— Luke (ver. 25) agrees with Mark, in putting the rebuke of the disciples *after* the rebuke of the elements. Matthew reverses the order, but the former is probably more exact.

Vers. 26–39. THE HEALING OF THE FIERCE DEMONIAC. See on Matt. viii. 28–34; Mark v. 1–20. The latter account is the fullest, and Luke's agrees more closely with it. — **Gergesenes.** So Tischendorf reads, but the authority for Gerasenes (which is correct in Mark) is almost equally great. See on Matt. viii. 28. — **Which is over against Galilee.** Peculiar to Luke.

Ver. 27. **A certain man out of the city**, *i. e.*, belonging to the city. He did not come to meet them out of the city, but 'out of the tombs' (Matthew, Mark), his usual abode, as stated in all three accounts. — **Had worn no clothes.** Peculiar to Luke, but implied in Mark's account (v. 15).

Ver. 29. **For he commanded**, or, 'was commanding.' This agrees with Mark's account. Our Lord was about to command, when the demoniac cried as in ver. 28. The parenthesis is not necessary. — **For** gives the reason of the command. — **Oftentimes**, or, 'of a long time.' — **Caught**, or, 'seized.' The violent effect of the possession is set forth. Then follows an account of previous unsuccessful attempts to restrain him: **He was bound**, etc. — **Being under guard.** Peculiar to Luke. — **Breaking the bands asunder.** Mark speaks of this, but not in the same immediate connection.

Ver. 31. **Into the abyss.** There can scarcely be a reasonable doubt that this means 'hell,' the place of punishment for evil spirits. We must distinguish between 'abyss,' 'the *ad interim* place of torment, and the lake of fire into which the devil will be cast by Christ at the end: see Rev. xx. 3.' (Alford.) The respite obtained by their entering into the herd of swine was a very brief one.

Ver. 35. **At the feet of Jesus**. Peculiar to Luke, indicating accuracy as well as independence. Notice the correct reading of this verse, which is unusually graphic.

CHAPTER VIII. 40–56.

The Raising of Jairus' Daughter, and the Healing of the Woman on the Way.

40 AND it came to pass, that, [a] when Jesus was returned,[1] the
people [b] *gladly* received[2] him: for they were all waiting
41 for him. [c] And, behold, there came a man named Jairus, and
he was a ruler of the synagogue; and he fell down at Jesus'
feet, and besought him that he would come[3] into his house:
42 For he had [d] one[4] only daughter, about twelve years of age, and
she lay a dying. But as he went the people[5] thronged him.
43 And a woman having an issue of blood twelve years, which

[a] Matt. ix. 1; Mark v. 21
[b] Chap. ix. 11; Acts ii. 41; xviii. 27; xxi. 17; xxiv. 3; xxviii. 30.
[c] MATT. ix. 18–26; MARK v. 22–43.
[d] See chap vii. 12.

[1] *the best authorities read* And as Jesus returned
[2] the multitude welcomed [3] to come [4] an
[5] multitudes

had spent all her [e] living upon physicians, neither could [6] be healed [e] See Mark xii. 44.
44 of any, Came behind *him*, and touched the border of his gar-
45 ment: and immediately her issue of blood [7] stanched. And
Jesus said, Who [8] touched me? When [9] all denied, Peter and
they that were with him said, [f] Master, the multitude [5] throng [10] [f] See chap. v 5.
thee and press [11] *thee*, and sayest thou, Who touched me? [12]
46 And Jesus said, Somebody hath touched [13] me: for I perceive
47 [g] that virtue is gone out of me.[14] And when the woman saw [g] See chap. vi. 19.
that she was not hid, she came trembling, and [h] falling down [h] See ver. 28
before him, she declared unto him [15] before [16] all the people for
what cause she had touched him, and how she was healed
48 immediately. And he said unto her, [i] Daughter, be of good [i] See Mark x. 52.
comfort: [17] [i] thy faith hath made thee whole; [k] go in peace. [k] See chap. vii. 50.
49 While he yet spake, there cometh one from the ruler of the
synagogue's *house*, saying to him, Thy daughter is dead; trouble
50 not the Master. But when Jesus heard *it*, he [18] answered him,
saying, Fear not: believe only,[19] and she shall be made whole.
51 And when he came into [20] the house, he suffered no man to go
in,[21] save Peter, and James, and John, and the father and the
52 mother of the maiden.[22] And all wept, and [l] bewailed [23] her: [l] Matt. xi. 17; chap. xxiii. 27.
53 but he said, Weep not; she [24] is not dead, but sleepeth. And
54 they laughed him to scorn, knowing that she was dead. And
he put them all out, and took her by the hand, and called,[25] say-
55 ing, Maid,[26] arise. And her spirit came again, and she arose
56 straightway: [27] and he commanded to give her meat.[28] And
her parents were astonished: [29] but he charged them that they
should tell no man what was done.[30]

[6] and could not [7] the issue of her blood
[8] Who is it that [9] And when [10] press [11] crush
[12] *the best authorities omit* and sayest thou, Who touched me
[13] Some one did touch
[14] perceived that power had gone forth from me (*according to the best authorities*)
[15] *omit* unto him [16] in the presence of
[17] *the best authorities omit* be of good comfort
[18] Jesus hearing it [19] only believe [20] to
[21] not any man to go in with him (*according to the best authorities*)
[22] the father of the maiden and her mother
[23] were weeping, and bewailing
[24] *the best authorities read* for she
[25] But he, taking her by the hand, called (*according to the best authorities*)
[26] Maiden [27] rose up immediately
[28] that *something* be given her to eat [29] amazed
[30] had come to pass

WHILE the name of the place to which our Lord returned, is not given here, the fact that the people were waiting for Him suggests Capernaum (comp. Matt. ix. 1: 'His own city'). Jairus came to our Lord while He was at a feast in the house of Matthew (Matt. ix. 10-18), who probably lived in Capernaum, and this feast (chap. v. 29-39) took place just after the return from the other side. — On the miracles, see Matt. ix. 18-26; Mark v. 21-43. The account of Luke is more full than that of Matthew, agreeing more closely with that of Mark, but presenting some new details.

Ver. 40. **Welcomed him.** Lit., 'received Him.

— **Waiting for him.** His absence had been brief. Doubtless cases of sickness awaited Him. Some have thought that Jairus was among the number, and that his presence had caused additional interest. But this is opposed to Matt. ix. 18.

Vers. 43–48. THE WOMAN who touched our Lord's garment. See parallel passages.

Ver. 43. **Who had spent all her living,** etc. Luke, himself a physician, thus puts the case.

Ver. 44. Luke simply states how the cure was effected. Mark tells of her thoughts. 'This is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith, even in error and weakness, may also accept them.' (Alford.)

Ver. 45. **And when all denied.** It is not certain that the woman did so; she may have hidden herself in the crowd. — **Peter,** etc. Peculiar to Luke. The question of our Lord was to draw out the woman's faith. Mark's account implies that He knew who had done it. — **The multitudes press thee,** etc. 'Press' and 'crush' are strong terms. Some find here 'a solemn warning to all who crowd on Christ,' a rebuke to familiarity in hymns, etc. Peter in those days might have rebuked the crowd; our Lord did not. The touch of faith and the accidental touch differ: no virtue flows out in the case of the latter. The cure was not magical.

Ver. 46. Notice the correct reading, as proving our Lord's knowledge of all the circumstances of the case.

Ver. 47. **Could not be hid.** She felt that He knew of the cure He had wrought. — **In the presence of all the people.** Peculiar to Luke, and significant. She sought a cure in secret, but is led to confess it openly. This our Lord desires and deserves. A caution to those believers who do not confess Him before men.

Ver. 49. **There cometh one.** Mark is less definite.

Ver. 50. **Hearing it.** See Mark v. 36: 'not heeding,' or, 'overhearing.' — **Made whole** (lit. 'saved'). Peculiar to Luke. The promise asked large faith from the father, but the miracle just wrought doubtless quickened Jairus' confidence.

Ver. 51. **Not any man to go in with him,** where the damsel was. He was already in the house. He had already stopped the crowd outside (Mark v. 37), but meeting another within (as described in vers. 52, 53), those who could enter the chamber of death are singled out.

Ver. 54. 'He put them all out' is to be omitted. Luke has already told of the separation within the house; while Mark, who had told how the crowd outside was prevented from entering, properly adds this (Mark v. 40).

Ver. 55. **Her spirit returned.** She was restored to life. The various accounts leave no reasonable doubt that this is the meaning. — On the further details, see especially Mark v. 42, 43.

CHAPTER IX. 1–17.

The Sending Out of the Twelve; the Alarm of Herod; the Retirement to Bethsaida, and the Feeding of the Five Thousand.

1 THEN [1] [a] he called his twelve disciples [2] together, and gave [a] Matt. x. 1; Mark iii. 13
them power and authority over all devils,[3] and to cure [b] –15; vi. 7. Matt. x. 5,
2 diseases. And [b] he sent them [4] to preach the kingdom of God, 7, 8; comp. chap. x. 1, 9.
3 and to heal the sick. [c] And he said unto them, Take nothing for [c] Matt. x. 9–14; Mark
your journey, neither staves,[5] nor scrip,[6] neither [7] bread, neither [7] vi. 8–11; comp. chap
4 money; neither have two coats apiece.[8] And whatsoever x. 4–11.
5 house ye enter into, there abide, and thence depart. And whosoever will not receive [9] you, when ye go out of [10] that city,
shake off the very [11] dust from your feet for a testimony against
6 them. [d] And they departed, and went through the towns,[12] [d] Mark vi. 12.
preaching the gospel, and healing every where.
7 [e] Now Herod the tetrarch heard of all that was done by him: [13] [e] Matt. xiv 1–3; Mark
and he was [f] perplexed, because that it was said of [14] some, that [f] vi. 14–16 Acts ii. 12;
8 John was risen from the dead; And of [14] some, that Elias [15] had v. 24; x. 17.
appeared; and of [14] others, that one [16] of the old prophets was

[1] And [2] *the best authorities read* the twelve [3] demons
[4] sent them forth [5] *the best authorities read* staff [6] wallet
[7] nor [8] *omit* apiece [9] as many as do not receive
[10] depart from [11] *omit* very [12] throughout the villages
[13] *the best authorities omit* by him [14] by [15] Elijah [16] some one

9 risen again. And Herod said, John have[17] I beheaded; but
who is this, of[18] whom I hear such things? [g] And he desired[19] [g] Chap. xxiii. 8.
to see him.
10 [h]And the apostles, when they were returned, told him all that[20] [h] See Mark vi. 30.
they had done. [i]And he took them, and went aside privately [i] MATT. xiv. 13-21;
into a desert place belonging to the city[21] called [k] Bethsaida. MARK vi. 32-44;
11 And the people, when they knew *it*,[22] followed him: and he [l]re- JOHN vi. 5-13.
ceived[23] them, and spake unto them of the kingdom of God, and [k] See Mark vi. 45.
12 healed them that had need of healing. [m]And when[24] the day [l] See chap. viii. 40.
began to wear away, then came the twelve,[25] and said unto him, [m] Chap. xxiv. 29.
Send the multitude away, that they may go into the towns[26] and
country round about, and [n] lodge, and get victuals: for we are [n] Chap. xix. 7.
13 here in a desert place. But he said unto them, Give ye them
to eat. And they said, We have no more but[27] five loaves and
two fishes; except we should go and buy meat[28] for all this
14 people. For they were about five thousand men. And he said
to his disciples, Make them sit down by fifties in a company.[29]
15, 16 And they did so, and made them all sit down. Then[30] he
took the five loaves and the two fishes, and looking up to
heaven, he blessed them, and brake, and gave to the disciples to
17 set before the multitude. And they did eat, and were all filled:
and there was taken up of the fragments that remained to them
twelve baskets.[31]

[17] *omit* have [18] about [19] sought [20] declared unto him what things
[21] withdrew apart to a city (*according to the best authorities*)
[22] But the multitudes perceiving it [23] welcomed [24] *omit* when
[25] and the twelve came [26] villages [27] than [28] food
[29] in companies, about fifty each (*according to the best authorities*)
[30] And [31] that which remained to them, twelve baskets of broken pieces.

CHRONOLOGY. From Matthew we learn that the miracle narrated in the last section was followed immediately by others (Matt. ix. 27-34). From Mark (vi. 1-6) we infer that our Lord then visited Nazareth and was again rejected (Matthew places this out of its order; xiii. 54-58). Then began the third circuit through Galilee (Matt. ix. 35; Mark vi. 6), during which the Twelve were sent forth. The events in this section are in their chronological order. Luke is very brief, presenting no new details.

Verses 1-6. THE SENDING OUT OF THE TWELVE. See on Matt. x. 5-15; Mark vi. 7-13. The latter passage agrees almost exactly with Luke's account; Matthew (x. 16-42) adds a part of the discourse not given by the other two.—**The twelve** (ver. 1). This brief form agrees with Luke's usage.—**To heal the sick** (ver. 2). Some good authorities omit 'the sick,' which Luke, as a physician, might deem unnecessary.—**Against them** (ver. 5). More definite than 'to them,' which is found in Matthew and Mark.

Vers. 7-9. THE ALARM OF HEROD. See on Matt. xiv. 1-12; Mark vi. 14-29. The other two Evangelists give in this connection the particulars of the death of John the Baptist; Luke, who has given so full an account of his birth, only alludes to it. **Heard of all that was done.** 'By Him' is a proper explanation, but not in the original. Herod heard of the miracles wrought by the Twelve, but thus '*His* name was spread abroad' (Mark).—**Because that it was said by some.** The difference of opinion only served to increase the perplexity of his bad conscience.—**Elijah had appeared** (ver. 8). Not 'had risen,' for Elijah had not died.—**John I beheaded,** etc. (ver. 9). 'I' is emphatic (according to the usual reading in the second clause also), indicating both terror of conscience at the past act, and uncertainty about this person of whom he hears so much. His desire to see Him was due to this feeling.

Vers. 10-17. THE FEEDING OF THE FIVE THOUSAND. See on Matt. xiv. 13-21; Mark vi. 30-44; John vi. 1-13. Luke's account presents no new details, except the mention of the locality: **to a city called Bethsaida.** The words translated: 'a desert place belonging to,' are not genuine; and were probably inserted to make the various accounts correspond. There need be no difficulty here. The Bethsaida spoken of was Bethsaida Julias, on the *eastern* side of the lake. The other Evangelists expressly state that our Lord and His disciples went 'in a boat' thither; Luke omits all reference to this. As the Twelve had

been preaching in Galilee, Eastern Bethsaida would be across the lake, and so situated, that the easiest way thither would be by sea, and yet that the multitudes could go on foot (Matthew, Mark) round the head of the lake. (It is doubtful whether there was another Bethsaida.) Comp. on Matt. xiv. 22; Mark vi. 45. — **Welcomed them.** This hints at what is more fully stated by Mark (vi. 34.) The account of the miracle itself presents no new details; but it is significant that Luke, who says nothing of the second feeding of the four thousand, uses the word for **baskets** (ver. 17), which all three Evangelists employ in telling of this miracle, and not the one which Matthew and Mark each uses twice in speaking of the other miracle. This is the more remarkable, as we have four accounts of the one miracle, two of the other, and two allusions to both. In all this distinction is preserved. This miracle, so profound in its meaning, the only one mentioned by all the Evangelists, is the rock on which all destructive criticism makes shipwreck. Where God would give bread, such critics find a stone, a stone of stumbling.

CHAPTER IX. 18–36.

The Confession of Peter; the Transfiguration.

18 [a] AND it came to pass, as he was alone praying, his[1] disciples
were with him; and he asked them, saying, Whom say
19 the people[2] that I am? They[3] answering said, John the Baptist; but some[4] *say*, Elias;[5] and others *say*, [b] that one[6] of the
20 old prophets is risen again. He[7] said unto them, But whom[8]
say ye that I am? [c] Peter[9] answering said, The Christ of God.
21 [d] And he straitly charged[10] them, and commanded *them* to tell
22 no man that thing;[11] [e] Saying, [f] The Son of man must suffer
many things, and be rejected of the elders and chief priests and
23 scribes, and be slain,[12] and be raised the third day.[13] And he
said to *them* all,[14] If any *man* will[15] come after me, let him deny
24 himself, and take up his cross [g] daily, and follow me. For whosoever will[15] save his life shall lose it: but whosoever will[16] lose
25 his life for my sake, the same shall save it. For what is a man
advantaged,[17] if he gain the whole world, [h] and lose himself, or
26 be cast away?[18] For whosoever shall be ashamed of me and
of my words, of him shall the Son of man be ashamed, when he
shall come[19] in his own glory, and *in his* Father's,[20] and of the
27 holy angels. But I tell you of a truth, there be some standing
here, which shall not[21] taste of death, till they see the kingdom
of God.
28 [i] And it came to pass [k] about an[22] eight days after these sayings, he took[23] Peter and John and James, and went up into a[24]
29 mountain [l] to pray. And as he prayed,[25] the fashion of his
countenance was [m] altered, and his raiment *was*[26] white *and*
30 glistering.[27] And, behold, there talked with him two men, which[8]
31 were Moses and Elias:[5] Who appeared in glory, and spake of

[a] MATT. xvi 13–16; MARK viii. 27–29.
[b] Comp. John vi. 14.
[c] Comp. John vi. 68, 69.
[d] Matt. xvi. 20; Mark viii. 30.
[e] MATT. xvi. 21–28; MARK viii. 31–ix. 1.
[f] Vers. 43, 44.
[g] 1 Cor. xv 31.
[h] 1 Cor. iii. 15 2 Cor. vii. 9 Phil. iii. 8
[i] MATT. xvii. 1–8; MARK ix. 2–8.
[k] Comp. Matt. xvii. 1; Mark ix. 2
[l] See chap. v 16.
[m] Mark xvi 12 (in the Greek).

[1] praying alone, the [2] Who do the multitudes say [3] And they
[4] others [5] Elijah [6] some one [7] And he [8] who
[9] And Peter [10] But he charged [11] this to no man [12] killed
[13] the third day be raised up [14] unto all [15] would [16] shall
[17] profited [18] lose or forfeit his own self [19] cometh
[20] *the glory* of the Father [21] who shall in no wise [22] *omit* an
[23] took with him [24] the [25] was praying [26] *became* [27] dazzling

his [n] decease which he should [28] accomplish at Jerusalem. But
32 Peter and they that were with him [o] were heavy with sleep:
and when they were awake,[29] they saw his glory, and the two
33 men that stood with him. And it came to pass, as they de-
parted [30] from him, Peter said unto Jesus, [p] Master, it is good
for us to be here: and let us make three tabernacles; [31] one for
thee, and one for Moses, and one for Elias: [5] [q] not knowing what
34 he said.[32] While he thus spake,[33] there came a cloud, and over-
shadowed them: and they feared [34] as they entered into the
35 cloud. And there came a voice [35] out of the cloud, saying, [r] This
36 is my beloved Son: [36] hear [37] him. And when the voice was
past,[38] Jesus was found alone. [s] And they kept *it* close,[39] and
told no man in those days any of those [40] things which they had
seen.

[n] 2 Pet. i. 15.
[o] Dan. viii. 18; x. 9; Matt. xxvi. 43; Mark xiv. 40.
[p] Ver. 49; see chap. v. 5.
[q] Comp. Mark ix. 6.
[r] Matt. xvii. 5; Mark ix 7 (*my chosen*); Is. xlii. 1; comp. Ps. lxxxix. 3; Is. xlix. 7.
[s] Matt. xvii. 9; Mark ix. 9, 10.

[28] was about to [29] yet having remained awake
[30] were parting [31] *or* booths [32] was saying
[33] And while he said these things [34] were afraid [35] a voice came
[36] *the best authorities read* my Son, my chosen one [37] hear ye
[38] came [39] held their peace [40] the

CONTENTS. This section presents 'the glory of the Son of man confessed on earth and ratified from heaven.' Luke is much briefer than Matthew and Mark. He omits the promise to Peter (with Mark), and also the rebuke of Peter, which Mark retains. In the account of the transfiguration we find a few additional particulars. — The conversation about Elijah is not mentioned.

CHRONOLOGY. The events intervening between the feeding of the five thousand and the confession of Peter were numerous and important. The other three Evangelists all tell of Christ's walking on the sea during the night after the first miracle of the loaves. Arriving at Capernaum, He delivered a discourse there (John vi. 22-71). The Passover (one year before His death) was at hand (John vi. 4). This year was virtually one of persecution. The effect was to lead our Lord into retirement, and to bring out plainer declarations to the disciples. Matthew (chaps. xv., xvi.) and Mark (chaps. vii., viii.) tell how he passed into the coasts of Tyre and Sidon, returning to Decapolis, feeding four thousand there, sailing to Magadan, where new opposition encountered Him, then recrossing the lake, when an opportunity was afforded Him of warning His disciples against the leaven of the Pharisees and Sadducees, journeying from Bethsaida Julius near which they had landed to the region of Cesarea Philippi, where the *confession of Peter* was made. All these important events are passed over by Luke. But unless we know of the previous and growing hostility narrated by the other Evangelists, the prediction of ver. 22 seems abrupt, and ver. 51 inexplicable. We can as little determine why Luke omits so much at this point, as why the others pass over the events of the next six months, which are so fully narrated in chaps. x.-xviii. Thus the Gospels supplement each other, but with no evidence of such a purpose on the part of the Evangelists.

Vers. 18-27. THE CONFESSION OF PETER, etc. See on Matt. xvi. 13-28; Mark viii. 27-38. This account agrees closely with the others, although briefer. — **As he was praying alone** (ver. 18). Peculiar to Luke. The prayer was a preparation for the revelation. The disciples joined Him, and 'in the way' (Mark) the conversation took place. — **Unto all** (ver. 23). See Mark ix. 34. — **When he cometh,** etc. (ver. 26). Luke's account is fullest in this clause. Meyer: 'The glory is threefold: (1.) *His own*, which He has of and for Himself as the exalted Messiah; (2.) *the glory of God*, which accompanies Him as coming down from God's throne; (3.) *the glory of the angels*, who surround Him with their brightness.'

Vers. 28-36. THE TRANSFIGURATION. See on Matt. xvii. 1-9; Mark ix. 2-8. — **About eight days** (ver. 28). About a week = 'after six days' (Matthew, Mark). — **Was altered** (ver. 29). Luke does not use the word translated, 'transfigured,' possibly because it would suggest to his readers the fables about the *metamorphoses* of heathen deities. — **Spake of his decease** (ver. 31). Peculiar to Luke. It means His *death*, although it probably includes the Resurrection and Ascension. See on Matt. xvii. 2.

Ver. 32. **Heavy with sleep.** It was probably at night, and their drowsiness was natural: but they did not go to sleep, for the next phrase means, **yet having remained awake,** 'sleeplessly watching.' It was not a vision of half sleeping men.

Ver. 33. **As they were parting.** This particular, peculiar to Luke, explains the language of Peter. He wished to detain the two representatives of the Old Covenant. The statement: **not knowing what he was saying** (*lit.*, saith). Even with the explanation, Peter's suggestion was not well considered.

Ver. 34. **As they** (*i. e.*, Moses, Elijah, and our Lord) **entered the cloud.** The fear was a growing one, beginning as they saw the company

(Mark), increasing as that company entered the cloud (Luke), culminating as the voice was heard (Matthew).

Ver. 35. **My Son, my chosen one.** The words were not spoken in Greek, and the actual word used might be translated into Greek by either of the terms, 'beloved' or 'chosen.'

Ver. 36. **And they held their peace.** The result of the command mentioned by Matthew and Mark.

CHAPTER IX. 37–50.

Healing of the Demoniac at the Foot of the Mount of Transfiguration, Closing Scenes of our Lord's Ministry in Galilee.

37 [a] AND it came to pass, that on the next day, when they [a Matt. xvii. 14–18; Mark ix. 14–27]
were come down from the hill,[1] much people[2] met him.
38 And, behold, a man of the company[3] cried out,[4] saying, Master,
I beseech thee, look[5] upon my son; [b] for he is mine only child. [b See chap vii. 12.]
39 And, lo,[6] a spirit taketh him, and he suddenly crieth out; and
it teareth him that he foameth again, and bruising him, hardly
40 departeth from him.[7] And I besought thy disciples to cast
41 him[8] out; and they could not. And Jesus answering said, O
faithless[9] and perverse generation, how long shall I be with
42 you, and suffer[10] you? Bring thy son hither.[11] And as he was
yet a coming, the devil threw[12] him down, and tare *him*.[13]
And[14] Jesus rebuked the unclean spirit, and healed the child,[15]
43 and delivered him again[16] to his father. And they were all
amazed[17] at [c] the mighty power[18] of God. [c 2 Pet. i. 16.]
[d] But while they wondered every one[19] at all things which [d Matt. xvii. 22, 23; Mark ix. 30–32.]
44 Jesus[20] did, [e] he said unto his disciples, Let these sayings [e Ver. 22.]
[f] sink down into your ears, for the Son of man shall be deliv- [f Comp. chap. i. 66; xxi. 14]
45 ered[21] into the hands of men. But they understood not this
saying, and it was hid from them, that they perceived it not:[22]
and they feared to ask him of[23] that saying.
46 [g] Then there arose [h] a reasoning[24] among them, which of [g Matt. xviii. 1–5; Mark. ix. 34–37.]
47 them should be greatest. And[14] Jesus, [i] perceiving[25] [h] the [h See chap. ii 35.]
thought[24] of their heart, took[26] a child,[27] and set him by him,[28] [i See Matt. ix. 4.]
48 And said unto them, Whosoever shall receive this child[27] in my
name receiveth me; and whosoever shall receive me, receiveth
him that sent me: [k] for he that is least among you all, the same [k Chap. xxii. 26.]
shall be[29] great.
49 [l] And John answered and said, Master, we saw one casting [l Mark ix. 38–40: see ver. 33.]

[1] mountain [2] a great multitude [3] from the multitude
[4] *the best authorities read* cried [5] *the best authorities read* to look
[6] behold [7] it departeth from him with difficulty, grievously bruising him
[8] it [9] unbelieving [10] bear with
[11] hither thy son [12] the demon dasheth [13] *insert* grievously
[14] But [15] boy [16] gave him back
[17] astonished [18] majesty [19] all were marvelling
[20] *the best authorities read* he [21] delivered up
[22] should not perceive it [23] about [24] questioning
[25] seeing [26] took hold of [27] little child [28] by his side [29] is

out devils[80] in thy name; and we forbade him, because he
50 followeth not with us. And[14] Jesus said unto him, Forbid *him*
not: [m]for he that is not against us[81] is for us.[81]

[m] Comp. chap. xi. 23.

[80] demons [81] *the best authorities read* you

LUKE is here very brief, presenting few new details. All three Gospels place the events recorded in this section just before our Lord's final departure from Galilee (ver. 51).

Vers. 37–42. THE HEALING OF THE DEMONIAC BOY. See on Matt. xvii. 14–21; Mark ix. 14–29. Luke is briefest, Mark fullest. — **For he is mine only child** (ver. 38). Peculiar to Luke. — **And he suddenly crieth out** (ver. 39) *i. e.*, the *child*. The rapid change of subject, first the spirit, then the child, then the spirit again, shows the intimate connection of possessed and possessing. — **Bruising him grievously.** Comp. Mark ix. 26: 'rent him sore.'

Vers. 43–45. OUR LORD'S SECOND PREDICTION OF HIS DEATH. See Matt. xvii. 22, 23; Mark ix. 30–32. From the other accounts we learn that this prediction was made as they were passing privately through Galilee to Capernaum.

Ver. 43. The division of the verses is unfortunate; the first clause of this verse should be joined with ver. 42; see the paragraph in our text. — **And they were all astonished.** The multitude in contrast with the disciples. — **At the majesty of God**, as displayed in this miracle. — **But while all were marvelling.** Quite indefinite. The conversation took place on the private journey to Capernaum, as we learn from the other accounts.

Ver. 44. **Let these sayings**, etc. The original gives an emphasis brought out by rendering as follows: 'As for you, let,' etc. The disciples are meant. From Mark ix. 31 we infer that, during the journey, our Lord gave repeated and extended intimations of His death, to prepare His disciples for the journey towards Jerusalem. 'These sayings' refers to these intimations. — **For the Son of man shall be**, 'is about to be,' etc. They should take heed, because the time of fulfilment was approaching. Others refer 'these sayings' to the eulogies of the people (ver. 43). 'The disciples are to bear in memory these admiring speeches on account of the contrast in which His own fate would now appear with the same. These are therefore to build no hopes upon them.' Meyer. But the very next paragraph shows that they already overestimated worldly applause, and the contrast is far from being obvious.

Ver. 45. **It was hid from them, that they should not perceive it.** Peculiar to Luke. The meaning is plain. They were not permitted to understand the full meaning. Only those who fail to notice the necessity for careful training in the case of the disciples, will doubt the *gracious* character of this method of concealing in order to reveal.

Vers. 46–50. THE DISCIPLES REBUKED for their emulation and exclusiveness. See on Matt. xviii. 1–5; Mark ix. 33–40; especially the latter. In the briefer narrative of Luke there is nothing at variance with the other accounts.

Ver. 46 declares the fact of a dispute, and ver. 47 assumes that it was not spoken out before our Lord, but perceived by Him and brought to judgment. Luke notes the perception of their thought; Mark, the way in which the matter was brought up by our Lord; Matthew, their submission of the question to His decision. — **He that is not against you is for you** (ver. 50). This reading is to be accepted, and it presents substantially the same thought as that of the E. V. (and of Mark ix. 40). The disciples ('you') represent Christ and His people ('us'). On the connection of thought in vers. 49, 50, see notes on Mark ix. 38.

CHAPTER IX. 51 — XVIII. 14.

THIS division of the Gospel of Luke, embracing nearly one third of the whole, contains for the most part matter peculiar to this Evangelist. A number of the incidents probably belong to an earlier period of the history. A few of these are mentioned by Matthew and Mark, though the greater number even of these are peculiar to this account. But the larger portion of this division belongs to that part of our Lord's life *passed over in silence by Matthew and Mark*. John indeed tells us of much that occurred during this period, but he does not give a parallel account. Many theories have been suggested; our view is as follows: This division treats in the main of that part of the life of our Lord on earth, between the close of His ministry in Galilee and the *last journey* from Perea (beyond Jordan) to Jerusalem; covering a period of nearly six months. The reasons for this opinion are: that chap. ix. 51 can only refer to the *final* departure from Galilee (Matt. xix. 1; Mark x. 1), and this departure seems to have been shortly before the sudden appearance of our Lord in Jerusalem at the feast of Tabernacles (John vii. 14); it is indeed possible that our Lord returned to Galilee after this visit, but of this there is no positive evidence. On the other hand, the blessing of the little children (chap. xviii. 15), where the parallel with Matthew and Mark is renewed, undoubtedly took place just before the last solemn journey from Perea to Jerusalem and to death. From John's account we learn that during this period our Lord appeared again in Jerusalem. In fact, that Gospel alone tells us of His journeyings to avoid the hostility of the Jews. Neither Matthew nor Mark implies that the journey from Galilee to Jerusalem, alluded to in chap. ix. 51, was a direct one, while both state that such a journey was undertaken about this time.

All who love the lessons of our Lord should rejoice that we have in this Gospel so much that is not only peculiar but important. The parables

of this division are especially interesting, because uttered at a time when both the hostility of the Jews and the training of the disciples called for truth more distinctively Christian. As in one sense the journey to death begins with this division, so do we here approach more closely the central truths of the gospel which centres in that death. The special questions of chronology will be discussed under the separate sections; but certainty on these points is impossible.

CHAPTER IX. 51–62.

The Departure from Galilee into Samaria; Incidents bringing out Various Human Temperaments.

51 AND it came to pass, when the time was come[1] that [a] he — [a] Mark xvi. 19; Acts i.
should be received up, [b] he steadfastly set his face to go — 2; 1 Tim. iii. 16.
52 to Jerusalem, And sent messengers before his face: and they — [b] 2 Kings viii 11; xii. 17;
went, and entered into a village of [c] the Samaritans, to make — Is. l. 7; Jer xlii. 15;
53 ready for him. And [d] they did not receive him, because [e] his — Ezek. vi. 2; xiii. 17, etc.
54 face was as though he would go to[2] Jerusalem. And when his — [c] See Matt. x. 5.
disciples [f] James and John saw *this*, they said, Lord, wilt thou — [d] John iv. 9: comp. chap. x. 33.
that we command fire to come down from heaven, and consume — [e] John iv. 20.
55 them, even as [g] Elias did?[3] But he turned, and rebuked them,[4] — [f] Comp. Mark iii. 17.
56 and said, Ye know not what manner of spirit ye are of. For — [g] 2 Kings i. 10, 12.
[h] the Son of man is not come to destroy men's lives, but to save — [h] Comp. chap. xix. 10;
them. And they went to another village. — John iii. 17; xii. 47.
57 And it came to pass, that,[5] as they went [i] in the way, [k] a cer- — [i] Ver. 51. [k] MATT. viii
tain *man* said unto him, Lord,[6] I will follow thee whithersoever — 19–22.
58 thou goest. And Jesus said unto him, Foxes[7] have holes, and
birds of the air[8] *have* nests; but the Son of man hath not where
59 to lay *his* head. And he said unto another, Follow me. [l] But — [l] Comp. 1 Kings xix
60 he said, Lord, suffer me first to go and bury my father. Jesus — 20.
said unto him, Let the dead bury their[9] dead: but go thou and
61 preach[10] the kingdom of God. And another also said, Lord, I
will follow thee; but let me first go bid them farewell, which
62 are at home at my house.[11] And Jesus said unto him, No man,
having put his hand to the plough, and looking back, is fit for
the kingdom of God.

1 the days were being fulfilled 2 were going
3 *the best authorities omit* even as Elias did.
4 *the best authorities omit the rest of this verse, and the first part of ver.* 56.
5 *the best authorities omit* it came to pass, that
6 *omit* Lord 7 The foxes 8 of the heaven
9 their own 10 publish abroad
11 first suffer me to bid farewell to them that are at my house.

THE journey to Jerusalem spoken of in ver. 51 was probably that to the feast of Tabernacles; but in a wider sense, it was the final departure from Galilee to death at Jerusalem, since from this time on our Lord was rejected and persecuted openly by the Jews. The direct route was through Samaria, and on the way the incident of vers. 52–56 occurred. Some indeed suppose that our Lord, after this rebuff, did not pass through Samaria but skirted the borders between it and Perea (see Matt. xix. 1–12); of this, however, there is no positive evidence. The main question is regarding the exact chronological position of the incident of vers. 57–62; which Matthew (viii. 18–22) places just before the departure to Gadara. In favor of the order of Luke is the greater ful-

ness of his account; in favor of that of Matthew, his mention of one who was a 'scribe.' Such language from a 'scribe' was more probable at the earlier point. The theory that such an incident occurred twice is highly improbable. There was no reason why Matthew should insert it out of its place; but it is so appropriate here, where our Lord's *final departure* from Galilee is spoken of, that Luke probably placed it here for that reason. — The whole section brings before us the four leading human temperaments: the choleric, sanguine, melancholic, and phlegmatic. Our Lord Himself had no temperament, but was the perfect man. On the question whether the sending out of the Seventy preceded this departure from Galilee, see next section.

Ver. 51. **When the days were being fulfilled.** When the time was near, when the days of the final period were come, not when the time itself had come. — **That he should be received up,** *i. e.*, into heaven. The clause cannot mean that the days of His favorable reception in Galilee were at an end. The apparent difficulty, that His Ascension did not take place until months afterwards, is met at once by considering that the Evangelist does not imply an immediate ascension, but rather regards the history from this point as a journey to death and subsequent glorification. — **He steadfastly set his face.** He not only *had* but *showed* the fixed purpose, **to go to Jerusalem.** He saw what was before Him there, and went to meet it.

Ver. 52. **Messengers.** Supposed, but without reason, to have been the two sons of Zebedee. — **Samaritans.** The direct route towards Jerusalem from Galilee lay through Samaria. See on Matt. x. 5; and John iv. 9. — **To make ready for him.** To provide food and shelter for Him and the large party accompanying Him. Yet they probably also announced His coming as the Messiah; since in Samaria this was not concealed (John iv. 26) as in Judea and Galilee.

Ver. 53. **And they did not receive him.** Refused to grant the needed accommodations. This was doubtless done through the messengers. Of course they thus rejected Him as the Messiah. — **As though he were going.** 'As though he were' is supplied in translating. The ground of rejection was that His going *to Jerusalem* (not to Gerizim) as the Messiah opposed their Samaritan expectations. What humiliation for the King of heaven that He was refused lodging in an unnamed village! But it was met with love, not with anger.

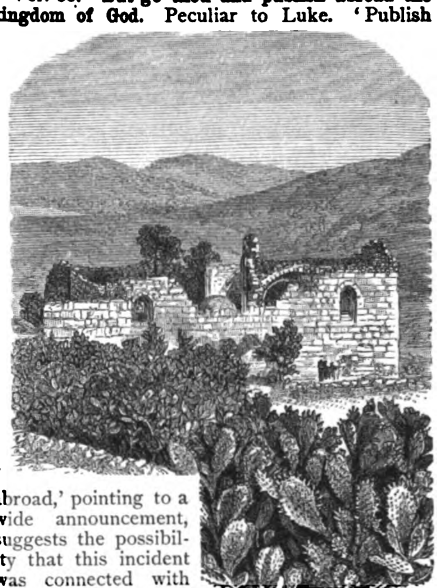
Ver. 54. **Saw this.** On the return of the messengers. Probably the company was now very near the village, and may have noticed some signs of opposition from the inhabitants. Comp. Acts viii. 14–17, where John's apostolic visit to Samaria is mentioned. — 'Even as Elijah did' (2 Kings i. 10, 12). This clause is wanting in some of the oldest and best manuscripts, though found in ancient versions. It was readily supplied.

Ver. 55. 'Ye know not what manner of spirit ye are of.' All the words of our Lord's rebuke (vers. 55, 56) are omitted in the best manuscripts, but found in many early versions. Some take the clause as a question: Know ye not what manner of spirit, etc. The thought is: 'Ye know *not* of what spirit you are the instruments when speaking thus; you think that you are working a miracle of faith in my service, but you are obeying a spirit alien from mine. (Godet, following Augustine and Calvin.)

Ver. 56. The first part of this verse is even less supported than the doubtful passages of vers. 54, 55. — **And they went to another village.** This may not have been a Samaritan village, as they probably had just entered Samaria. It is possible, but improbable, that after this rejection our Lord did not go further into Samaria.

Ver. 57. **As they went in the way.** Quite indefinite. — **A certain man.** According to Matthew the man was a 'scribe.' The indefinite form permits us to suppose that the conversation is placed by Luke out of its proper chronological order. But this position shows that Luke did not regard any of these questioners as called to be Apostles. Lange conjectures this. See further on Matt. viii. 19–22.

Ver. 60. **But go thou and publish abroad the kingdom of God.** Peculiar to Luke. 'Publish abroad,' pointing to a wide announcement, suggests the possibility that this incident was connected with the sending out of the Seventy.



Ruins of Church of St. John, Samaria.

Ver. 61. **But first suffer me to bid farewell to them that are at my house.** The case of this man is mentioned by Luke only. His request was natural. Some, without good reason, explain: set in order the things in my house, with a view to renouncing them.

Ver. 62. **No man, having put his hand to the plough,** etc. The figure is easily understood, especially when we remember that the plough used in the East was easily overturned. Such labor, with divided service and longing looks backward will be profitless and doubly toilsome. Such a laborer is no fitting one. While the primary application is to the ministry, the verse has an important lesson for all. All have ground to break, and it is here rather than in the harvesting that the labor is most discouraging — and whatever makes their service a divided one is forbidden. — These conversations have one common lesson: conditional following of Christ is impossible. The three chief impediments here illustrated are: earthly desire, earthly sorrow, earthly affection.

CHAPTER X. 1–24.

The Mission of the Seventy and their Return.

1 AFTER[1] these things the Lord appointed other [a] seventy
also,[2] and [b] sent them two and two before his face into
2 every city and place, whither he himself would[3] come. There-
fore [c] said he[4] unto them, The harvest truly *is* great,[5] but the
labourers *are* few: pray ye therefore the Lord of the harvest,
3 that he would send forth labourers into his harvest. Go your
ways: [d] behold, I send you forth as lambs among[6] wolves.
4 [e] Carry neither purse, nor scrip, nor shoes:[7] and salute no man
5 by the way. And into whatsoever house ye enter,[8] first say,
6 Peace *be* to this house. And if the[9] son of peace be there,
your peace shall rest upon [f] it:[10] if[11] not, it shall turn to you
7 again. And in the same[12] house remain, eating and drinking
such things as they give: for the labourer is worthy of his hire.
8 Go not from house to house. And into whatsoever city ye
enter, and they receive you, eat such things as are set before
9 you: And heal the sick that are therein, and say unto them,
10 The kingdom of God is come nigh unto you. But into whatso-
ever city ye enter,[8] and they receive you not, go your ways[13]
11 out into the streets of the same,[14] and say, Even the very[15]
dust of your city, which cleaveth on us,[16] we do wipe off against
you: notwithstanding, be ye sure of[17] this, that the kingdom of
12 God is come nigh unto you.[18] But[19] I say unto you, [g] that[20] it
shall be more tolerable in that day for Sodom, than for that city
13 [h] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the
mighty works had been done in Tyre and Sidon, which have
been done[21] in you, they had a great while ago repented,[22] sit-
14 ting in sackcloth and ashes. But it shall be more tolerable for
15 Tyre and Sidon at[23] the judgment, than for you. And thou,
Capernaum, which art exalted to heaven, shalt be thrust[24] down
16 to hell.[25] [i] He that heareth you heareth me; and [k] he that de-
spiseth[26] you despiseth[26] me; and [l] he that despiseth[26] me de-
spiseth[26] him that sent me.

[a] Exod. xxiv 1, 9; Numb. xi. 16.
[b] Comp. chap. ix. 1, 2.
[c] Matt. ix. 37, 38.
[d] Matt. x. 16
[e] Matt. x. 9–14; Mark vi. 8–11; comp. chap ix. 3–5.
[f] Matt. x. 13.
[g] Matt. x. 15; xi. 24.
[h] Matt. xi. 21–23.
[i] Matt. x. 40; John xiii. 20.
[k] John xii. 48; 1 Thess. iv. 8.
[l] John v. 23.

[1] Now after
[2] *the best authorities omit* also; *but many read* and two (*so in ver.* 17).
[3] was about to
[4] *the best authorities read* And he said
[5] the harvest is plenteous
[6] in the midst of
[7] no purse, no wallet, no sandals
[8] shall enter
[9] a
[10] him
[11] but if
[12] that
[13] *omit* your ways
[14] thereof
[15] *omit* very
[16] *the best authorities read* to our feet
[17] but know
[18] *omit* unto you
[19] *omit* But
[20] *omit* that
[21] were
[22] would have repented long ago
[23] in
[24] *the best authorities read* shalt then be exalted unto heaven? thou shalt be brought
[25] *Greek* Hades
[26] rejecteth

17 And [m] the seventy returned again [27] with joy, saying, Lord,
[n] even the devils [28] are subject unto us through [23] thy name
18 And he said unto them, [o] I beheld [29] Satan as lightning [p] fall [30]
19 from heaven. Behold, I give unto [31] you power [32] to [q] tread on
serpents and scorpions, and over all the power of the enemy;
20 and nothing shall by any means hurt you.[33] Notwithstanding,
in this rejoice not, that the spirits are subject unto you; but
rather [34] rejoice, because [35] [r] your names are written in heaven.
21 [s] In that [36] hour Jesus [t] rejoiced in spirit,[37] and said, I thank
thee, O Father, Lord of heaven and earth, that thou hast hid [38]
these things from the wise and prudent, and hast revealed [39]
them unto babes: even so,[40] Father; for so it seemed good [41] in
22 thy sight. All things are delivered to [42] me of my Father: and
no man knoweth who the Son is, but [43] the Father; and who
the Father is, but [43] the Son, and *he* to whom [44] the Son will [45]
23 reveal *him*. And he turned him unto *his* disciples, and said [46]
privately, [u] Blessed *are* the eyes which see the things that ye
24 see: For I tell [47] you, that many prophets and kings have [48]
desired to see those [49] things which ye see, and have not seen
them; [50] and to hear those [49] things which ye hear, and have not
heard *them*.[51]

[m] Ver. 1. [n] See Mark xvi. 17. [o] John xii. 31; Rev. xii. 8, 9. [p] Rev. ix. 1. [q] Ps. xci. 13; see Mark xvi. 18. [r] Exod. xxxii. 32; Ps. lxix. 28; Is. iv. 3; Ezek. xiii. 9; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; xxii. 19. [s] Matt. xi 25–27. [t] Comp. Is liii. 11. [u] MATT. xiii. 16, 17.

[27] *omit* again [28] demons [29] was beholding [30] fall as lightning
[31] *the best authorities read* have given you [32] authority
[33] in any wise injure [34] *the best authorities omit* rather [35] that
[36] that very
[37] he joyed in the Holy Spirit (*according to the best authorities*)
[38] didst hide [39] and reveal [40] yea [41] was well pleasing
[42] were delivered unto [43] save [44] he to whomsoever
[45] willeth to [46] turning to the disciples, he said [47] say unto
[48] *omit* have [49] the [50] saw them not [51] heard them not

THE MISSION OF THE SEVENTY. Peculiar to Luke. The labors of this large body of disciples were brief, their mission temporary. The incident has no bearing upon questions of ecclesiastical position. Our Lord certainly had enough followers to admit of this appointment. Luke mentions both the sending out of the *twelve* and of the Seventy; the fact that the instructions are much the same grows out of the similarity of the errand. But the discourse here recorded relates to present duties alone, while that (in Matt. x.) addressed to the Twelve has in view a permanent office, etc. This temporary character of their duty will account for our not hearing of them again. Tradition and conjecture have been busy in suggesting different persons included in their number (such as Luke himself, Mark, Matthias, etc.).

THE TIME AND PLACE of this mission. (1.) Robinson places it *before* the journey to Jerusalem (chap. ix. 51) and in *Galilee*. But ver. 1 naturally points to a period *after* starting to Jerusalem, and intimates that our Lord was making an extended journey at this time. Now the accounts of Matthew and Mark indicate that He had encountered such opposition in Galilee as to hinder such extended preaching (Matt. xvi. 1; Mark ix. 30) This view places the return of the Seventy after the Feast of Tabernacles near Jerusalem, admitting that their journey, which began in Galilee, ended in Judea. But they were scarcely absent so long a time. The woes on the Galilean cities (vers. 13–15) do not prove that the discourse was uttered near them, but rather that our Lord had already taken His final departure from them. (2) Lange thinks, that the mission took place *after* the rejection in Samaria, but was directed to Samaria alone; that our Lord Himself did not enter further into that country. But the Seventy were sent before Him. Besides had the mission been exclusively to Samaria, Luke, the friend and companion of the Apostle to the Gentiles, would probably have mentioned it. (3) Others (Van Oosterzee, etc.) think, our Lord returned again to Galilee after the Feast of Tabernacles, and that this mission occurred then and there. But of such return we have no evidence, and chap. ix. 51 looks like a *final* departure; besides, as remarked above, Galilee was not now a promising field for such labor. (4) We therefore conclude: that this sending out occurred on the journey toward Jerusalem; that this journey was not

direct, but led through part of Samaria, possibly through part of Perea, and certainly through part of Judea; that the Seventy went in advance along this route, returning after a short interval. It is indeed doubtful whether this occurred before or after the visit to Jerusalem at the Feast of Tabernacles (John vii. 1-14), but in all probability before: our Lord leaving His followers to make that sudden visit.

Ver. 1. **These things.** The events related in the last chapter. This opposes the view that the mission of the Seventy *preceded* the rejection in the Samaritan village. — **Other seventy,** or, 'seventy others,' either in addition to the Twelve, or to the messengers spoken of in chap. ix. 52. The former is more probable from the similarity of the instruction given to both. The number *seventy* may have had reference to the *elders* of Israel (Exod. xxiv. 1; Num. xi. 16), as the number *twelve* to the tribes. Some ancient authorities read 'seventy-two' both here and in ver. 17. Probably from a desire to conform the number to that of the Jewish Sanhedrin. — **Two and two before his face,** etc. The chief purpose was not to train them, as in the case of the Twelve, but actually to prepare the people in these places for His coming. The whole was a final appeal, and also a preparation for the final entry into Jerusalem. That our Lord should follow and actually visit *thirty-five* places is not remarkable, in view of His great and constant activity.


Ruins at Capernaum Tell Hum.

Ver. 2. See on Matt. ix. 37, where the same thought precedes the sending out of the Twelve. — **Send forth.** Literally 'cast forth,' implying urgency.

Ver. 3. **Go your ways.** This, too, implies urgency. The Seventy are not forbidden to go to the Gentiles and Samaritans (Matt. x. 5). Possibly they did visit the latter; and besides their route was made known to them in advance, which was not the case when the Twelve were sent out.

Ver. 4. **Salute no man by the way.** Peculiar to this discourse. It simply expresses the urgency of their errand, since such salutations in the East would involve great loss of time.

Ver. 5. The previous inquiry (Matt. x. 11), is not mentioned here.

Ver. 6. **A son of peace,** *i. e.*, one 'worthy,' one whose heart was ready to receive the message of peace they brought. — **Upon him,** or, 'it,' as in E. V. The original may refer either to the man or the house, the former is the more natural sense.

Ver. 7. **In that house,** *i. e.*, in the house where they had been received. — **Such things as they give.** Lit. 'the things from them,' sharing what they have. There is not the slightest reference to eating heathen dishes (as in 1 Cor. x. 27), for they were not sent among the heathen. — **Go not from house to house,** *i. e.*, in search of ease and better entertainment, or for gossip's sake.

Ver. 9. **Heal the sick.** A less extended commission than that of Matt. x. 8. — **The kingdom of God is come nigh unto you.** This indicates a later message than Matt. x. 7.

Vers. 10, 11. In case of rejection, the Seventy were bidden, even more distinctly than the Twelve (Matt. x. 14), to renounce by symbolical act, all intercourse and responsibility. — **But know this,** despite your rejection, **the kingdom of God is come nigh.** This word of love (ver. 9) becomes now a word of warning and of future judgment. How often men thus transform God's blessings into a curse for themselves!

Ver. 12 See on Matt. x. 15.

Vers. 13-15. See Matt. xi. 21-23. The connection here is different. It is highly probable that our Lord uttered such words twice. In this case these towns furnished an example of the rejection spoken of in vers. 10, 11. This was His solemn farewell of these favored places, and the connection implies that they had already rejected Him and been forsaken by Him. The accompanying cut shows the utter desolation at the probable site of Capernaum. Even the locality is disputed. The view that these awful woes were uttered at a distance from the places themselves, furnishes new proof how heavily this judgment lay on the heart of Jesus.

Ver. 16. See on Matt. x. 40. Here the connection of thought is: woes on the Galilean cities which had rejected our Lord, would fall on those also that would reject the Seventy. The verse states a principle of general validity, and forms a solemn conclusion.

Ver. 17. THE RETURN OF THE SEVENTY.— **Returned with joy.** They were probably not absent long. It is unlikely, though not impossible, that

they all returned at the same time and place, unless a time and place of rendezvous had been previously appointed. The Evangelist gives a summary account. How much of permanent good they accomplished we are not told, but in labors of healing they must have had great success; hence their 'joy,' and their language: **Even the demons are subject to us in thy name.** This power had not been expressly given to them, as to the Twelve (chap. ix. 1), and they rejoice that their success exceeded the promise. Other successes are only implied; this point is brought prominently forward by the Evangelist.

Ver. 18. **I was beholding,** *i. e.*, while you were thus exercising power over demons. Of course the vision was a spiritual one. — **Satan,** the personal prince of darkness. — **Fall as lightning,** *i. e.*, suddenly. — **From heaven.** This seems to be figurative, implying the pride and height of Satan's power. The thought is, I saw your triumph over Satan's servants, and in this a token of his fall, of complete victory to be finally achieved through such works of faith and courage in my name. If the verse did not stand in this connection we might perhaps refer it to some remote point of time, such as the victory over Satan in the wilderness, or the original fall of Satan. The tense used in the Greek does not, however, indicate any such *point* of time, but a period. Every explanation must accept much that is figurative and poetic in the verse, but the one we adopt is open to the fewest difficulties. The objection that the success of the Seventy was an insufficient ground for such declaration depreciates their success. They had surpassed, through their courage and faith, the promised power. He, to whom the secrets of the world of spirits lie open, saw in this more than a temporary success; it was to Him the token of *final* triumph. The human agents in bringing in that triumph, have a conflict which is not with flesh and blood (Eph. vi. 12).

Ver. 19. **I have given.** The correct reading expresses an abiding fact. The Lord augments by a new promise the joy He has just confirmed. — **Authority,** delegated power here. — **To tread on serpents and scorpions.** The promise is doubtless literal, so far as necessary to manifest higher spiritual power. In view of the connection we must accept an allusion to Gen. iii. 15: 'bruise the head of the serpent,' and perhaps to Ps. xci. 13 also. — **Over all the power of the enemy,** *i. e.*, Satan. What precedes also, as the original indicates, belongs to 'the power of the enemy.' — **In any wise injure you,** though apparent hurt may come.

Ver. 20. **Rejoice not in this.** This is an absolute prohibition of rejoicing *solely* in the power spoken of. The power is great, and joy in such delegated power is *dangerous*, may be joined with pride and self-seeking. Besides the power over evil is a negative blessing, and does not furnish so proper a ground of joy as the positive blessings of God's infinite mercy and goodness. — **But rejoice.** Here there is no such danger. — **That your names are written in heaven.** The figure is not uncommon in the Scriptures (Ex. xxxii. 32, 33; Mal. iii. 16; Rev. iii. 5, etc.). The common reading points to a single past act: 'were written;' but the better established one refers to the continued place which these names have in the book of life: 'have been and are written.' God's spiritual blessing is personal and permanent. The ground of the commanded joy is not our power, delegated as it is, but God's mercy and love in Christ He will rejoice most, and most properly, who finds the sole ground there.

Ver. 21. **In that hour.** This definite mark of time joins this utterance of our Lord (vers. 21, 22) with the return of the Seventy. — **Joyed.** A strong word, applied to our Lord only here. The one hour of joy was in sympathy with His faithful preachers. — **In the Holy Spirit.** This is the sense, according to the best authorities. The expression is indeed unusual. We have here a remarkable grouping of the Three Persons of the Trinity. — **I thank thee,** etc. See on Matt. xi. 25-27, where the same expressions occur in a different connection. Our Lord probably uttered these weighty words on both occasions. In Matthew, moreover, they form a *confession*, here a ground of rejoicing in connection with the triumph of the 'babes.' The language reminds us of the profound passages in the Gospel of John. The important truth respecting our Lord's relation to the Father, here set forth, underlies *all* the Gospels. — **These things.** In this connection all that is implied in the phrase: 'that your names are written in heaven.'

Ver. 22. Some older manuscripts and versions insert: 'And turning to the disciples He said' This would give what follows the character of a direct address. In ver. 23 the same form occurs, but 'privately' is added. The statements of verses 21, 22, very appropriate in their connection with the successful preaching of the Seventy. In this success our Lord rejoiced, for in it He saw the future glory of God to be manifested in the revelation of the mysteries of the kingdom of heaven to those of childlike spirit. 'The future conquest of the world by Jesus and His disciples rests on the relation which He sustains to God, and with which He identifies His people. The perfect knowledge of God is, in the end, the sceptre of the universe.' (Godet.)

Ver. 23. **Privately.** Observe 'here the gradual narrowing of the circle to which our Lord addresses Himself' (Alford). See notes on the similar saying in Matt. xiii. 16, 17. The occasion and connection are different there, but just such a beatitude would be likely to be repeated at important points in the training of the disciples.

Ver. 24. **And kings.** Peculiar to Luke. Such persons as David, Solomon, and Hezekiah, some of whom were both prophets and kings. Comp. Gen. xlix. 18, and the last words of David, a royal prophecy of Christ, 2 Sam. xxiii. 1-5, especially the close: 'For this is all my salvation, and all my desire, although He make it not to grow.' The blessing was not in what the disciples obtained, but in what they saw. The true knowledge of God the Father, and of Jesus Christ His Son, was the pledge of all other blessings.

CHAPTER X. 25–37.

The Question of a Lawyer, and its Answer: the Parable of the Good Samaritan.

25 [a] AND, behold, a certain [b] lawyer stood up, and tempted[1] [a] Comp. Matt.
him, saying, Master, what shall I do to inherit eternal xix. 16–19;
26 life? He[2] said unto him, What is written in the law? how xxii. 34–39; Mark x. 17–19.
27 readest thou? And he answering said, [c] Thou shalt love the [b] See Matt. xxii. 35. [c] DEUT. vi. 5.
Lord thy God with all thy heart, and with all thy soul, and with
all thy strength, and with all thy mind; and [d] thy neighbour as [d] LEV. xix. 18.
28 thyself. And he said unto him, Thou hast answered right:
29 [e] this do, and thou shalt live. But he, [f] willing[3] to justify him- [e] Lev. xviii.
30 self, said unto Jesus, And who is my neighbour? And Jesus 5; Rom. x. 5; see Matt.
answering[4] said, A certain *man* [g] went[5] down from Jerusalem xix. 17. [f] Chap. xvi.
to Jericho, and [h] fell[6] among thieves,[7] which stripped him of his 15. [g] Comp. chap.
raiment, and wounded *him*,[8] and departed, leaving *him* half xviii. 31; xix. 28. [h] Comp. Josh.
31 dead. And by chance there came down a certain priest[9] that xvi. 1.
way; and when he saw him, he passed by on the other side.
32 And likewise a Levite,[10] when he was at the place, came[11] and
33 looked *on him*,[12] and passed by on the other side. But a certain
[i] Samaritan, as he journeyed, came where he was; and when he [i] See chap. ix
34 saw him, he had compassion *on him*,[13] And went[14] to *him*, and 52, 53.
bound up his wounds, pouring in[15] oil and wine, and set[16] him
on his own beast, and brought him to an inn, and took care of
35 him. And on the morrow when he departed,[17] he took out two
[k] pence, and gave *them* to the host, and said unto him,[18] Take [k] Matt. xviii
care of him: and whatsoever thou spendest more, when I come 28.
36 again, I[19] will repay thee. Which now[20] of these three, think-
est thou, was[21] neighbour unto him that fell among thieves?[7]
37 And he said, He that shewed mercy on him. Then[22] said Jesus
unto him, Go, and do thou likewise.

[1] *or* trying [2] And he [3] wishing
[4] making reply [5] was going [6] he fell
[7] robbers [8] who both stripped him and beat him
[9] a certain priest was going down [10] in like manner a Levite also
[11] came to the place (*according to the best authorities*)
[12] saw him [13] was moved with compassion
[14] came [15] on *them* [16] he set
[17] *the best authorities omit* when he departed
[18] *omit* unto him [19] I, when I come back again,
[20] *the best authorities omit* now [21] became [22] And

THIS incident, peculiar to Luke, must be distinguished from a later one, mentioned by Matthew, Mark, and Luke, namely, that of the rich young ruler whom Jesus loved. A similar question was put in that case, receiving at first a similar answer. But otherwise the occurrences differ, especially in the second question put to our Lord and in His reply. It is impossible to suppose that Luke gives two different accounts of the same occurrence (comp. chap. xviii. 18–23). The fact that the same question was put on two different occasions by two different persons, eliciting in each case the same reply, shows that in cases where two Evangelists narrate similar occurrences or sayings in different connections, both may be strictly accurate (see instances in the last section). The time and place of this incident are uncertain; but it probably occurred



From a photograph taken by F. Frith.

ROAD FROM JERUSALEM TO JERICHO.

not long after the mission of the Seventy, between the Feast of Tabernacles and that of the Dedication, somewhere between Jerusalem and Perea.

Ver. 25. **A certain lawyer.** A kind of scribe whose business it was to teach the law. — **And tempted**, or, 'trying,' **him.** This implies a cold, self-righteous spirit, rather than a hostile one. He probably wished to see whether our Lord would teach anything in conflict with the law of Moses, or simply whether He could teach *him* anything new. The two states of mind are not very far removed from each other: Pharisaism, in its self-righteousness, may present either a conceit of orthodoxy or self-conceit. — **Master, what shall I do?** He doubtless expected in reply the mention of some new thing, or at least some great thing.

Ver. 26. **In the law.** These words are emphatic; as if our Lord would say, the answer to your question is in the law you teach. — **How readest thou?** This form was used by the Rabbins to call out a quotation from Scripture. 'How' means 'to what purport.'

Ver. 27. This answer of the lawyer showed intelligence; he gives the sum of the whole law. But his knowledge of the law exceeded his self-knowledge. In fact he shows, by adding from Lev. xix. 18: **and thy neighbor as thyself**, that he had some conception of our Lord's teachings. For in addition to Deut. vi. 5, which he quotes first, the Jews had written upon the phylacteries and recited night and morning, not this passage, but Deut. xi. 13, etc. Hence it is incorrect to suppose that our Lord pointed to the man's phylactery, when He said: 'How readest thou.'

Ver. 28. **This do and thou shalt live.** True in all cases: any one who can and does love God and his neighbor thus, has already begun to live, has an earnest of eternal life. The parable which follows is but an explanation of how much is meant by 'this.' But the next verse shows that the lawyer understood our Lord to imply that *he had not thus done.* As the failure is universal, the all-important question is, Who will enable us to do this? This question is not answered by the parable which follows. Like the Sermon on the Mount, it is an *exposition of the law and a preparation for the gospel, but not the gospel itself.* — In John vi. 29, our Lord answers a similar question by speaking of faith, but this lawyer was not prepared for that. He must be first taught his failure by an explanation of the requirements of the law.

Ver. 29. **But he, wishing to justify himself,** to declare himself righteous, over against the implied charge. He would defend himself by claiming that he had fulfilled the command in the sense which the Jews attached to the term 'neighbor' — a very narrow one, excluding Samaritans and Gentiles. — **Who is my neighbor?** This implies: 'I have fulfilled the requirement according to our view of the meaning, do you interpret it differently?' The question did not involve direct hostility, but a half-awakened conscience and some willingness to be instructed, though a self-righteous desire 'to get out of the difficulty' was the leading motive. — Some think that he intended to ask this question from the first, and that 'wishing to justify himself' means to justify his putting a question which had received so simple an answer: as if he would say: my question is not yet answered, the main point is, 'who is my neighbor.' But this supposes too much.

Ver. 30. **Making reply.** Lit., 'taking up,' *i. e.*, making his question the basis of an extended reply. — **A certain man.** A Jew is meant; but this is not made prominent, since the main lesson of the parable is not love to enemies, but *love to man as such*, humanity, philanthropy. — **Was going down from Jerusalem to Jericho.** The journey was literally 'down,' but it was usual to speak of 'going up' to Jerusalem, the capital city. The distance was about one hundred and fifty Roman stadia, or seventeen English miles. The incidents of the story are all probable, as is usual in our Lord's parables. The place where the parable was uttered may have been quite near the region between Jerusalem and Jericho. Certainly it was not in Galilee or Samaria, but in Judea or Perea — and the latter bordered on Jericho. — **Fell among robbers,** not 'thieves,' but highway robbers, who were numerous in that vicinity. The road lay through a wilderness. According to Jerome, it was called the red or bloody way, and in his time a Roman fort and garrison were needed there, for the protection of travellers. This man is represented as being literally surrounded by such robbers, **who both stripped him,** *i. e.*, of everything he had, **and beat him,** probably in consequence of his resistance. — **Leaving him half dead.** Without concern as to his condition, which is placed last to show his need of speedy help.

Ver. 31. **By chance.** In the language of common life. As a fact, most opportunities of doing good come as it were 'by chance,' though providentially ordered of God. — **A certain priest was going,** etc. The naturalness of the parable is remarkable. Jericho was a priestly city, and the priests would go to and from Jerusalem to perform their duties in the order of their courses. The case is more pointed, if this one is regarded as coming from priestly duty in the house of God. — **He passed by on the other side.** Did not even stop to examine the man's condition. In the priest's case, pride seems prominent. In thus acting he disobeyed the spirit, though not the letter of the Mosaic law (Exod. xxiii. 4, 5; Deut. xxii. 1-4; Is. lviii. 7).

Ver. 32. **In like manner a Levite also.** An inferior minister of the law, engaged in the service of the temple. — **Came to the place,** etc. The nearest English equivalent for both the Levite's office and conduct would probably be found in the word 'beadle.'

Ver. 33. **A certain Samaritan.** The choice of a Samaritan to represent this character shows that the wounded man was a Jew, but this is a secondary thought. The Samaritans were Gentiles by extraction, but with the Pentateuch in their possession. — **He was moved with compassion.** From this feeling all the subsequent actions flow. The first step in becoming 'good Samaritans,' is to obtain this feeling. But law, good resolutions, beautiful moral examples, and the whole array of human contrivances fail to create it. It is learned from Christ. — 'Mark the beautiful climax. First the compassionate heart, then the helping hand, next the ready foot, finally the true-hearted charge.' Van Oosterzee.

Ver. 34. **Pouring on them oil and wine.** The usual remedies for wounds in the East. — **On his own beast.** So that he walked himself. True philanthropy involves self-sacrifice. — **An inn.** Evidently an inn, in our sense of the word, and not a caravanserai.

Ver. 35. **He took out.** Vivid narration. — **Two pence.** Roman *denarii.* The value of the 'denarius' has been variously estimated, from seven and a half to eight and a half pence English (fifteen to seventeen cents). The sum was sufficient to meet the man's necessities for some days at least. —**I.** This is emphatic. — **When I come back again.** It has been inferred from this that the Samaritan was a travelling merchant, who would soon return.

Ver. 36. **Which became neighbor to him that fell among the robbers?** The original implies a permanent condition; the result of what had been done. Our Lord takes the matter out of the reach of previous circumstances of nationality and religion, and compels a reply on the ground of what had been done. Further, the lawyer had asked 'Who is my neighbor,' *i. e.*, whom I should love. A direct counter-question would have been: Whom did the Samaritan regard as his neighbor? But our Lord inverts the question, because the relation of 'neighbor' is a mutual one, and also, because He wished to hold up the active duty of the despised Samaritan.

Ver. 37. **He that shewed mercy on him.** The conclusion is irresistible, but the lawyer does not call him 'the Samaritan.' — **Go, and do thou likewise.** The lawyer was taught how one really becomes the neighbor of another, namely, by active love, irrespective of nationality or religion. His question, 'who is my neighbor,' was answered: He to whom you *ought* thus to show mercy in order to become *his* neighbor, is your neighbor. The question is answered *once for all.* All are our neighbors, when we have thus learned *what we owe to man as men.*

The main lesson of the parable is one of philanthropy manifesting itself in humane, self-sacrificing acts, to all in need, irrespective of all other human distinctions. All through the Christian centuries, this lesson has been becoming more and more prominent; but has never of itself made men philanthropic. He who taught the lesson can and does give strength to put it into practice. In the highest sense our Lord alone has perfectly set forth the character of the Good Samaritan. The best example of what we call 'humanity' must necessarily be found in 'the Son of man.' The love of Christ is both the type and the source of this love to our neighbor. This truth has led to an *allegorical* interpretation of the parable. This interpretation, which has been a favorite from the early centuries, is suggestive and in accordance with revealed truth, though probably not the truth our Lord reveals here. According to this view, the traveller represents the *race of Adam* going from the heavenly city (Jerusalem) to the accursed one (Jericho; Josh. vi. 26); the robbers, Satan and his agents; the state of the traveller, our lost and helpless condition by nature, 'half-dead' (being sometimes urged against the doctrine of human inability); the priest and Levite, the inefficacy of the law and sacrifice to help us; the Good Samaritan, our Lord, to whom the Jews had just said (John viii. 48): 'Say we not well that thou art a *Samaritan*, and hast a devil;' the charge to the inn-keeper, the charge to His ministers, the promised return, the Second Advent. Some go further and make the inn represent the Church; the two denarii, the two sacraments, etc. Such analogies are not interpretations. — Finally, this parable refers to love of man as man, not Christian love of the brethren. A zeal for the latter, which overlooks the former, becomes Pharisaical. The parable, moreover, represents the humanity as exercised by one in actual doctrinal error, and the inhumanity by those who were nearer the truth, orthodox Jews. Our Lord could not mean to show how good deeds resulted from holding error and bad deeds from holding the truth; though such an inference is frequently forced on the passage. The Samaritan is brought in, not because of his theological views, but because he belonged to a race despised and hated by the Jews, so as to give point to a lesson meant for a Jew. At the same time our Lord does show us that one in speculative error may be practically philanthropic, and those holding proper religious *theories* may be really inhuman. The former is certainly the better man.

CHAPTER X. 38-42.

Our Lord in the House of Martha and Mary.

38 NOW it came to pass, as they went, that [1] he entered into a
certain village: and a certain woman named [a] Martha
39 [b] received him into her house. And she had a sister called
[a] Mary, which [2] also [c] sat [3] at Jesus' [4] feet, and heard his word.
40 But Martha was cumbered [5] about much serving, and came to
him, and said, Lord, dost thou not care that my sister hath [6]
left me to serve alone? bid her therefore that she help me.
41 And Jesus [7] answered and said unto her, Martha, Martha, thou
42 [d] art careful [8] and troubled about many things: But [e] one thing

[a] John xi. 1, 19, 20; xii. 2, 3.
[b] Chap. xix. 6; Acts xvii. 7; James ii. 25.
[c] Chap. viii. 35; comp. Acts xxii. 3.
[d] Chap. xii. 11; see Matt. vi. 25; comp. 1 Cor. vii. 32-34.
[e] Ps. xxvii. 4; John vi. 27.

[1] Now as they journeyed (*according to the best authorities*)
[2] who [3] sat down [4] *the best authorities read* the Lord's
[5] harassed [6] *omit* hath [7] *the best authorities read* the Lord
[8] anxious

is needful;[9] and [10] Mary hath chosen [f] that [11] good part, which [f Ps. xvi. 5.]
shall not be taken away from her.

[9] but there is need of one thing [10] *the best authorities read* for [11] the

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CIRCUMSTANCES. There can be little doubt that the persons here spoken of were the *sisters of Lazarus*, that the place was *Bethany*, and the time near the feast of Dedication. The two persons have not only the same names but the same characters, as the two sisters described in John xi., xii. It is no objection that so well known a person as Lazarus is not mentioned. Against placing the incident at Bethany, it has been urged that Luke represents it as taking place on a journey from Galilee to Jerusalem, and before Jericho was reached (chap. xviii. 35). But from John's Gospel, which tells us that these sisters lived in Bethany (John xi. 1), we also learn that about this time our Lord visited Jerusalem (at the feast of Dedication). Bethany was near to Jerusalem (about an hour's walk), and a frequent place of resort for our Lord; doubtless this family often received Him there.

Ver. 38. **As they journeyed.** During the great journey from Galilee to Jerusalem, spoken of in this part of the Gospel. — **A certain village.** Luke does not say Bethany. The name is far more familiar to us than it would have been to Theophilus. — **Martha.** The name means 'lady,' answering to the Greek word used in 2 John i. 5. — **Into her house.** She was probably the elder sister, and hence the hostess. There is no proof that she was a widow, or the wife of Simon the leper (see Matt. xxvi. 6). In this first mention of her, as receiving our Lord, doubtless with great joy, we have an intimation of her character.

Ver. 39. **Mary.** The woman, whose subsequent act of love was promised a memory as wide as the spread of the gospel (Matt. xxvi. 13). — **Sat down at the Lord's feet.** Not as He reclined at table, for the meal was not yet ready, but as a willing disciple.

Ver. 40. **But Martha was harassed about much serving.** This was an honored guest, and Martha did what most women of her character do in such circumstances, bustled to prepare an entertainment, overdoing the matter, no doubt. The application of this incident to spiritual things, made afterwards by our Lord, involves no figure. Bustling people are bustling in religion just as they are in the kitchen or work-shop. — **Came to him.** Probably from another room, since Luke uses a word which implies sudden appearance. — **Lord, dost thou not care.** She takes it for granted that as soon as the case is stated, the Lord will send Mary to help her. Busy, restless Christians are constantly thinking that the Lord approves their conduct more than that of the quieter class: they are perfectly conscientious in disturbing those who sit as pupils at the Lord's feet. — **Left me to serve alone.** This suggests that Mary had been helping her sister, but felt that she could use the time more profitably.

Ver. 41. **Martha, Martha.** The repetition indicates reproof, but the tone is still one of affection. — **Thou art anxious and troubled.** The first word refers more to internal anxiety, the second to the external bustle; both together describe the habit of such a character. — **About many things.** This may have been *suggested* by Martha's wish to present a variety on her table; our Lord hinting that a simpler preparation was all that was needful. But this is not the *meaning* of the passage, which, as the next verse shows, refers to spiritual things. Yet the bustling about the many things in the kitchen was but a sign of the bustling about many things in her religious life.

Ver. 42. **But there is need of one thing.** A few authorities omit: 'and troubled about many things' and this clause also; a number of others read here: 'of few things, or of one.' We vary the order from that of the E. V., since 'but one thing,' etc., is usually wrongly taken to mean: '*only* one thing.' The contrast with the preceding verse shows that this clause means: one thing is needful as the proper object of the anxiety and carefulness which we may manifest in receiving the Lord. A reference to one dish is trivial. — **For Mary hath chosen the good part,** etc. Mary's choice proved what the 'one thing' was, and that anxiety about the 'many' others was unnecessary. 'The good part' chosen by her, in receiving the Saviour, was: *undivided devotion to His word*, the feeding on the bread of life by faith, which cometh by hearing. In the highest sense, the good part is the *spiritual reception of Christ Himself*, in contrast with all bustling works, excited defences of the truth, and over zealousness for what is external in any and every form. — **Which,** 'of such a kind as.' — **Shall not be taken away.** The possession of this 'part' is eternal. Both of these women loved the Saviour; Martha is not the type of a worldly woman, nor is the 'one thing' conversion. They represent two classes of Christians, which have always been found in the Church. But our Lord's judgment in regard to the two classes is often reversed. The two mistakes are: (1) Slighting proper Christian work, under the thought of sitting at Jesus' feet. But doing good is sitting at His feet. He rebukes only the *overdoing of what is good at the expense of what is better*. Mary, in her love, made no such mistake. For when the crisis drew near, it was of her that the Lord said: 'She hath wrought a good work upon me' (Matt. xxvi. 10). (2) A more common mistake is that of supposing that those of quieter, more contemplative temper, are not doing their duty, are casting reproach on their Christian character, because they do not bustle through the many prevalent methods of church activity. This is Martha's mistake (ver. 40). Bustling philanthropy should note that this story follows the parable of the good Samaritan.

CHAPTER XI. 1-13.

Our Lord Teaches His Disciples to Pray.

1 AND it came to pass, that, as he was praying in a certain
place, when he ceased, one of his disciples said unto him,
2 Lord, teach us to pray, as [1] John also taught his disciples. And
he said unto them, [a] When ye pray, say,[2] Our Father which art [a] MATT. vi. 9-13.
in heaven, Hallowed be thy name. Thy kingdom come. Thy
3 will be done, as in heaven, so in earth. Give us [b] day by day [b] Acts xvii. 11.
4 our daily bread. And forgive us our sins; for we also forgive
[c] every one that is indebted to us. And lead us not into temp- [c] Chap. xiii. 4.
5 tation; but deliver us from evil.[2] And he said unto them,
Which of you shall have a friend, and shall go unto him [d] at [d] Mark xiii. 35.
midnight, and say unto [3] him, Friend, lend me three loaves;
6 For a friend of mind in his journey is come to me,[4] and I have
7 nothing to set before him? And he from within shall answer
and say, Trouble me not: the door is now shut, and my chil-
8 dren are with me in bed; I cannot rise and give thee. I say
unto you, Though he will not rise and give him, [e] because he is [e] Comp. chap. xviii. 1-6
his friend, yet because of his importunity he will rise [5] and give
9 him as many as he needeth. And I say unto you, [f] Ask, and [f] MATT. vii. 7-11.
it shall be given you; seek, and ye shall find; knock, and it
10 shall be opened unto you. For every one that asketh receiv-
eth; and he that seeketh findeth; and to him that knocketh it
11 shall be opened. If a son shall ask bread of any of you that is
a father, will he [6] give him a stone? or if *he ask* [7] a fish, will
12 he [8] for a fish give him a serpent? Or if he shall ask an egg,
13 will he offer [9] him a scorpion? [g] If ye then, being evil, know [g] Comp. chap. xviii. 7, 8.
how to give good gifts unto your children; how much more
shall *your* heavenly Father give the Holy Spirit to them that
ask him?

[1] even as
[2] *The best authorities give this form of the prayer:* Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation.
[3] to [4] is come to me from a journey [5] arise
[6] And of which of you that is a father shall his son ask a loaf, and he
[7] *omit* if *he ask* [8] and he [9] give

THE TIME and place of the following incident are indefinite, but it cannot be a part of the Sermon on the Mount, put out of its place. A definite occasion is stated in ver. 1, and vers. 5-8 are not found anywhere else. The allusion to John the Baptist (implying his death) points to a later date than that of the Sermon on the Mount. The place may have been in the neighborhood of Bethany, possibly on the Mount of Olives.

Ver. 1. **In a certain place.** Our Lord was wont to pray in mountains, hence the conjecture as to the Mount of Olives. — **Even as John also taught** (was wont to teach) **his disciples.** We learn of this habit, in itself a very probable one, from this remark alone.

Vers. 2-4. **When ye pray, say.** That this is not a positive command to repeat the words of the Lord's prayer whenever we pray, is evident from the briefer form here recorded. These were the words of our Lord on a *second* occasion, when

the substance (not the exact form) of the prayer was repeated. For the form, see the foot-note to text. Luke wrote after Christianity had made considerable progress; the twofold form indicates that in his day the Lord's Prayer was not yet in universal use as a form of prayer. It is impossible to say how early the liturgical use of it began. If our Lord gave but one form, the briefer one was probably enlarged into the longer one; but it is almost certain that both were given.

Ver. 3. This verse may be thus more exactly translated: 'our sufficient (or needful) bread give us for the day.'

Ver. 4. **For we ourselves also forgive,** 'this is our own practice.' More strongly expressed than in Matthew. — **Every one that is indebted to us.** We cannot forgive 'sins,' as such, that belongs to God; but only as obligations from man to man represented by the commercial phrase 'indebted.'

Ver. 5. **Which of you shall have?** The question is: what will happen in these supposed circumstances. The argument of this parable is: 'If *selfish* man can be won by prayer and importunity to give,' 'much more certainly shall the *bountiful* Lord bestow' (Trench). The purpose is, as in the similar parable of the unjust judge (chap. xviii. 1–8), not only to enjoin and encourage *persevering* prayer, but to declare the certainty that prayer will be heard (vers. 9–13). — **Three loaves.** One for the traveller, one for himself, to eat with his guest, and one that there might be abundance. Allegorical interpretations abound, but must be accepted with caution. A reference to the Bread of Life is most probable.

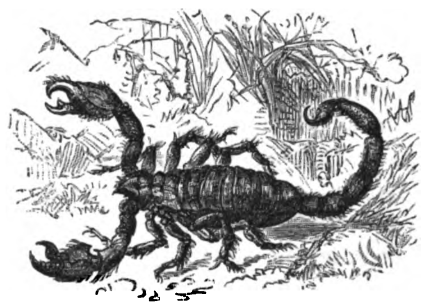
Ver. 6. **From a journey.** At night, when it was pleasanter to travel in a hot country. The request here is for *another*, hence the parable illustrates *intercessory* prayer; yet one of the loaves is for him who asks. The hungry traveller coming at night to one who cannot satisfy him *may* represent the awaking of spiritual hunger in the soul, but such an interpretation cannot be insisted upon.

Ver. 7. **Trouble me not.** The half-vexed tone is true to nature. The one asked is *selfish*, and his reluctance is real. But God's reluctance is apparent only, and even this appearance arises from reasons which work for our best good. This contrast is borne out by ver. 13. — **The door is now shut.** Barred too, as the original implies. — **My children are with me in bed,** having gone to bed and remaining there. — **I cannot,** *i. e.*, 'will not,' because of the trouble of unbarring the door, and the danger of disturbing the children, whose repose is more to him than his friend's request. — The father is naturally introduced, and represents, better than the mother, in such a parable, the heavenly Father we should importune.

Ver. 8. **Importunity,** lit., 'shamelessness.' The persistent knocking and asking, unshamed by refusal, not ashamed to endure, is thus brought out.

Vers. 9, 10. See on Matt. vii. 7, 8. But the words are not taken from that discourse: they apply the lesson of the parable, namely, that God will, even when He seems to delay, hear and answer prayer. The law of His kingdom is here laid down in literal terms.

Vers. 11–13. See on Matt. vii. 9–11. The construction is simpler here, and ver. 12 is peculiar to Luke, but a repetition of the previous thought. — **Scorpion.** Another hurtful gift. — **Your**



Scorpion.

heavenly Father (ver. 13), lit., 'Father from heaven,' implying His coming down to us with His blessings. Opposed to the useless and hurtful things which earthly parents will not give to their children asking for food, is the **Holy Spirit.** From the conduct of these parents our Lord deduces the certainty that our Heavenly Father will bestow this highest, best gift upon His asking children. — As this is equivalent to 'good things' (Matt. vii. 11), we may infer that all that is good for us is in a certain sense included in this one gift; for whatever we receive is only blessed as it is sanctified by the Holy Spirit's influence in us. This is better than to find here the lesson, that we may expect *unconditional* answers to prayers for spiritual gifts, only *conditional* answers to other petitions. It is difficult to discriminate in this way between what is spiritual and what is not; and petitions for the former might also be prompted by selfishness. In all cases we must submit to our Father's wisdom the question of what is good. Else we may totally misunderstand His best gifts, deeming the loaf He gives a stone, the fish a serpent, and the egg a scorpion. Misused as well as misunderstood, His gifts may become what we have deemed them.

CHAPTER XI. 14–36.

Our Lord accused of casting out Demons by Beelzebub; a Sign from Heaven demanded; the Subsequent Discourse.

14 [a] AND he was casting out a devil, and it was dumb.[1] And [a Matt. xii. 22, 24; comp. Matt. ix. 32–34.]
it came to pass, when the devil[2] was gone out, the dumb[3]

[1] a dumb demon (*according to the best authorities*) [2] demon [3] dumb man

15 spake; and the people wondered.[4] But some of them said, He
casteth out devils through Beelzebub[5] the chief of the devils.[6]
16 And others, [b] tempting *him*, [c] sought of him a sign from heaven.
17 [d] But he, knowing their thoughts, said unto them, Every king-
dom divided against itself is brought to desolation; and a house
18 *divided* against a house falleth. If Satan also be[7] divided
against himself, how shall his kingdom stand? because ye say
19 that I cast out devils[8] through[9] Beelzebub.[5] And if I by Beel-
zebub[5] cast out devils,[8] by whom do your sons cast *them* out?
20 therefore shall they[10] be your judges. But if I [e] with the finger
of God[11] cast out devils, no doubt[12] the kingdom of God is
21 come upon you. [f] When a[13] strong man armed keepeth his
22 [g] palace,[14] his goods are in peace: But when a stronger than
he shall[15] come upon him, and overcome him, he taketh from
him [h] all his[16] armour wherein he trusted, and divideth his
23 spoils. [i] He that is not with me is against me; and he that
24 gathereth not with me scattereth. [k] When the unclean spirit[17]
is gone out of a man, he walketh[18] through dry places, seeking
rest; and finding none, he saith, I will return[19] unto my house
25 whence I came out. And when he cometh,[20] he findeth *it*
26 swept and garnished. Then goeth he, and taketh *to him* seven
other spirits more wicked than himself; and they enter in, and
dwell there: and the last *state* of that man is[21] worse than the
first.

27 And it came to pass, as he spake[22] these things, [l] a certain
woman of the company[23] [m] lifted up her voice, and said unto
him, [n] Blessed *is* the womb that bare thee, and the paps[24] which
28 thou hast sucked.[25] But he said, Yea, rather, blessed *are* they
[o] that hear the word of God, and [p] keep it.

29 And when the people[26] were gathered[27] thick together, he
began to say, [q] This[28] is an evil generation: [r] they seek[29] a
sign; and there shall no sign be given it, but the sign of
30 Jonas[30] the prophet.[31] For as[32] Jonas[30] was[33] a sign unto the
Ninevites, so shall also the Son of man be to this generation.
31 The queen of the south shall rise up in the judgment with the
men of this generation, and condemn them: for she came from

[b] Matt. xvi. 1.
[c] See Matt. xii. 38; comp. ver. 29.
[d] MATT. xii. 25–29; MARK iii. 23–27.
[e] Exod. viii 19.
[f] Prov. xi. 16.
[g] See Matt. xxvi. 3.
[h] Eph. vi. 11, 13.
[i] Matt. xii. 30; comp. chap. ix. 50.
[k] MATT. xii. 43–45.
[l] Chap. xii. 13.
[m] Acts ii. 14; xiv. 11; xxii. 22.
[n] Comp. 2 Chron. ix. 7.
[o] Chap. viii. 21.
[p] Lev. xxii. 31.
[q] MATT. xii. 39–42.
[r] Comp. ver 16.

[4] multitudes marvelled [5] *or* Beelzebul
[6] By (*or* in) Beelzebul the prince of the demons he casteth out the demons [7] is [8] the demons [9] by, *or* in
[10] they therefore shall [11] by the finger of God I [12] then
[13] the [14] guardeth his own court [15] hath [16] his whole
[17] the unclean spirit when he (*or* it) [18] passeth
[19] turn back [20] is come [21] becometh
[22] said [23] out of the multitude [24] breasts
[25] didst suck [26] multitudes [27] gathering
[28] *the best authorities read* This generation [29] it seeketh [30] Jonah
[31] *the best authorities omit* the prophet [32] even as [33] became

the utmost parts[34] of the earth to hear the wisdom of Solomon;
32 and, behold, a greater[35] than Solomon *is* here. The men of
Nineveh shall rise up in the judgment with this generation, and
shall condemn it: for they repented at the preaching of Jo-
nas;[30] and, behold, a greater[35] than Jonas[30] *is* here.
33 [s] No man, when he hath lighted a candle,[36] putteth *it* in a [s] See chap viii. 16.
secret place,[37] neither under a[38] bushel, but on a[38] candlestick,[39]
34 that they which[40] come in may see the light. [t] The light[36] of [t] MATT. vi. 22, 23
the body is the[41] eye: therefore when thine eye is single, thy
whole body also is full of light; but when *thine eye*[42] is evil, thy
35 body also *is* full of darkness. Take heed[43] therefore, that[44] the
36 light which is in thee be not darkness. If thy whole body
therefore *be* full of light, having no part dark, the whole[45] shall
be full of light, as when the bright shining of a candle[46] doth
give thee light.

[34] from the ends [35] more [36] lamp [37] cellar [38] the
[39] lamp stand [40] who [41] thine [42] *it* [43] See
[44] whether [45] it [46] the lamp with its bright shining

CHRONOLOGY. The miracle and discourses here recorded are probably identical with those narrated in Matt. xii. 22–45; Mark iii. 23–30. Some have supposed that Luke gives the exact position, and not the other two Evangelists. But it is more difficult to reconcile the accounts on this supposition. We accept the position assigned by Matthew and Mark: between the message from John the Baptist and the discourse in parables. The incidents mentioned in chaps. vii. 36–viii. 3, probably immediately preceded. The events next succeeding seem to have been those which follow in this Gospel, so that a large portion of the narrative, from chap. xi. 14 to chap. xii. 56 (according to others, to chap. xiii. 9), is placed by Luke *out of its position in the history as a whole;* the events, however, being properly placed within the passage itself.

Vers. 14–26. THE HEALING OF A DUMB DEMONIAC; the accusation and discourse which followed.

Ver. 14. **And he was casting out.** Indefinite as to time. — **A dumb demon.** The man was dumb; **the dumb man spake.**

Ver. 15. **Some of them said.** 'The Pharisees.' Luke omits the language of the people which called forth this expression of hostility; Matthew's more definite statement on the latter point would require the mention of the hostile class. See on Matt. xii. 24.

Ver. 16. **A sign from heaven.** Matthew places this at a later point in the narrative, and with more exactness. But both the accusation and demand were made at the same interview.

Vers. 18–23. See on Matt. xii. 26–30. **By** (literally 'in,' *i. e.*, in the use of) **the finger of God** (ver. 20). This is the same as: 'in the spirit of God' (Matthew), the one expression explaining the other. His use of the power (finger) of God was a proof that He worked in union with the Spirit of God, and *vice versa.* — **A stronger than he** (ver. 22). This term is not used by Matthew, but implied in his account. The stronger One is Christ, who had come into the world, and was spoiling Satan by means of these very miracles at which they blasphemed. There is also an intimation of final and complete victory.

Vers. 24–26. See on Matt. xii. 43–45, where the order seems to be more correct, after the remarks about Jonah. The arrangement of Luke was probably occasioned by the similarity of the subject spoken of, satanic influences.

Ver. 27. **A certain woman.** Herself a mother, we infer from her language. Tradition calls her 'Marcella, a maid-servant of Martha.' — **Blessed is the womb.** A natural expression of womanly enthusiasm at the sayings and doings of Christ. As Mary herself shortly after appeared (chap. viii. 19) on the edge of the crowd, it is possible that this woman may have perceived her and therefore spoken this blessing. The fact that Luke places it after a severe utterance does not prove it untrustworthy. The woman's state of mind was the effect of the whole discourse, and her ignorant enthusiasm would only be increased by the severe tone of His words. Every observant public speaker will understand this.

Ver. 28. **Yea, rather.** Our Lord does not deny that His mother was blessed, but He nevertheless rectifies the woman's view. The ground of her blessedness, as in the case of all the human race, unto whom in the highest sense, 'a child is born, a son is given,' is that she too belonged to them **that hear the word of God and keep it.** Comp. chap. i. 45; ii. 19, 51. This woman truly represents devout Roman Catholics in their Adoration of the Virgin. The Ave Maria, as they use it, is but a repetition of her words; and their religious enthusiasm too often manifests the same unintelligent wonder, which is here kindly reproved by our Lord. His answer gives prominence not to His own word, but to 'the word of God;' for though they are the same, the woman was thinking solely of His human birth, and not of His heavenly Father; and this mistake He would correct. The blessing our Lord pro-

nounces may be the portion of all believers, as of His mother. Comp. Matt. xii. 50.

Vers. 29-32. ANSWER TO THOSE WHO SOUGHT A SIGN. See on Matt. xii. 39-42.

Ver. 29. **When the multitudes**, etc. Possibly in expectation of the 'sign;' but the controversy with the Pharisees was a prolonged one, which would attract an increasing crowd.

Ver. 30. **For even as Jonah became a sign to the Ninevites.** Peculiar to the briefer account of Luke. The appearance of Jonah as a preacher *after* the three days and nights in the whale's belly (after his resurrection), was a sign received by the Ninevites. Our Lord speaks of something yet to occur, foretelling His resurrection as a greater sign to that generation.

Ver. 31. **More.** The sign to this generation is more than what attracted the queen of the south, etc.

Ver. 32. **The men of Nineveh.** If these Ninevites had not heard of the miracle, the contrast is even stronger. For in that case their repentance was simply **at the preaching of Jonah,** while the Jews remained unbelieving in the face of



Remains of Nineveh. Birs Nimroud (From Layard's "Nineveh.")

Christ's resurrection as well as His preaching. There is a climax in the order of Luke; the greater sin was the rejection of Christ's preaching of repentance.

Vers. 33-36. The thoughts of these verses occur in Matt. v. 15; vi. 22, 23. Here the connection is different. They wished a sign; a greater sign than Jonah is granted them, but to perceive it they must not (as they do) cover the light with a bushel, shut the eyes of their understanding. — **A cellar** (ver. 33), or, covered passage.

Ver. 36. **If thy whole body**, etc. Van Oosterzee thus explains: 'Only when thy body is wholly illumined, without having even an obscure corner left therein, will it become so bright and clear as if the full brilliancy of a bright lamp illumined thee; in other words, thou wilt be placed in a normal condition of light.' The necessity of a state of soul corresponding to and affected by the light which God so fully gives is here emphasized. 'It is glory as the result of holiness.' (Godet.)

CHAPTER XI. 37-54.

Discourse Against the Pharisees.

37 AND[1] as he spake, a certain Pharisee besought[2] him to dine
38 with him: and he went in, and sat down to meat. And
when the Pharisee saw *it*, he marvelled [a] that he had not first
39 washed before dinner. And the Lord said unto him, [b] Now do
ye Pharisees make clean[3] the outside of the cup and the[4] plat-

[a] Matt. xv. 2; Mark vii. 3, 4.
[b] Matt. xxiii. 25, 26.

[1] Now
[2] *the best authorities read* a Pharisee asketh
[3] cleanse
[4] of the

ter; but your inward part is full of ravening[5] and wickedness.
40 *Ye* fools, [b]did not he that made that which is without,[6] make
41 that which is within[7] also? But rather [c]give alms of such
things as ye have;[8] and, behold, [d]all things are clean unto you.
42 [e]But woe unto you, Pharisees! for [f]ye tithe[9] mint and[9] rue and
all manner of herbs,[10] and pass over judgment and the love of
God: these[11] ought ye to have done, and not to leave[12] the
43 other undone. Woe unto you, Pharisees! for [g]ye love the up-
permost seats[13] in the synagogues, and greetings in the mar-
44 kets.[14] Woe unto you, scribes and Pharisees, hypocrites![15]
[h]for ye are as graves[16] which appear not, and the men that
walk over *them* are not aware *of them*.[17]
45 Then answered one of the lawyers, and said[18] unto him,
46 Master, thus saying[19] thou reproachest us also. And he said,
Woe unto you also, *ye* [i]lawyers![20] [k]for ye [l]lade men with bur-
dens grievous to be borne, and ye yourselves touch not the bur-
47 dens with one of your fingers. [m]Woe unto you! for ye build
the sepulchres[16] of the prophets, and your fathers killed them.
48 [n]Truly ye bear witness that ye allow[21] the deeds of your fathers:
for they indeed[22] killed them, and ye build their sepulchres.[23]
49 Therefore also said [o]the wisdom of God, [p]I will send them[24]
prophets and apostles, and *some* of them they shall slay[25] and
50 [q]persecute: That the blood of all the prophets, which was[26]
shed [r]from the foundation of the world, may be required of this
51 generation; From the blood of Abel unto the blood of Zacha-
rias, which[27] perished between the altar and the [s]temple:[28]
verily[29] I say unto you, It shall be required of this generation.
52 Woe unto you, [t]lawyers! [t]for ye have taken[30] away the key of
knowledge: ye entered not in yourselves, and them that were
53 entering in ye hindered. And as he said these things unto
them,[31] the scribes and the Pharisees began [u]to urge *him*[32] ve-
54 hemently, and to provoke him to speak of many things: [v]Lay-
ing wait for him, and seeking[33] [w]to catch something out of his
mouth, that they might accuse him.[34]

[c] Chap. xii. 33; comp. chap. xvi. 9.
[d] Titus i. 15.
[e] Matt. xxiii. 23.
[f] Chap. xviii. 12.
[g] Matt. xxiii. 6, 7; Mark xii. 38, 39; chap. xx. 40; comp. chap. xiv. 7.
[h] Matt. xxiii. 27.
[i] Vers. 45, 46, 52; see Matt. xxii. 35.
[k] Matt. xxiii. 4.
[l] Comp. Matt. xi. 28.
[m] Matt. xxiii. 29.
[n] Matt. xxiii. 31.
[o] 1 Cor. i. 24; Col. ii. 3; comp. Prov. viii. 12, 22, 23, 30.
[p] Comp. Matt. xxiii. 34–36; 2 Chron. xxiv. 19; xxxvi. 15, 16.
[q] 1 Thess. ii. 15.
[r] See Matt. xiii. 35.
[s] 2 Chron. xxxv. 5 (in the Septuagint).
[t] Matt. xxiii. 13.
[u] See Mark vi. 19.
[v] Acts xxiii. 21.
[w] Mark xii. 13.

[5] extortion [6] the outside [7] the inside
[8] for alms those things which are within [9] *insert* the
[10] every herb [11] but these [12] have left [13] the chief seat
[14] the salutations in the market places
[15] *the best authorities omit* scribes and Pharisees, hypocrites
[16] the tombs [17] know it not
[18] And one of the lawyers answering saith [19] in saying this
[20] you lawyers also [21] So then ye are witnesses and approve
[22] *omit* indeed [23] *their tombs* (*the best authorities omit*) [24] unto them
[25] kill [26] hath been [27] Zachariah, who [28] sanctuary
[29] yea, [30] took
[31] *the best authorities read* when he was come out thence
[32] press upon him
[33] *the best authorities omit* and seeking
[34] *the best authorities omit* that they might accuse him.

THIS discourse closely resembles the great denunciation of the Pharisees (Matt. xxiii.); but the circumstances of the two are entirely different; the one was uttered just before our Lord departed solemnly and finally from the temple, but in this case Luke definitely fixes the place in the house of a Pharisee (probably in Galilee). A repetition of these fearful words is highly probable. The Pharisees had already become His constant and



Mint.

bitter enemies. Hence the rebuke at this earlier date is quite as natural as that in His final discourse He would sum up and repeat the woes already pronounced. — From ver. 37 we infer that this discourse followed closely the reply to the demand for a sign. Hence it was uttered in Galilee, before the great discourse in parables, and probably just after His mother and brethren sought Him.



Rue.

Ver. 37. **Now as he spake.** While he had been speaking, *i. e.*, the foregoing. A reference to some other time is barely possible, certainly not natural. — **Asketh him.** 'Besought' is too strong; it was an ordinary invitation. — **To dine.** The meal was not the principal repast of the day, but a morning one. Granting that this day began with the healing of the demoniac, and ended in the storm on the way to Gadara, we can see that the house must have been near at hand, and the invitation readily accepted.

Ver. 38. **Washed,** lit., 'baptized.' The washing referred to was therefore a *ceremonial* one, not simply an act of cleanliness. In this ceremony the Pharisees washed their hands, not their whole body.

Ver. 39. **And the Lord said to him.** The form of our Lord's opening remark indicates that the Pharisees 'marvelled' orally, and that the others present of that sect had assented to the censure. This was rudeness to the guest, calling for rebuke. There is no proof that the invitation was given out of friendliness. — **Now,** not in contrast to some previous time, but rather in the sense: full well, here is a proof of the way in which, **ye Pharisees,** etc. Others of this party were doubtless present. — **The outside of the cup and of the platter.** Comp. Matt. xxiii. 25. The reference is to their ceremonial observances, but the contrast differs from that in Matthew. There the outward legality and the inward immorality of their enjoyments are in strict contrast; here the outwardly purified cup is opposed to the inwardly corrupted heart of the drinker; external conduct to inner unseen motives. The comparison is less exact, since the figure and the reality are joined. Some explain: 'the inside (of the cup and platter) is full of your plunder and wickedness;' but this is grammatically objectionable.

Ver. 40. **Ye fools,** etc. The folly of such a contradiction is shown. Such a partial cleansing is no cleansing: all such religious acts are supposed to have reference to God, to holiness before Him; since He made the inside as well as the outside, the ceremonial purification of the latter without the real sanctification of the former is folly as well as wickedness.

Ver. 41. **But rather,** etc. Thus they should turn toward true purity. Not that this giving of alms constituted holiness, but to give **those things which are within** (the cup and platter) was a far better purification than their ceremonial washings of the outside. The precept receives point from the *covetousness* of the Pharisees. — Some take the verse as ironical: But ye give alms, etc., and behold all things are clean to you (in your estimation). This is open to serious objections. The explanation: which ye can (E. V.: 'such things as ye have') is possible, but not favored by the context.

Ver. 42. **For ye tithe,** etc. Instead of really giving as our Lord enjoined, they had been in the habit of making trifling payments in overexactness. See on Matt. xxiii. 23.

Ver. 44. **As the tombs which appear not.** See on Matt. xxiii. 27. The 'whited sepulchres' were those of the rich, and the application is to external beauty covering inner corruption; here humbler tombs are spoken of, which in the course of time would be unnoticed by those passing over them, thus causing defilement. There the pretence of Pharisaism is brought out; here its insidiousness. This difference is an incidental evidence that the two discourses were uttered: one in the capital (where the splendid sepulchres were more common), the other in the humbler province of Galilee.

Ver. 45. **One of the lawyers** (see on chap. x. 25). — **Thou reproachest us also,** who are in official, ecclesiastical position. The man was not a Sadducee, but a Pharisee, and probably felt that the censure applied to him. He would

shelter his character behind his office! Doubtless he would imply, as his successors have done: in touching us, the God-appointed officials, you are blasphеming.

Vers. 46–48. See on Matt. xxiii. 4, 29–31. — **Their tombs** (ver. 48), is necessarily supplied in English, though not found in the Greek, according to the best authorities.

Ver. 49. **Therefore also said the wisdom of God.** Comp. Matt. xxiii. 34, where 'I' is used; so that Christ represents Himself as 'the wisdom of God.' This seems to be a quotation, but there is no passage in the Old Testament which fully corresponds, and the form is an unusual one for such a quotation. Explanations: (1) An *amplification* of 2 Chron. xxiv. 19, made by Him who is 'the wisdom of God.' That passage speaks of the sending of prophets and their rejection, and is connected with the dying words of Zechariah: 'The Lord look upon it and require it.' This is on the whole preferable. (2) Our Lord refers to His own words, as spoken on some former occasion. This is possible, but leaves us in uncertainty. (3) A quotation from some unknown Jewish book. This is out of the question. (4) The notion that Luke is quoting Matt. xxiii. 34, etc., and inserts: 'the wisdom of God,' because in his day this passage was thus spoken of in the church, is a mere assumption.

Vers. 50, 51. See on Matt. xxiii. 35, 36.

Ver. 52. This verse forms a fitting close to the part of the discourse occasioned by the lawyer's remark. It expresses the same thought as Matt. xxiii. 13, but carries out the figure further. — **The key of knowledge.** 'Knowledge' is the 'key.' This had been taken away by the teaching of the lawyers, which made the people incapable of understanding and accepting salvation in Christ. The verse refers to something which had already occurred. A right understanding of the law would lead to Christ (Gal. iii. 24), but the lawyers had so interpreted it as to produce the opposite result. When the gospel is preached Pharisaically the effect is the same.

Ver. 53. **When he was come out thence.** From the house of the Pharisee. — **The scribes and**



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Pharisees followed Him with malicious intent aroused by His discourse. — **To press upon him vehemently**, or, 'to be very spiteful,' intensely embittered against Him. The former sense is preferable, as including both their feeling towards Him and their actual following of Him with hostile purpose. — **To provoke him to speak of many** (or 'more') **things.** To catechize Him on a variety of subjects, so as to take Him off His guard.

Ver. 54. **Laying wait for him to catch something out of his mouth.** This is the form of the verse. The figure is borrowed from hunting. It was not only that they waited for something to suit their purpose, but they hunted for it, since the expressions represent both the beating up of game and the lying in wait to capture it.

CHAPTER XII. 1–34.

Discourse to the Multitude: Warnings against Hypocrisy, Covetousness, and Worldly Care.

1 IN [a] the mean time, when there were gathered together an
innumerable multitude of people,[1] insomuch that they trode
one upon another, he began to say unto his disciples first of all,
[b] Beware ye of the leaven of the Pharisees, [c] which is hypocrisy.
2 [d] For [2] [e] there is nothing covered, that shall not be revealed;
3 neither [3] hid, that shall not be known. Therefore,[4] whatsoever
ye have spoken [5] in [6] darkness shall be heard in the light; and
that which ye have spoken in the ear in closets [7] shall be pro-

[a] Acts xxvi 12.
[b] Matt. xvi. 6, 11, 12; Mark viii. 15.
[c] Matt. xxiii. 28.
[d] Matt. x. 26–33.
[e] Mark iv. 22; chap. viii. 17.

[1] many thousands of the multitude were gathered together [2] But
[3] and [4] Wherefore [5] said [6] *insert* the [7] the inner chambers

4 claimed upon [f] the housetops. And I say unto you [g] my friends,
Be not afraid of them that kill the body, and after that have no
5 more that they can do. But I will forewarn you whom ye shall
fear: [h] Fear him, which [8] after he hath killed hath power to cast
6 into hell; [9] yea, I say unto you, Fear him. [i] Are not five spar-
rows sold for two farthings, and not one of them is forgotten
7 before [10] God? But even [11] the very hairs of your head are all [12]
numbered. Fear not therefore: [13] ye are of more value than
8 many sparrows. Also [14] I say unto you, Whosoever [15] shall
confess me before men, him shall the Son of man also confess
9 [k] before the angels of God: But he that denieth me before [16]
10 men shall be denied [k] before [16] the angels of God. And [l] whoso-
ever [15] shall speak a word against the Son of man, it shall be
forgiven him: but unto him that blasphemeth against the Holy
11 Ghost [17] it shall not be forgiven. [m] And when they bring you
unto [18] the synagogues, [n] and *unto* [19] magistrates, and [o] powers, [20]
[p] take ye no thought [21] how or what thing [22] ye shall answer, or
12 what ye shall say: [q] For the Holy Ghost [17] shall teach you in
the same [23] hour what ye ought to say.
13 And [r] one of the company [24] said unto him, Master, speak to
14 my brother, that he divide [25] the inheritance with me. And he
said unto him, [s] Man, who made me a judge or a divider over
15 you? And he said unto them, [t] Take heed, and beware of [26]
covetousness: for a man's life consisteth not in the abundance
16 of the things which he possesseth. [27] And he spake a parable
unto them, saying, The ground of a certain rich man brought
17 forth plentifully: And he thought [28] within himself, saying,
What shall I do, because I have no room where [29] to bestow my
18 fruits? And he said, This will I do: I will pull down [u] my
barns, and build greater; and there will I bestow all my fruits [30]
19 and my goods. And I will say to my soul, [v] Soul, thou hast
much goods laid up for many years; take thine ease, eat, drink,
20 *and* [31] be merry. But God said unto him, [w] *Thou* fool, [x] this
night [y] thy soul shall be [z] required [32] of thee: [a] then whose shall
21 those things be, which thou hast provided? [33] So *is* he [b] that
layeth up treasure for himself, and [c] is not rich toward God.

f See Matt. xxiv. 17.
g John xv. 13–15.
h Heb. x. 31.
i Comp. Matt. x. 29.
k Comp. Matt. xxv. 31.
l Matt. xii. 32; Mark iii. 28, 29.
m Matt. x. 19; comp. Mark xiii. 11; chap. xxi. 14.
n Titus iii. 1.
o Rom. xiii. 1.
p See chap. x. 41.
q Matt. x. 20.
r Chap. xi. 27.
s Rom. ii. 1, 3; ix. 20.
t 1 Tim. vi. 6–11.
u Ver. 24.
v Eccles. xi. 9; 1 Cor. xv. 32.
w Jer. xvii. 11.
x James iv. 14.
y Vers. 19, 22, 23.
z Job xxvii. 8.
a Ps. xxxix. 6.
b Matt. vi. 19, 20; comp. ver. 33.
c 1 Tim. vi. 18, 19; James ii. 5.

[8] who [9] *or* Gehenna [10] in the sight of [11] *omit* even
[12] have all been [13] *omit* therefore [14] And
[15] Every one who [16] in the presence of [17] Spirit
[18] before [19] and the [20] the authorities
[21] be not anxious [22] *omit* thing [23] that very
[24] out of the multitude [25] bid my brother divide
[26] keep yourselves from all (*according to the best authorities*)
[27] *even* in a man's abundance his life is not from his possessions
[28] reasoned [29] not where [30] *the best authorities read* grain
[31] *omit* and [32] they require thy soul
[33] and the things which thou hast prepared, whose shall they be?

22 And he said unto his disciples, [d]Therefore I say unto you, [d] MATT. vi.
Take no thought[21] for your life, what ye shall eat; neither for 25-33.
23 the body,[34] what ye shall put on. The[35] life is more than[36]
24 meat, and the body *is more* than[36] raiment. Consider [e]the [e] Job xxxviii.
ravens: for they neither sow nor[37] reap; which neither have 41.
storehouse[38] nor barn; and God feedeth them: how much
25 more are ye better than the fowls?[39] And which of you with
26 taking thought[40] can add to his [f]stature[41] one[42] cubit? If ye [f] See chap. ii
then be[43] not able to do that thing which[44] is least, why take 52.
27 ye thought for[45] the rest? Consider the lilies how they grow:
they toil not, they spin not;[46] and yet I say unto you, that[47]
Solomon in all his glory was not arrayed like one of these.
28 If then God[48] so clothe the grass, which is to day in the field,[49]
and to morrow[50] is cast into the oven; how much more *will he*
29 *clothe* you, O ye of little faith? And seek not ye what ye shall
eat, or[51] what ye shall drink, neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after: [g] Is. xli. 10, 13, 14; xliii. 5; xliv. 2.
and[52] your Father knoweth that ye have need of these things. [h] Is. xl. 11; Zech. xiii. 7;
31 But rather seek ye the kingdom of God;[53] and all[54] these John xxi. 15-17.
32 things shall be added unto you. [g]Fear not, [h]little flock; for [i] Matt. xi. 26; chap. x. 21;
[i]it is your Father's good pleasure to give you [k]the kingdom. Eph. i. 5, 9. [k] See Matt. xxv. 34.
33 [l]Sell that ye have, and [m]give alms; provide yourselves bags[55] [l] Matt. xix. 21.
which wax not old, [n]a treasure in the heavens that faileth not, [m] Chap. xi. 41.
34 [n]where no thief approacheth, neither moth corrupteth. [o]For [n] Matt. vi. 20; comp. ver. 21.
where your treasure is, there will your heart be also. [o] Matt. vi. 21.

[34] nor yet for your body (*according to the best authorities*)
[35] For the
[36] *insert* the
[37] that they sow not, neither
[38] have not storechamber
[39] of how much more value are ye than the birds?
[40] by being anxious
[41] age
[42] a
[43] If then ye are
[44] even that which (*according to the best authorities*)
[45] are ye anxious concerning
[46] neither do they spin
[47] Even
[48] But if God doth
[49] the grass in the field, which to-day is
[50] *shall*
[51] and
[52] but
[53] *the best authorities read* his kingdom
[54] *omit* all
[55] make for yourselves purses

CHAPTER XII. is made up of a series of discourses following each other in immediate succession, but with less of unity and logical connection than are found in most of our Lord's recorded sermons. Some have therefore thought that Luke here records a compilation of our Lord's teachings, delivered on very different occasions, one section alone (vers. 13-21) being peculiar and in its proper place. This is possible, yet even in that case the order and arrangement of the Evangelist suggest new views of the truth elsewhere recorded. In itself the chapter seems to contain a series of discourses delivered on one definite occasion. The only evidence that it is other than what it seems is furnished by the similarity of the sayings to those found in different connections in the other Gospels. In view of the acknowledged repetitions in our Lord's teachings, this evidence is insufficient. — It is probable that the crowd was gathering again while our Lord was in the house of the Pharisee, that on coming forth He began a discourse to His disciples, following up the thoughts uttered there; and that as new occasions immediately presented themselves, He continued His discourses with a variation in the theme. — The section may be thus divided: Vers. 1-12, warning against *hypocrisy*; vers. 13-21, against *covetousness*, occasioned by the request of one present about a division of inheritance; vers. 22-34, against *worldly care*, or lessons of trust in God. — In the first part the tone of warning predominates, in the second instruction, in the third encouragement and comfort.

Vers. 1-12. WARNING AGAINST HYPOCRISY. Comp. the various parallel passages in Matthew. The connection: 'Beware of hypocrisy (ver. 1), for all shall be made evident in the end (ver. 2), and ye are witnesses and sharers in this unfolding of the truth (ver. 3). In this your work, ye need not fear men, for your Father has you in His keeping (ver. 4-7)—and the confession of my name is a glorious thing (ver. 8), but the rejection of it (ver. 9), and especially the ascription of my works to the evil one (ver. 10) a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need (vers. 11, 12).' Alford.

Ver. 1. **In the mean time.** Literally: in which things, *i. e.*, during those just related.—**When many thousands**, lit., 'the myriads,' etc. 'Myriads' is used indefinitely here.—**First.** May join this with what follows: 'first of all beware,' but we prefer the usual connection with 'said,' etc. He speaks to His disciples now, to the multitude afterwards (ver. 13 ff).—**Leaven of the Pharisees**, *i. e.*, their doctrine (Matt. xvi. 12).—**Which is hypocrisy.** Not strictly that the leaven was hypocrisy, but that their leaven (doctrine) was of such a kind *that its essence was hypocrisy*. This is reason why they should beware of it.

Vers. 2-9. See on Matt. x. 26-33, which was also spoken to the disciples.—**My friends** (ver. 4) is peculiar, see John xv. 13-15.—**Fear him** (ver. 5). This refers to God, we hold.—**Power** (ver. 5), or 'authority.'

Ver. 10. See on Matt. xii. 31, in regard to the sin against the Holy Spirit.

Vers. 11, 12. See on Matt. x. 19, 20.

Vers. 13-21. WARNING AGAINST COVETOUSNESS. Peculiar to Luke.

Ver. 13. **And one out of the multitude.** An ordinary hearer in the crowd. His request may have been suggested by our Lord's previous declarations about Providential care, or by his notion that the Messiah would set all things right. So that he manifested some confidence in the Lord by thus addressing Him.—**Bid my brother divide the inheritance with me.** The man seemed to have been wronged by his brother, and feeling this, as is so natural, he made this inopportune request. There is no evidence that he wanted more than his legal share, or that he was a younger brother, who was envious of the double portion of the first-born son. His covetousness is evident without any such conjectures. Brooding on earthly things while our Lord spoke of heavenly things; the only effect was a request for earthly things. No covetousness is so dangerous as that which listens to Christ only to use Him as a helper in increasing wealth. Yet this man was no hypocrite, was unaware of the sinfulness of such a step. So it has been since, but Christ would here shed light on this sin.

Ver. 14. **Man.** In a tone of reproof, as in Rom. ii. 1; ix. 20.—**Who made me a judge?** etc. Moses assumed this position and was reproached for it by one of his countrymen in language closely resembling this (Ex. ii. 14); Christ expressly rejects it. The one was the founder of a state, the other of a spiritual kingdom. A purely worldly case, our Lord declines to consider. It has been remarked that He repeatedly considered the question of *divorce;* which shows that marriage and divorce are not purely *secular* matters, but of a *religious* character.

Ver. 15. **Unto them.** Evidently the crowd.—**Keep yourselves from all covetousness.** Our Lord saw that this was the man's motive, and grounds His lesson upon it. From the one form manifested by the man He warns against 'all' kinds.—**For even when one has abundance, his life is not from his possessions.** The sentence is difficult to translate accurately. The thought is: no man's life consists in what he possesses, and even when he has abundance this does not become so. The positive truth, afterwards brought out, is: A man's life is of *God*, hence it cannot be from even the most abundant possessions. If earthly 'life' is here meant, the prominent idea is, that God alone lengthens or shortens the thread of life, irrespective of possessions; and this is certainly taught in the parable which follows. But ver. 21 seems to call for a higher sense (including spiritual and eternal life). This suggests the additional thought that true life does not consist in wealth. The two views may be represented by the two translations: his life does not *depend on*, or, does not *consist in*, his possessions.

Ver. 16. **A parable.** Yet a true history constantly repeated.—**The ground**, lit., 'place,' *i. e.*, estate.—**Brought forth plentifully.** By God's blessing, not by fraud or injustice, did this man's wealth increase. The seeming innocence of the process is its danger; there is nothing to awaken qualms of conscience as his possessions increase.

Ver. 17. **What shall I do?** He does not appear as a grasping speculator, but as one whom wealth, by a very natural process, made discontented, anxious, and perplexed. The proper answer to his question is found in ver. 33. But this prosperous man says, 'my fruits,' not God's gifts; that too when the increase was due to God's Providence. This feeling is as sinful in its way as recognized crimes.

Ver. 18. **This will I do**, etc. He proposed to do just what every man of ordinary business sagacity would do. He was not a 'fool,' from a commercial point of view. He represents the great mass of *successful* men.

Ver. 19. **Soul, thou hast many goods laid up for many years.** He was no unusual and hardened sinner, because he thus thought. Yet he made two mistakes: (1) He thought that his many goods could satisfy his 'soul;' degrading it to the level of materialism; (2) He spoke of 'many years,' forgetting that he had no such lease of life.—**Take thine ease.** His wealth had disquieted him; he would now make it the basis of rest.—**Eat, drink, be merry.** But idleness will not satisfy him; he must begin to revel, to have occupation. This was the natural step. The four verses (16-19) are a graphic portrayal of worldliness. In real life sometimes the father fills out the character of vers. 16, 18, and it is the sons who utter the epicurean sentiment of ver. 19; but the picture remains true to life. Novelists expand these verses into volumes, but too often forget the spiritual lesson.

Ver. 20. **But God said unto him.** In contrast with what he had said to himself. God is represented as audibly uttering this judgment, to bring before the man the certainty of approaching death. Often in real life some messenger of death comes to impress the same fact upon those here represented.—**Thou fool**, in spite of the sensible, practical thought of ver. 18.—**This night.** The 'many years' are not his.—**They require**, etc. This is probably equivalent to: I will require of thee, but the form suggests a ref-

erence to the *angels* as the ministers of God's purposes. Some indeed think that there is an allusion to murderers who will rob him of his goods also, but this is rather fanciful. — **Thy soul,** which you would have 'eat, drink, and be merry,' is summoned where all this ceases, must be conscious of its higher nature, which, alas, now exposes it to judgment. — **The things which thou hast prepared,** etc. 'Prepared' for thyself, they cannot be thine. Some answer: they will be for my son, my family, but observation proves the answer a folly. Inherited riches are rarely a blessing, and the strife among heirs in answering this very clause is one of the saddest pages of social life (comp. ver. 13).

Ver. 21. **So,** thus foolish and destitute, even though the hour of his awaking from the dream of wisdom and wealth has not yet come, **is,** not 'will be,' for a terrible every-day fact is set forth, **he that layeth up treasure for himself.** The folly and sin and real destitution springs from the *selfishness* of this course. The evil is not in the treasure, nor in laying up treasure, but in laying up treasure for one's self. A case like this, where the sinner is respectable, honest, and prosperous, shows the true nature of sin: it is a devotion to self, not to God, and laying up solely for self is therefore a sin, according to the judgment of Christ. — **And is not rich toward God.** This is the same as having 'a treasure in the heavens' (ver. 33; Matt. v. 20). Hence it cannot mean simply, being actually rich and using the wealth for the glory of God. It refers to the true wealth which God preserves for us and will impart to us, spiritual wealth, possessions in His grace, His kingdom, His eternal favor, that are not left behind at death. Gathering for self directly interferes with the acquiring of this true wealth; gathering for the purposes set forth in ver. 19 is a *robbing of the spirit.* But the possession of wealth does not in and of itself prevent the acquisition of the true riches. It is the desire for wealth, the trust in riches, which proves a snare (chap. xviii. 24; Mark x. 24). The sin of covetousness is all the more dangerous, because so respectable. But the Bible joins together covetousness, uncleanness, and idolatry (see Eph. v. 5, and many similar passages).

Vers. 22-34. WARNING AGAINST WORLDLY CARE, or lessons of trust in God. These verses were addressed to the disciples (ver. 22), and the connection with what precedes is close. — **Therefore,** since worldly riches are of so little use, be not anxious; God who cares for your higher life will provide for the lower, and since He provides food for the ravens and clothing for the lilies, He will certainly, being a Father, provide for you, His children. See further on Matt. vi. 25-33; 19-21.

Ver. 23. **The life is more,** etc. 'You turn it exactly round: food is meant to serve life, but life forsooth serves food; clothes are to serve the body, but the body forsooth must serve the clothing; and so blind is the world that it sees not this.' (Luther.)

Ver. 24. **Consider the ravens.** Comp. Job xxxviii. 41; Ps. cxlvii. 9; the thought here is more general, however. The word translated 'consider' is stronger than that used in the sermon on the Mount; it implies observation and study. 'In the example borrowed from nature, it is important to mark how all the figures employed — *sowing, reaping, storehouse, barn* — are connected with the parable of the foolish rich man. All these labors, all these provisions, in the midst of which the rich man died, — the ravens knew nothing of them; and yet they live! The will of God is thus a surer guaranty of existence than the possession of superabundance.' (Godet.) Worldly care forgets to trust God;



Raven.

covetousness trusts wealth more than God. Both sins are dangerous, because insidious. Many Christians obtain the mastery over other forms of evil, and yet fail to recognize the evil of these closely related practical errors.

Ver. 29. **Neither be ye of doubtful mind.** The word in the original is derived from 'meteor,' and is explained by some: do not rise in fancy to high demands, creating imagined necessities, thus making yourselves more ill-contented and more disposed to unbelieving anxiety. Others interpret (as in E. V.): do not be fluctuating, *i. e.,* anxious, tossed between hope and fear. This suits the connection, but is a less usual sense.

Ver. 32. **Fear not.** Peculiar to Luke. The fear forbidden, is that which interferes with proper seeking of the kingdom of God (ver. 31), including fear about losing earthly things and fear about not obtaining the heavenly riches. Such encouragement was needed by the disciples, who were outwardly weak: **little flock,** 'little' in contrast with the myriads of people (ver. 1); but the 'flock' of the Good Shepherd (John x. 11; Matt. xxvi. 31). Comp. Is. xl. 10-14, which justifies a wider application to all real Christians. — **For it is your Father's good pleasure,** etc. Because of the 'good pleasure,' they would obtain the heavenly riches; fear about spiritual things being thus removed, there ought to be none about temporal things.

Ver. 33. **Sell what ye have, and give alms.** Comp. Matt. vi. 19-21, but this is stronger. The connection of thought is with ver. 17 ('what shall I do?'), telling how earthly riches should be invested. But there is also a close connection with what precedes: Since God provides for our temporal wants as well as our higher spiritual ones, use His temporal gifts so as to promote your spiritual welfare. The first, but not exclusive,

application is to the Apostles, who must be thus unencumbered in their ministry. If this course of conduct promoted their spiritual welfare, it will that of all Christians. The precept will not be understood too literally, except by those who apply it only to ascetics who assume vows of poverty. Our Lord's words are diametrically opposed to modern socialism. The latter would make *laws* to *take* away wealth, the former inculcate love that *gives* away.—**Purses which wax not old.** Comp. chap. x. 4, where the Seventy are forbidden to take purses.—**A treasure in the heavens.** A comparison with ver. 21 and Matt. vi. 2 shows that this precept is of universal application.

CHAPTER XII. 35-59.

Exhortation to Watchfulness; Rebuke of the Multitude.

35 [a] LET your loins be girded about, and [b] *your* lights[1] burning; *a* Eph. vi. 14; 1 Pet. i. 13.
36 And ye[2] yourselves like unto men that wait for their *b* Matt. xxv. 7.
lord, when he will return from the wedding;[3] that, when he
cometh and [c] knocketh, they may open unto him immediately.[4] *c* Rev. iii. 20.
37 Blessed *are* those servants, whom the lord when he cometh shall
find [d] watching: verily I say unto you, that [e] he shall gird him- *d* See Matt. xxiv. 42.
self, and [f] make them to sit down to meat, and will come forth[5] *e* Chap. xvii. 8; John xiii. 4.
38 and serve them. And if he shall come in the second watch, or *f* Comp. chap. xxii. 27.
come in the third watch,[6] and find *them* so, blessed are those
39 servants.[7] [g] And this know,[8] that if the goodman[9] of the house *g* MATT. xxiv. 43, 44.
had known what hour the thief would come,[10] he would have
watched, and not have suffered[11] his house to be broken through.
40 [h] Be ye therefore ready also:[12] [i] for the Son of man cometh at an *h* Ver. 47. *i* Comp. Mark. xiii. 33; chap. xxi. 34, 36.
hour when ye think not.[13]
41 Then Peter said unto him, Lord, speakest thou this parable
42 [k] unto us, or even to all? And the Lord said, [l] Who then is *k* Comp. ver. 47, 48.
that[14] faithful and wise [m] steward, whom *his* lord shall make *l* MATT. xxiv 45-51.
ruler[15] over his household, [n] to give *them their* portion of meat[16] *m* Chap. xiv. 1, 3, 8; 1 Cor. iv. 2.
43 in due season? Blessed *is* that servant, whom his lord when *n* Comp. Prov. xxxi 15.
44 he cometh shall find so doing. Of a truth I say unto you, that
45 he will make him ruler[17] over all that he hath. But and if[18]
that servant say in his heart, My lord delayeth his coming;
and shall begin to beat the menservants and maidens,[19] and to
46 eat and drink, and to be drunken; The lord of that servant
will[20] come in a day when he looketh not for *him*,[21] and at[22]
an hour when he is not aware,[23] and will[20] cut him in sunder,[24]
and will appoint[25] him [o] his portion with the unbelievers.[26] *o* Rev xxi. 8.

[1] your lamps [2] be ye [3] marriage feast
[4] straightway open unto him [5] shall come forward
[6] *the best authorities read* and if in the third
[7] *the best authorities read* they [8] But know this
[9] master [10] was coming [11] left
[12] Be ye also ready (*according to the best authorities*)
[13] in an hour that ye think not the Son of man cometh [14] the
[15] shall set [16] bread [17] will set him
[18] But if [19] the maidservants
[20] shall [21] expecteth not [22] in
[23] knoweth not [24] asunder [25] and appoint [26] unfaithful

47 And that servant which knew his lord's will,[27] and [p] prepared
not *himself*, neither [28] did according to his will, [q] shall be beaten
48 with many *stripes*. [r] But he that knew not, and did commit
things [29] worthy of stripes, [s] shall be beaten with few *stripes*.
[t] For unto [30] whomsoever much is [31] given, of him shall be much
required; and to whom men have committed [32] much, of him
they will ask the more.
49 I am come to send fire on [33] the earth; and what will I, if it
50 be already kindled? [34] But [u] I have a baptism to be baptized
51 with; and how am I straitened till it be accomplished! [v] Sup-
pose ye that I am come to give peace on [35] earth? I tell you,
52 Nay; but rather division: For from henceforth [36] there shall
be five in one house divided, three against two, and two against
53 three. The [w] father shall be divided against [37] the [38] son, and
the [38] son against the [38] father; the [38] mother against the [38]
daughter, and the [38] daughter against the [39] mother; the [38]
mother in law against her daughter in law, and the [38] daughter
in law against her mother in law.
54 And he said also to the people,[40] [x] When ye see [y] a cloud rise
out of [41] the west [y] straightway ye say, There cometh a shower;
55 and so it is.[42] And [z] when *ye see* the south wind blow,[43] ye say,
56 There will be [z] heat; [44] and it cometh to pass. [a] *Ye* hypocrites,
ye can [45] discern [46] the face of the sky and of the earth; [47] but
57 how is it that ye do not [48] discern [46] this time? Yea, and why
58 even [b] of yourselves judge ye not what is right? [c] When thou
goest [49] with thine adversary to the magistrate, *as thou art* in
the way, give [50] diligence that thou mayest be delivered [51] from
him; lest he hale thee to the judge, and the judge [52] deliver
59 thee to the officer, and the officer [52] cast thee into prison. I
tell [53] thee, thou shalt not depart [54] thence, till thou hast [55] paid
the very last [d] mite.

p Ver. 40.
q Comp. Deut. xxv 2, 3.
r Lev. v. 17; comp. Numb. xv 29, 30.
s Rom. i. 19, 20; ii. 14, 15.
t See Matt. xxv. 29.
u Mark x. 38.
v MATT. x. 34, 35.
w Micah vii. 6; Matt. x. 21.
x Comp. Matt. xvi. 2, 3.
y 1 Kings xviii. 43, 44; comp. Matt. xvi. 2, 3.
z Jonah iv. 8; see Matt. xx. 12.
a Matt. xvi. 3.
b Chap. xxi 30.
c MATT. v 25, 26; comp. vers 13, 14.
d Mark. xii. 42; chap xxi. 2.

[27] who knew the will of his lord [28] made not ready, nor
[29] did things [30] And to [31] was
[32] they committed [33] I came to cast fire upon
[34] how would I that it were already kindled! [35] in the
[36] there shall be from henceforth
[37] They shall be divided, father against (*according to the best authorities*)
[38] *omit* the [39] her [40] to the multitudes also
[41] rising in [42] cometh to pass [43] a south wind blowing
[44] a scorching heat [45] know how to [46] *Greek*, try *or* prove
[47] of the earth and the heaven
[48] ye know not how to (*according to the best authorities*)
[49] For as thou art going [50] on the way give [51] to be released
[52] *insert* shall (*according to the best authorities*)
[53] say unto [54] by no means come out [55] have

CONTENTS. A continuation of the discourse. Vers. 35–48 contain exhortations to *watchfulness;* the difference between the faithful and unfaithful servant suggests a difficulty in the way of faithfulness (vers. 49–53), namely, the antagonism developed in the establishment and progress of Christ's kingdom. The thought of this antagonism naturally leads to the rebuke addressed to

the multitude for blindness and want of prudence with respect to the signs of the times (vers. 54-59).

Vers. 35-48. EXHORTATIONS TO WATCHFULNESS. The connection is with ver. 32: 'It is your Father's good pleasure to give you the kingdom,' let that free you from anxiety; but let it be the motive to labor and watch for the coming of the King. The passage resembles Matt. xxiv. 42-51, but the close connection with what precedes, forbids the view that Luke here gives us another account of that discourse.

Ver. 35. **Let your loins be girded about.** Unless the long garments of the Orientals were thus girt up, it was impossible to walk or to serve at table. — **And your lamps burning**, *i. e.*, in readiness for the master returning at night. Be in continual readiness to receive the returning Messiah, your master, as befits your relation to Him. The first figure points to the *activity*, the second to the *watchfulness*, of the faithful servant.

Ver. 36. **When he will return from the marriage feast.** The main thought is simply that He is away at a feast, and expected to return. In the parable of the Ten Virgins (Matt. xxv. 1-13), the return of the Bridegroom is the main thought. — **Straightway open unto him.** Because they are ready, and have nothing to hide.

Ver. 37. **Blessed**, etc. The blessedness of these faithful servants is set forth in a figure. — **Gird himself**, to serve them. Comp. John xiii. 4, which foreshadows the ministering condescension of the master, at His return. — **Shall come forward.** A peculiar expression, describing His approach to the guests. — **Serve them**, wait upon them at table. — In this passage no prominence is given to the wedding feast, and this must be remembered in interpreting it.

Ver. 38. **In the second watch — in the third watch** (from 9 P. M. to 3 A. M.). The first and fourth watches are not mentioned (as in Mark xiii. 35). The middle watches are the time of soundest sleep. Even if our Lord delays longer than the servants thought (ver. 45), a faithful servant can thus show his fidelity.

Ver. 39. **But know this**, etc. A new figure (of the thief in the right) brings out the unexpected return. See on Matt. xxiv. 43, 44.

Ver. 41. **This parable.** Of the watchful servants. — **To us, or even to all?** The question was probably put in a wrong spirit, with reference to the high reward promised, rather than to the duty enjoined. The early date renders this the more likely. The language is so characteristic of Peter as to furnish striking evidence of the accuracy of Luke.

Vers. 42-46. See on Matt. xxiv. 45-51, which corresponds exactly. 'Jesus continues His teaching as if He took no account of Peter's question; but in reality He gives such a turn to the warning which follows about watchfulness, that it includes the precise answer to the question.' (Godet.) Faithfulness and unfaithfulness come into prominence, not the reward of a particular class, irrespective of their conduct. Peter learned the lesson; the warning tone of these verses reappears in his epistles. — **With the unfaithful.** Matthew: 'with the hypocrites.' No previous faithfulness will avail. When the Lord comes, He will judge His servants as He finds them.

Ver. 47. **And that servant who knew**, etc. The verse states a general principle, which serves to explain the severity of the punishment spoken of in ver. 46. Peter's distinction (ver. 41) between 'us' and 'all' corresponds with that between the 'servant who knew,' and the servant 'that knew not' (ver. 48). But the application is general. — **Made not ready.** It includes not only 'himself,' but all that had been placed in his charge. — **Stripes** is properly supplied.

Ver. 48. **That knew not.** With fewer privileges, less knowledge, referring first to a disciple, but applicable to all men. — **And did things worthy of stripes**, etc. The ground of the punishment is not disobedience to an unknown will of the Lord, but the commission of acts worthy of punishment. According to the law of conscience those here referred to will be judged and condemned (see Rom. i. 19, 20, 32; ii. 14, 15); but their punishment will be less than that of those with more light. But all who can read this declaration are given more light. — **With few stripes.** Both classes will be punished in the same way; the difference being in *degree*, not in *kind*. This shows that the punishment will be during conscious existence, but gives no hint of a difference in the duration of punishment. — Nothing is said of those who know and do, or of those *who know not and do*, should the latter class exist (Rom. ii. 14). — The language, here used (vers. 45-48) implies *retribution* (not discipline), at and after Christ's second coming. On the latter part of the verse, see Matt. xxv. 29. **The more.** More than from others, not more than he received, with an allusion to the interest, as in Matt. xxv. 27.

Vers. 49-53. Having shown the awful difference between the faithful and unfaithful servant, and the great responsibility resting upon His disciples, our Lord points out that the difference begins here and is manifested in the antagonism which the establishment of His kingdom develops. While this renders faithfulness more difficult, the knowledge of it increases the sense of responsibility and urges to greater faithfulness.

Ver. 49. **I came to cast fire upon the earth.** This is explained by most, as referring to the gift of the Holy Spirit. This was a baptism (ver. 50) with fire, resulting in the 'division' spoken of in vers. 51-53. Others refer it to the word of God. The view that the 'fire' means the 'division' itself obscures the whole passage; how could our Lord unconditionally wish for the latter. 'Cast upon the earth,' refers to the powerful and sudden influence of the day of Pentecost Others refer the clause to the extraordinary spiritual excitement which His gospel would awaken. But this was the result of the gift of the Holy Spirit. — **How would I that it were already kindled!** Our Lord here expresses a desire for kindling of this 'fire,' but there is much difference of opinion as to the exact meaning of the original. The form we give is the most natural interpretation. Another view takes the clause as question and answer: 'What do I wish? Would that it were already kindled!' The E. V., though most literal, is not correct; but the fire certainly was not yet kindled.

Ver. 50. **But.** Before my wish will be fulfilled. — **I have a baptism**, etc. Our Lord here refers to His own sufferings, and especially to His death. We may find in the figure either a reference to His burial, or to the depth and intensity of His sufferings, when the waters roll over His soul. Before we could be baptized with

the Holy Spirit, this must come, for only thus was this new power bought for us. — **And how am I straitened**, etc. 'What a weight is on me.' Anxiety, trouble of spirit, the human reluctance in view of fearful sufferings, here appear. It is the premonition of Gethsemane and Calvary. As this was probably uttered before the parable of the Sower, it was a long shadow the cross threw upon His soul.

Vers. 51-53. See on Matt. x. 34-36, which however was probably spoken later than this. — **Division** is equivalent to 'a sword' (Matthew). This would be the effect of the 'fire' He would send. His own coming indeed resulted in antagonism, but the gift of the Holy Ghost increased it, and the measure of that antagonism has been the measure of the Spirit's influence. In one sense the greatness of the strife is a proof of the greatness of the Lord whose coming caused it, as His prediction of it is a proof of His Divine knowledge. — **Henceforth** (ver. 52). Our Lord speaks of the state of things after His death as already present. But there is a hint that it has already begun. — **Three against two**, etc. A picture of varying conflict as well as of discord. Peculiar to Luke.

Vers. 54-59. REPROACH OF THE PEOPLE, for blindness and want of prudence with respect to the signs of the times. The connection with what precedes is close: the discord, as already begun, arises from the fact that the mass of the people do not discern the time. The very turning to the people, after the address to the disciples, is a token of this division. The form differs from that of Matthew, and such thoughts might well be repeated. The weather signs of vers. 54, 55 still hold good in Palestine, the west wind coming from the sea, and the south wind from the hot desert. Other signs are probably alluded to in ver. 56: **of the earth.** The thought is that of Matt. xvi. 2, 3, but the signs are different, as well as the hearers: there the Pharisees and Sadducees, here the crowd gathered about Him. But they were under the influence of these leaders. This was the answer to the question: **how is it that ye know not how to discern**, put to the test and judge, **this time.** The signs were plain enough. The duty of such discernment as well as the danger of failure appears from the history of the Jewish people during that century. But the duty and danger remain; the latter a sad proof of the power of sin over the *mind* as well as the heart.

Ver. 57. **And why**, etc. A further reproach for want of knowledge of personal duty, which involved great want of prudence (vers. 58, 59). — **Even of yourselves.** Either independently of their teachers, or independently of the plain signs of the times. — **What is right**, namely repentance, as appears from the figure which follows. They ought not only to have discerned the coming of the Messiah, but thus prepared for it. Want of discernment in regard to God's dealings ('this time') usually involves ignorance and neglect of personal duty.

Ver. 58. **For as thou art going**, etc. Act as in such a case; the implied thought being that they were thus going. — **With thine adversary.** The 'adversary' is the holy law of God, since 'what is right' had just been spoken of; in the parallel passage, Matt. v. 25, 26, the connection points rather to some brother offended. — **The magistrate** is God. — **On the way.** 'As thou art' is unnecessary; 'on the way' belongs to what follows. — **To be released from him.** By repentance and faith. — **Lest he**, *i. e.*, the adversary. — Christ is the **Judge.** — **Officer**, or 'exactor.' The Roman officer corresponding to our sheriff, more exactly named by Luke than by Matthew. The word is used only here, and probably refers to the angels, see Matt. xiii. 41. — **The prison.** The place of punishment. This interpretation of the figure seems even more fitting here than in Matthew. Some prefer to regard it as a general statement of danger, without explaining the several parts. But the repetition of the detailed figure (the Sermon on the Mount certainly preceded) as well as the previous part of the discourse point to special meanings.

Ver. 59. **Thou shalt by no means come out thence.** Comp. Matt. v. 26. This figure represents the danger of punishment in view of failure to know and do what is right, and it must have an important and definite meaning. Those who come unreleased before the Judge at the last day, will be punished forever. Any other sense is out of keeping with the strong language of ver. 46, and of ver. 56 ('ye hypocrites'). — **Mite.** Greek, 'lepton,' the smallest of coins then in use. Comp. Mark xii. 42.

CHAPTER XIII. 1-9.

Discourse on two Events of that Time.

1 THERE[1] were present at that[2] season some that told him
of the Galileans, whose blood [a]Pilate had mingled with [a] Chap. iii. 1.
2 their sacrifices. And Jesus answering said[3] unto them, [b]Sup- [b] Comp. Acts xxviii. 4.
pose ye that these Galileans were sinners above all the Gali-
3 leans, because they suffered such[4] things? I tell you, Nay:
4 but, except ye repent, ye shall all likewise[5] perish. Or those

[1] Now there [2] that very
[3] *the best authorities read* he answered and said
[4] have suffered these things (*according to the best authorities*)
[5] in like manner

eighteen, upon whom the tower in [e] Siloam fell, and slew them, [e] Neh. iii. 15; Is. viii. 6; John ix. 7, 11.
think ye that they were [d] sinners [6] above all men that dwelt [7] in
5 Jerusalem? I tell you, Nay: but, except ye repent, ye shall all [d] Matt. vi. 12; chap. xi. 4; comp. Matt. xviii. 24.
likewise perish.
6 He spake also [8] this parable; A certain *man* had [e] a fig tree [e] Matt. xxi. 19; Mark xi. 13.
planted in his vineyard; and he came and sought [9] fruit
7 thereon, and found none. Then said he unto the dresser of his
vineyard,[10] Behold, these three years I come seeking fruit on
this fig tree, and find none: [f] cut it down; why [11] cumbereth it [f] Matt. iii. 10; vii. 19; chap. iii. 9.
8 the ground? And he answering said [12] unto him, Lord, let it
alone this year also, till I shall dig about it, and dung *it:*
9 [g] And if it bear fruit, *well:* [13] and if not, *then* after that thou [14] [g] Comp. Ex. xxxii. 32; chap. xix. 42.
shalt cut it down.

[6] suppose ye that they were offenders [7] all the men that dwell
[8] And he spake [9] *the best authorities read* came seeking
[10] And he said unto the vinedresser [11] why also [12] saith
[13] *the order of the best authorities is* if it bear fruit after that, *well*
[14] but if not, thou

TIME. We have no further information as to the time of the massacre mentioned in ver. 1, tidings of which seem to have just arrived. Views: 1. The time was immediately after the discourse of chap. xii., and the place, Galilee, since ver. 3 seems to point out those addressed as Galileans. (So Robinson and others.) 2. It occurred during the last visit to Perea, and should be joined with what follows. In that case we have an unbroken chronological order in this Gospel from this point (chap. xvii. 11–19 excepted). In favor of (2.) it is urged that the phrase 'these three years' (ver. 7) points to a time near the close of our Lord's ministry. It is impossible to decide the question with much confidence.

Ver. 1. **At that very season.** Probably, but not necessarily, at that very time. — **Some that told him.** Apparently they spoke, because exasperated by the intelligence, not in consequence of the preceding discourse. — **The Galileans.** Luke speaks of the matter as well-known, but we have no other information about it. Such slaughters were too frequent to call for particular notice from historians. The Galileans were riotous, and the occasion was undoubtedly some feast at Jerusalem. — **Whose blood Pilate mingled with their sacrifices.** His soldiers probably fell on them and slew them while engaged in the temple-sacrifices. The victims were subjects of Herod, and it has been conjectured that this was the occasion of the enmity which existed between Pilate and Herod (chap. xxiii. 12). Those who told of the massacre thought that death under such circumstances was peculiarly terrible; and from this they inferred that these Galileans had been great sinners.

Ver. 2. **Suppose ye?** Our Lord perceives their reasoning, and first corrects the mistake they made, adding an appropriate warning. — **Were sinners.** Our Lord does not deny that they were sinners; but only that their fate proved them to be especially great sinners. Job's friends made the same mistake. The verse directly opposes the very common habit of calling every calamity that befalls another a 'judgment.' Such a verdict has the air of piety, but it is generally the result of uncharitableness. The next verse shows that our Lord so regarded it.

Ver. 3. **Unless ye repent.** It does not follow that those addressed were Galileans. If John xi. 47–54 refers to a time preceding this incident, then this intelligence may have been brought to our Lord to warn Him against the danger awaiting Him and His disciples at Jerusalem. He warns His hearers of their danger. He corrects their mistake in ver. 2, but here bases His warning upon the truth which lay back of it, namely, that sin is often punished in this world. Hence each should repent of his own sins, rather than be over-anxious to interpret calamities, as judgments upon others for their sins. — **Ye shall all in like manner perish,** *i. e.*, by the Roman sword. At the destruction of Jerusalem, it was the temple especially that ran with blood.

Ver. 4. **Those eighteen.** An allusion to an occurrence then well known, but about which we have no further information. — **The tower in Siloam.** Probably a tower of the city wall near the pool of Siloam, or in that district, which may have been called by the name of the pool (see on John ix. 7). The village named 'Silwân' occupies the site of the ancient suburb where the valley of Tyropœon opens into that of the Kidron. — **Offenders,** literally 'debtors' (not the same word as in ver. 2) as in the Lord's prayer (Matt. vi. 12); there is no reason for supposing that they were actual debtors imprisoned in the tower. This accident (as it is supposed to have been) is classed by our Lord with the slaughter by Pilate. All such events are under God's control. He is just in permitting them, but we are unjust in drawing uncharitable inferences from them.

Ver. 5. **All likewise perish.** The threatened destruction came upon 'all,' since during the siege the city was full of people from the provinces; multitudes perished in the ruin and rubbish of the city and its falling walls.

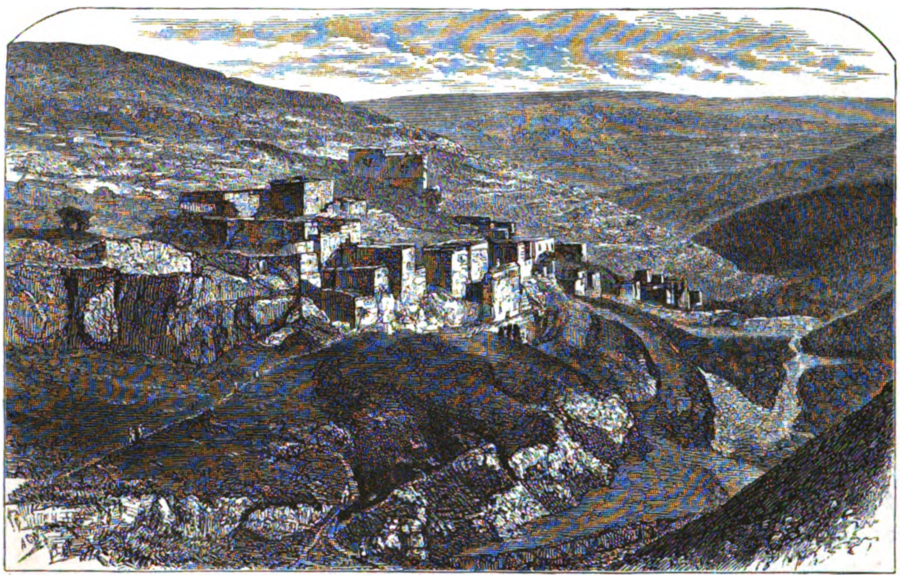
Vers. 6–9. THE PARABLE OF THE BARREN FIG TREE. Peculiar to Luke. Two interpretations are given below. The connection is obvious: This judgment will speedily come, for God has been long patient, is still patient, but the last respite has come.

Ver. 6. **A fig tree planted in his vineyard.** This was not unusual, nor contrary to Deut. xxii. 9.

Ver. 7. **Vine-dresser.** The cultivator of the vineyard. — **These three years.** The planted tree would ordinarily bear within three years. Whatever be the special interpretation, this period indicates that fruit is not demanded too soon. 'Three years are the time of a full trial, at the end of which the inference of incurable sterility may be drawn.' (Godet.) Some refer this to the three years of our Lord's ministry, now so nearly ended. But the time is uncertain (see above). — **Why also,** besides bearing no fruit, **cumbereth it the ground?** Why is it allowed to impoverish the soil, and interfere with the other products of the vineyard. Barrenness curses others also.

Ver. 8. **This year also.** A brief respite is asked for, and whatever intercessor may be here represented, there is never any certainty of more than a brief one. — **Dig about it, and dung it.** The digging was for the purpose of casting in the manure near the roots. Take additional pains with it, using the means adapted to further fruitfulness. A more special interpretation is not necessary. It is always true that the intercessor is also the laborer.

Ver. 9. **And if it bear fruit after that, well.** 'After that,' or 'hereafter,' belongs to this part of the verse. This indefinite phrase in the request hints at still further patience. 'Well' is properly supplied. 'If,' here suggests that the vine dresser expected *this supposition* to prove correct. — **If not, thou shalt cut it down.** 'Then' is not to be supplied: the vine dresser does not set the time when the tree shall be removed, but leaves it to the owner of the vineyard. Even here there is a tone of hope and affection, which is often overlooked. — The usual interpretation of the parable is as follows: The owner of the vineyard is *God the Father;* the vine dresser, *our Lord,* who labors and intercedes; the fig tree, the *Jewish nation* drawing near to destruction through its unfruitfulness, and the vineyard, the *world.* God had been seeking results during the years of our Lord's labor, and none are found; He, the great Intercessor, pleads for a brief delay. The additional means used suggest the Atoning death and the gift of the Holy Spirit. But He leaves it to His Father's will to execute the sentence, should all prove in vain. — Another interpretation, starting with the thought that individual repentance had just been enjoined (ver. 3, 5), finds in the fig tree a reference to the individual man. The vineyard then represents the *Gospel dispensation,* and the owner is *Christ,* who during His three years ministry has been seeking fruit. (Notice those addressed were still impenitent.) The vine dresser is the *Holy Spirit,* who wrought through the prophets and afterwards more powerfully through the Apostles. The additional care is then mainly the Pentecostal blessing. The Holy Spirit is both Laborer and Intercessor as respects the individual heart. This view is thought by many to accord better with the delicate shading of thought in ver. 9, and to afford the best basis for a continued application of the parable.



Village of Siloam. (Silwan.)

CHAPTER XIII. 10–21.

Healing a Woman on the Sabbath; subsequent Discourse.

10 AND he was teaching in one of the synagogues on the
11 sabbath.[1] And, behold, there was a woman which[2] had
[a] a spirit of infirmity eighteen years, and[3] was bowed together,
12 and could in no wise lift up *herself*.[4] And when Jesus saw her,
he called *her to him*, and said unto her, Woman, thou art loosed
13 from thine infirmity. [b] And he laid *his* hands on her: and
14 immediately she was made straight, and [c] glorified God. And
[d] the ruler of the synagogue answered with[5] indignation, be-
cause that [e] Jesus had healed on the sabbath day,[6] and said unto
the people,[7] [f] There are six days in which men ought to work:
in them therefore come and be healed, and not on the sabbath
15 day.[8] The Lord then[9] answered him, and said, *Thou* hypo-
crite,[10] [g] doth not each one of you on the sabbath loose his ox
16 or *his* ass from the stall, and lead *him* away to watering? And
ought not this woman, [h] being a daughter of Abraham, whom
[i] Satan hath bound, lo, these eighteen years, be[11] loosed from
17 this bond on the sabbath day?[8] And when he had said[12] these
things, all his adversaries were ashamed: and [k] all the people[7]
rejoiced for all the glorious things that were done by him.
18 [l] Then said he,[13] [m] Unto what is the kingdom of God like? and
19 whereunto shall I resemble[14] it? It is like[15] a grain of mus-
tard seed, which a man took, and cast into his garden; and it
grew, and waxed a great tree;[16] and the fowls of the air[17]
20 lodged in the branches of it.[18] [n] And again he said, Where-
21 unto shall I liken the kingdom of God? It is like[15] leaven,
which a woman took and hid in three measures of meal, till the
whole was[19] leavened.

[a] Acts xvi. 16; comp. ver. 16.
[b] See Mark v. 23.
[c] Chap. ii. 20; v. 25, 26; vii. 16; xvii. 15; xviii. 43; xxiii. 47; see Matt. ix. 8.
[d] See Mark v. 22.
[e] Chap. xiv. 3; see Matt. xii. 2.
[f] Ex. xx. 9; Ezek. xlvi. 1.
[g] Chap. xiv. 5.
[h] Chap. xix. 9.
[i] See Matt. iv. 10; comp. ver. 11.
[k] See chap. xviii. 43.
[l] MATT. xiii. 31, 32; MARK iv. 30–32.
[m] Ver. 20; see Matt. xi. 16.
[n] MATT. xiii. 33.

[1] sabbath day [2] behold, a woman who [3] and she
[4] lift herself up [5] being moved with [6] *omit* day
[7] multitude [8] on the day of the sabbath [9] But the Lord
[10] *the best authorities read* Ye hypocrites [11] to have been
[12] And as he said [13] He said therefore (*according to the best authorities*)
[14] liken [15] *insert* unto
[16] and became a tree (*according to the best authorities*)
[17] the birds of the heaven [18] thereof
[19] till it was all

TIME. It is generally agreed that this incident belongs to the later period of our Lord's ministry, about the time of His visit to Perea (Matt. xix. 1, 2; Mark x. 1). The reasons for this are (1.) that ver. 22 tells of a journey to Jerusalem, which must be identified with the last one; (2.) that the language of the ruler of the synagogue points to a time when the opposition to our Lord was open and pronounced; (3.) that the incident cannot be appropriately placed anywhere else. The parables (vers. 18–21), which are found in the great parabolic discourse (Matt. xiii.), were repeated on this occasion. Any other view involves great difficulties. Such repetitions might be expected from the wisest of teachers.

Ver. 10. **In one of the synagogues.** In Perea, as we suppose. — **On the sabbath day.** This is the main point, whenever and wherever the incident occurred.

Ver. 11. **A spirit of infirmity eighteen years.**

This suggests a form of demoniacal possession; and ver. 16 shows that Satanic influence was present in her case. Our Lord, however, did not heal demoniacs by laying on of hands, but by a word of command. Yet in this case He both speaks (ver. 12) and lays hands upon her (ver. 13). The effect of her disease was that she **was bowed together**; her muscular power was so deficient, that she **could in no wise lift herself up.** She had some power, but it was insufficient to allow her to straighten herself up. This view represents the woman, not as remaining passively bowed, but ever attempting and failing to stand straight.

Ver. 12. **Saw her.** There is no evidence, that she asked for a cure. The action of our Lord and the language of the ruler of the synagogue, indicate that she hoped for one. — **Thou art loosed from thine infirmity.** Her muscles were released from the influence which bound them. This suggests (as also ver. 16) Satanic power, which our Lord always drove away with a word.

Ver. 13. **Was made straight.** The laying on of hands completed the cure, by giving the needed strength, after the word had set free from Satanic influence.

Ver. 14. **Being filled with indignation.** The attitude of mind was hostile; but had been manifested hitherto on such occasions. The answer was not 'with indignation.' The ruler was afraid to speak out so boldly, and he 'covertly and cowardly' addresses himself, not to the Healer or to the healed, but **to the multitude.** His false premise was, that works of mercy are forbidden on the Sabbath.

Ver. 15. **The Lord.** Perhaps with emphasis; as He had previously proclaimed Himself, 'Lord even of the Sabbath' (chap. vi. 5). — **Ye hypocrites.** Ver. 17 shows that other antagonists were present. The plural agrees better with what follows. The hypocrisy is evident from the example our Lord quotes. — **Doth not each one of you,** etc. This was confessedly permitted. In an important sense works of mercy are works of necessity. The beast tied to the manger aptly represents the case of this poor woman.

Ver. 16. **And ought not.** They were 'hypocrites,' because they perceived the necessity in the case of the beast, but heartlessly denied it in the case of the poor woman. The contrast is marked. In the one case a dumb animal, in the other a **woman,** who was moreover **a daughter of Abraham,** one of the covenant people of God, the God of the Sabbath. The reference to her being a spiritual daughter of Abraham is not at all certain. The animal is represented as bound by a master aware of its necessities, this woman **was** bound by **Satan.** Ordinary infirmity would scarcely be thus described; some kind of possession is asserted by our Lord. In the case of the animal but a few hours would have passed since the last watering the woman had been bound **for eighteen years.**

Ver. 17. **All his adversaries.** A number must have been present. — **All the multitude rejoiced.** This does not oppose the view that the miracle occurred in Perea, late in the ministry. Although Galilee had been abandoned by Him, and Jerusalem had been repeatedly hostile, we infer from Matt. xviii. 2, that He was still heard with gladness in Perea; in fact some such wave of popularity must have preceded the entry into Jerusalem. — **Were done by him.** The original indicates continued working, which agrees with Matt. xviii. 2.

Vers. 18–21. PARABLES OF THE MUSTARD SEED AND THE LEAVEN. See notes on Matt. xiii. 31–33. On the repetition of these parables, see note at the beginning of the section. There is an appropriate connection with what precedes. The miracle had shown Christ's power over Satan, the people were rejoicing in this power; our Lord thus teaches them that His kingdom, 'the kingdom of God,' should ultimately triumph over all opposition, should grow externally and internally. Such instruction was peculiarly apt just before He began His actual journey to death at Jerusalem.

CHAPTER XIII. 22–35.

The Journey towards Jerusalem; the Question as to the Number of the Saved; the Menace of Herod and our Lord's Reply.

22 AND he went through the[1] [a]cities and villages, teaching,
23 and [b]journeying toward[2] Jerusalem. Then said one[3]
unto him, Lord, are there[4] few [c]that be saved? And he
24 said unto them, [d]Strive to enter in at the strait gate:[5] for
many, I say unto you, will[6] seek to enter in, and shall not be
25 able. When once the master of the house is risen up, and
[e]hath shut to the door, and ye [f]begin to stand without, and to
knock at the door, saying, [g]Lord, Lord,[7] open unto us; and he
shall answer and say unto you, [h]I know you not whence ye

[a] Matt. ix. 35; chap. viii. 1.
[b] Chap. ix. 51. 53; xvii. 11; xix. 28; comp. ver. 33.
[c] Acts ii. 47; 1 Cor. i. 18 2 Cor. ii. 15.
[d] Matt. vii. 13.
[e] Matt. xxv. 10.
[f] See chap. iii. 8.
[g] Matt. vii. 22; xxv. 11.
[h] Ver. 27; Matt. vii. 23; xxv. 12.

[1] went about through [2] unto [3] And one said
[4] they [5] by the narrow door (*according to the best authorities*)
[6] shall [7] *omit* Lord

26 are: Then shall ye [i]begin to say, 'We have eaten and drunk[8]
27 in thy presence, and thou hast taught[9] in our streets. But[10] he
shall say, I tell you, [k]I know you[11] not whence ye are; [kl] depart
28 from me, all *ye* workers of iniquity. [m]There shall be[12] weeping
and[12] gnashing of teeth, when ye shall see [n]Abraham, and
Isaac, and Jacob, and all the prophets, in the kingdom of God,
29 and [m]you *yourselves* thrust out.[13] And [n]they shall come from
the east, and *from* the west,[14] and from the north, and *from* the
30 south,[15] and shall sit down in the kingdom of God. And,
behold, [o]there are last which[16] shall be first; and there are first
which[16] shall be last.
31 The same day[17] there came certain of the[18] Pharisees, saying
unto him, Get thee out, and depart [p]hence; for [q]Herod will[19]
32 kill thee. And he said unto them, Go ye, and tell[20] that fox,
Behold, I cast out devils,[21] and I do cures to day and to mor-
33 row, and the third *day* [r]I shall be perfected.[22] Nevertheless
[s]I must walk[23] to day, and to morrow, and the *day* following:
34 for it cannot be that [t]a prophet perish [u]out of Jerusalem. [v]O
Jerusalem, Jerusalem, which killest[24] the prophets, and stonest[25]
them that are sent unto thee;[26] how often would I have
gathered thy children together, as[27] a hen *doth gather* her[28]
35 brood under *her*[26] wings, and ye would not! Behold, [w]your
house is left unto you desolate:[29] and verily[30] I say unto you,
Ye shall not see me, until *the time* come when ye shall say,[31]
[x]Blessed *is* he that cometh in the name of the Lord.

[i] Comp. Ex. xxiv. 11.
[k] See ver. 25.
[l] Ps. vi. 8; comp. Matt. xxv. 41.
[m] See Matt. viii. 12.
[n] Matt. viii. 11.
[o] See Matt. xix. 30.
[p] Comp. Matt. xix. 1; Mark x. 1.
[q] Chap. iii. 1; ix. 7; xxiii. 7.
[r] Heb. ii. 10; v. 9; iii. 28.
[s] Comp. John xi. 9.
[t] See Matt. xxi. 11.
[u] Ver. 22.
[v] MATT. xxiii. 37–39.
[w] Comp. Ezek. x. 18, 19; xi. 23.
[x] Ps. cxviii. 26; comp. chap. xix. 38.

[8] We did eat and drink [9] didst teach [10] And [11] *omit* you
[12] *insert* the [13] and yourselves cast forth without
[14] from the east and west [15] from the north and south
[16] who [17] In that very hour (*according to the best authorities*)
[18] *omit* of the [19] wisheth to [20] go and say to
[21] demons [22] I come to the end [23] go on my journey
[24] that killeth [25] stoneth [26] her
[27] even as [28] *gathereth* her own
[29] *forsaken* [30] *omit* verily
[31] *the best authorities read* until ye shall say

TIME. We identify the journey here spoken of (ver. 22), with the last journey from Perea to Jerusalem, and accept the order of Luke in the following chapters as accurate. Some think that it is the journey from beyond Jordan (John x. 40) in order to raise Lazarus at Bethany (John xi.), but we place that miracle and the retirement to Ephraim (John xi. 54) before all the events of this chapter. — The thoughts here recorded and found elsewhere in different connections, were no doubt repeated as Luke records them.

Ver. 22. **Through cities and villages.** The journey was not direct. — **Teaching and journeying into Jerusalem.** In this and the succeeding chapters (xiv.–xviii.). Specimens of His teaching are given.

Ver. 23. **And one said.** This *may* have been a professed disciple, but scarcely an earnest follower, since the tone of our Lord's reply forbids this. It is still more probable that he was a Jew in the multitude. — **Lord are they few that be saved.** Final salvation is implied. The form of the question implies doubt in the mind of the inquirer; but both question and answer indicate that he had little doubt of his own salvation. He seems to have known of the high requirements set forth by our Lord, and possibly put the question in view of the few who heeded them. — **Unto them.** The multitude; since the question was put in public, and the answer appropriate for all.

Ver. 24. **Strive.** 'Instead of such a question, remember that many will not obtain salvation, strive therefore to obtain it yourselves in the right way,' *i. e.*, **to enter by the (narrow) door.** To do this the greatest earnestness is required. See on Matt. vii. 13, from which passage 'gate'

has been substituted here. — **Shall seek to enter in.** 'Seek' is not so strong as 'strive.' Earnest to some extent, these seek to enter in some other way. It is probably implied that more earnestness would lead to the narrow door of repentance and faith. — **And shall not be able.** It is a moral impossibility to enter in any other way.

Ver. 25. **When once.** The motive urged is, a time will come when it will be *altogether impossible to enter*. **The master of the house.** The figure is that of an entertainment made by a householder for his family. — **Shut the door.** The feast is to begin, and the expected guests, the members of the family, are all there. Comp. Matt. xxv. 10, where a similar thought occurs with the figure of a marriage feast. — **Ye begin to stand without, and knock,** etc. Knowing that the door is shut, they still cling to the false hope that they have a right within. Even in this hour the earnestness is not such as it ought to be; still there is a climax in the description of their conduct: standing, knocking, calling, and finally arguing (ver. 26). **I know you not whence ye are,** *i. e.*, ye are strangers to me, not members of my family, not expected at my feast.

Ver. 26. **We did eat and drink in thy presence.** The plea is previous acquaintanceship. As applied to those then addressed, it refers to actual participation in ordinary meals with our Lord. More generally it refers to external connection with Christ, without actual communion with Him. Undoubtedly we may accept here an allusion to the Lord's supper. — **Didst teach in our streets.** The figure is dropped for a moment here: the householder represents our Lord. The clause had a literal application then, but it also refers to all among whom the gospel is preached. — Notice the earnestness is not that of those seeking for mercy, but of those claiming a right, and basing their claim on something merely external. It is the mistake of Phariseeism to the very last.

Ver. 27. **All ye workers of iniquity.** 'Workers' means those in the employ of, and receiving the wages of unrighteousness. The terrible reality set forth is, that many 'workers of iniquity' think they will be saved, and will find out their mistake *too late*. This is a motive to 'strive' (ver. 24), for now such striving is possible; but a time will come when the striving as well as the entrance will be impossible. The conduct of those 'seeking' admittance, as here described, is not striving. Many, in their thoughts of the future world, make the great mistake of supposing that those unsaved here *can* really desire salvation there, but no word of our Lord hints at such a desire, involving a desire for holiness.

Vers. 28, 29. See on Matt. viii. 11, 12. The connection here is different: the Jews are directly addressed, as those who shall be cast out, while their ancestors and the Gentiles shall enter in. — **There,** *i. e.*, in that place. The reference to a future state throughout seems obvious enough. — **Cast forth without.** Those not admitted are thus spoken of, because as Jews they were born in the covenant. — Ver. 29 represents the ingathering of the Gentiles. It is fanciful to discover a reference to the progress of successful missionary effort from east to south is referred to. Our Lord does not say 'many' here, as in Matt. viii. 11, since this would have been too direct an answer to the question (ver. 23). He would make prominent, not the number, but that those addressed, confident in their Jewish position, were in the greatest danger of not being saved.

Ver. 30. See on Matt. xix. 30; xx. 16. Here the saying seems to be applied to the ingathering of the guests, just spoken of; not simply to the Jews and Gentiles as such, but to individuals and churches and nations all through the ingathering. For example: the church at Jerusalem and her Gentile off-shoots, the Oriental churches. Modern history furnishes many instances.

Ver. 31. **In that very hour.** This is the correct translation. — **Certain Pharisees.** They may have been sent by Herod, and were the agents best adapted for his purpose, because their party was in opposition to him. Our Lord's reply intimates this. Herod may not have wished to kill Jesus, but the desire, now to see Him and now to get Him out of his territory, agrees entirely with the character of that ruler. To threaten thus without really purposing to carry out the threat, to use Pharisees, his opponents, to report the threat, is the *cunning* of 'that fox.' — **Depart hence.** Our Lord was probably in *Perea*, part of Herod's territory, and that part too in which John the Baptist had been put to death. Others infer from chap. xvii. 11, that He was still in Galilee, but this we consider highly improbable.

Ver. 32. **That fox.** A figure of cunning and mischief. Herod deserved the name. As the Greek word for 'fox' is feminine, it is possible that the term points to Herod's loss of manliness through the influence of Herodias. But it is not certain that this was spoken in Greek. — **Do,** or, 'perform,' **cures.** Our Lord mentions His works, because it was these, rather than His words, which had excited Herod's anxiety (chap. ix. 7). — **To-day and to-morrow, and the third day come to the end,** *i. e.*, of these works in your country (Perea). This is the simplest sense of this much disputed passage; meaning: I shall remain in your territory three days longer. The days must then be understood in the literal sense. Some, however, refer them to His present work ('to-day'), His future labors ('to-morrow'), and His sufferings at Jerusalem ('the third day'). Such a sense would not only be unusual, but it is opposed by the next verse, where the third day is a day of journeying, not of death. — The word used is in the present tense, because our Lord would tell Herod that the future to Him is *certain*.

Ver. 33. **Nevertheless I must go on my journey.** Although I will remain working in your territory for three days, I must still be journeying. The word here used is the same as that in the threat 'depart,' (ver. 31). During these days of labor our Lord will be journeying, and He *must* do so. This journey will be out of Herod's territory, it is true, but not because of Herod's threat. He did not fear death, for He was going to meet death. The necessity of the journey lay in this: **for it cannot be that a prophet perish out of Jerusalem.** 'It cannot be' (peculiar to this passage) indicates *moral* impossibility. Jerusalem had monopolized the slaughter of the prophets. John the Baptist was an apparent exception.

Vers. 34, 35. See on Matt. xxiii. 37-39, where a similar lamentation is found. But there is no reason for supposing that it was not repeated. There are variations in form, and the connection with what precedes is close. — **How often.** Luke

has not said a word of our Lord's being at Jerusalem, but this implies a ministry there.

Ver. 35. The word translated 'desolate' is omitted by the best authorities, but 'forsaken' may be supplied to bring out the entire sense of the rest of the clause. — **And I say**, etc. Matthew: 'for.' There the reason is given, since the Lord was then finally leaving the temple; here the reference is more prophetic. 'Henceforth,' which in Matthew marks the beginning of the desolation at that moment, is not found here. These little things show that this was spoken at an earlier time. Some belittle the prediction by referring it to our Lord's triumphal entry just before the Passover, when the people cried, Blessed, etc. The disciples may have misunderstood this prediction, and thought it fulfilled on that occasion, but in fact Jerusalem did not say this, but said 'Who is this?' (Matt. xxi. 10), and objected (chap. xix. 34). It is far more natural to suppose that already our Lord mourned over the impending fate of the holy city.

CHAPTER XIV. 1–24.

A Sabbath Feast at the House of a Pharisee; Healing of a Dropsical Man, Table Discourse, closing with the Parable of the Great Supper.

1 AND it came to pass, [a] as [1] he went into the house of one of — [a] Chap. vii. 36.
the chief [2] Pharisees to eat bread on the sabbath day,[3] that
2 they [b] watched [4] him. And, behold, there was a certain man — [b] See Mark iii. 2; comp. chap. xvii. 20.
3 before him which [5] had the dropsy. And Jesus [c] answering
spake unto the [d] lawyers and Pharisees, saying, [e] Is it lawful to — [c] See Matt. xi. 25.
4 heal on the sabbath day? [6] And [7] they held their peace. And — [d] See Matt. xxii. 35.
5 he took *him*,[8] and healed him, and let him go; [9] And answered — [e] See chap. xiii. 14.
them, saying,[10] [f] Which of you shall have an ass [11] or an ox — [f] Chap. xiii. 15.
fallen into a pit,[12] and will not straightway pull him out on the [13]
6 sabbath day? [g] And they could not answer him [14] again to these — [g] Comp. Matt. xxii. 46.
things.
7 And he put forth [15] a parable to those which [16] were bidden,
when he marked [h] how they chose out the chief rooms; [17] say- — [h] See chap xi. 43.
8 ing unto them, When thou art bidden of any *man* to a wed-
ding,[18] sit not down in the highest room; [19] lest [20] a more honour-
9 able man than thou be bidden of him; And he that bade thee
and him come [21] and say to thee, Give this man place; and
10 thou [22] [i] begin with shame to take the lowest room.[23] But when — [i] See chap. iii. 8.
thou art bidden, go and sit down in the lowest room; [23] [k] that — [k] Prov. xxv. 6, 7.
when he that bade [24] thee cometh, he may say unto thee,
Friend, go up higher: then shalt thou have worship [25] in the
11 presence of them [26] that sit at meat with thee. [l] For whoso- — [l] Chap. xviii. 14; see Matt. xxiii. 12.
ever [27] exalteth himself shall be abased; [28] and he that humbleth
himself shall be exalted.

[1] when [2] of the rulers of the [3] *omit* day
[4] were watching [5] before him a certain man who
[6] on the sabbath, or not? (*according to the best authorities*) [7] But
[8] took hold of him [9] sent him away
[10] *the best authorities read* And he said unto them
[11] a son, *but many authorities read* an ass [12] well
[13] draw him up on a [14] *omit* him [15] spake [16] them that
[17] places at table [18] marriage feast [19] chief place
[20] lest haply [21] shall come [22] then thou shalt [23] place
[24] hath bidden [25] honor [26] all [27] every one that [28] humbled

12 Then said he also to him that bade[29] him, When thou makest
a dinner or a supper, call not thy friends, nor thy brethren,
neither[30] thy kinsmen, nor *thy* rich neighbours; lest[20] they
13 also bid thee again, and a recompense be made thee. But when
thou makest [m] a feast, [n] call[31] [o] the poor, the maimed, the lame, [m] Chap v. 29.
14 the blind: And thou shalt be blessed; for they cannot[32] recom- [n] Comp. Neh. viii. 10, 12; Esther ix. 22.
pense thee: for thou shalt be recompensed [p] at[33] the resurrec-
tion of the just. [o] Ver. 21. [p] 1 Cor. xv. 23; 1 Thess. iv. 16; comp. Rev. xx. 4, 5.
15 And when one of them that sat at meat with him heard these
things, he said unto him, [q] Blessed *is* he that shall eat bread in
16 the kingdom of God. Then said he[34] unto him, [r] A certain [q] Rev. xix. 9. [r] Comp. Matt. xxii. 2–14.
17 man made a great supper, and bade many: And sent[35] his ser-
vant at supper time to say to them that were bidden, Come;
18 for all[36] things are now ready. And they all with one *consent*
began to make excuse. The first said unto him, I have bought
a piece of ground,[37] and I must needs go[38] and see it: I pray
19 thee have me excused. And another said, I have bought five
yoke of oxen, and I go to prove them: I pray thee have me ex-
20 cused. And another said, [s] I have married a wife, and there- [s] Deut. xxiv 5.
21 fore I cannot come. So that[39] servant came, and shewed[40] his
lord these things. Then the master of the house being angry
said to his servant, Go out quickly into the streets and lanes[41]
22 of the city, and bring in hither the poor, and the maimed, and
the halt, and the blind.[42] And the servant said, Lord, it is
23 done as thou hast commanded,[43] and yet there is room. And
the lord said unto the servant, Go out into the highways and [t] Matt. xiv. 22; Mark vi. 45.
hedges, and [t] compel[44] *them* to come in, that my house may be
24 filled. For I say unto you, [u] That none of those men which[45] [u] Matt. xxi 43.
were bidden shall taste of my supper.

[29] And he said to him also that had bidden [30] nor
[31] bid [32] because they have not wherewith to
[33] in [34] But he said [35] he sent forth
[36] *the best authorities omit* all [37] a field [38] go out
[39] And the [40] told [41] the broad ways and streets
[42] the poor and maimed and blind and halt.
[43] what thou didst command is done [44] constrain [45] that

CONTENTS. This section, peculiar to Luke, has been aptly styled 'the Son of man eating and drinking.' All the incidents occurred at a feast (vers. 1, 7). The parable of the Great Supper (vers. 16–24) must be carefully distinguished from the similar one in Matt. xxii. 2–14 (that of the marriage feast of the king's son). If chap. xiii. 32, 33, is taken literally, this feast occurred on one of the three days.

Ver. 1. **One of the rulers of the Pharisees.** Possibly a member of the Sanhedrin, but certainly one of the influential, leading men of the party. — **On the Sabbath.** The Jews gave feasts on the Sabbath, the food being prepared the day previous. The custom gave rise to great abuses, though doubtless the letter of the fourth commandment was observed. A number of guests were present, mainly Pharisees (vers. 3, 7). — **Were watching him.** The Pharisees, since that class was last spoken of, were watching if He would do or say anything which would furnish a pretext for opposing Him. The hospitality was hostile.

Ver. 2. **A certain man who had the dropsy** Evidently this incident took place before the meal (ver. 7). The man was not a guest (ver. 4), and was possibly placed there by the Pharisees, with a view to entangle our Lord.

Ver. 3. **Answering,** *i. e.*, the thoughts of the Pharisees. **Is it lawful,** etc.? This unexpected

question evidently embarrassed them. If they answered yes, the occasion of finding fault was taken away; if no, they could be charged with want of compassion.

Ver. 4. **But they held their peace.** They could attend feasts on the Sabbath, but could not say that it was right to heal the sick. Formalism is always thus inconsistent. Their silence was a confession of defeat, however. Then came the healing. — **Sent him away.** He was not a guest. The rebuke was not given until after the man had been sent away.

Ver. 5. **If a son or an ox.** The weight of authority is for the reading 'a son.' The thought then is: If on the Sabbath you help what is your own, then help others (love thy neighbor as thyself). The common reading; 'an ass or an ox,' suggests the same argument as in chap. xiii. 15, 16; if you would do this for a dumb animal, much more for a human being. — **Fallen into a well.** As in chap. xiii. 15, 16, we find here an analogy between the case cited and the condition of the dropsical man; the danger in the well was that of drowning.

Ver. 6. **And they could not.** The argument was conclusive. Thus thwarted and overcome, they doubtless hated Him the more.

Ver. 7. **A parable,** in the widest sense, since the language is to be taken literally, though made the basis of a general moral lesson (ver. 11). — **Them that were bidden.** The invited guests, evidently numerous, were now arriving. **The chief places.** We supply 'at table' to avoid ambiguity. The coveted places (comp. Matt. xxiii. 6,) were at the middle table, joining the two side tables. At a large feast this table would be long, and the places numerous.

Ver. 8. **To a marriage feast.** The greatest festivity, where questions of place were (and are still) considered of most importance. The figure suggests a reference to the feast of the kingdom of God, but this is not the primary thought. Our Lord immediately after represents the class whom He is now addressing as invited to that feast, but not attending it (ver. 18). The mention of an ordinary feast might have made the rebuke too pointed. — **More honorable,** etc. Such an one would be entitled to the higher place, and at a wedding would obtain it, as the next verse shows. But this result is not the main reason for not taking the highest place.

Ver. 9. **He that bade thee.** The proper person to decide both in the primary and deeper applications of the parable.— **And then thou shalt begin with shame.** 'Begin' hints at the lingering in the coveted place, and the shame rises as the crestfallen one goes lower and lower. — **The lowest place.** Farthest away from the honorable places, since the intermediate ones would be alalready occupied.

Ver. 10. The opposite course and its results are described. — **That.** Our Lord does not bid them take a low place, for *the purpose* of being put higher. That would be false humility. This result is the purpose of God, who commands this conduct. — **Have honor,** lit., 'glory,' in contrast with 'shame' (ver. 9). 'Worship' was intended to convey the same idea. — There is nothing to warrant the idea that our Lord and His disciples were themselves in the lower places, and ought to have been invited to come up higher. Such hints about promotion at a Pharisee's feast would not come from our Lord.

Ver. 11. **Humbled.** The same word in both clauses. The principle here set forth was repeated by our Lord on a number of occasions (Matt. xxiii. 12; Luke xviii. 14), and formed one of the main truths of His teaching. We are to apply it in the widest sense, but especially with reference to the kingdom of God (viewed as a feast), into which state of exaltation only the humble enter, while those who exalt themselves, not only do not enter, but are cast into a state of positive abasement.

Ver. 12. **To him also that had bidden him.** These remarks imply that the host on this occasion had invited the chief persons of the place, and that he expected to receive some return from them. It was probably in a town in Perea, neither a large city nor a rural district, but just of that intermediate kind, where questions of position are deemed so important. The whole account is exceedingly apt and true to life. — **Call not thy friends.** 'Call,' here means more than 'invite,' it implies a loud calling, an ostentatious invitation, so that the whole town knows of the entertainment. The word will bear pondering wherever people sound a trumpet before their feasts. This is not a positive prohibition of entertaining one's friends and neighbors. Such intercourse is taken for granted. What is forbidden is the thought that *this is hospitality*, or in itself praiseworthy. — **A recompense be made thee.** Feasts, etc., are largely mere matters of business, not of kindness. Taken in connection with ver. 14, this implies that everything of that kind, however allowable, has no high moral quality, results in no reward in the future world. — All expenses for entertainments, for which we expect a return, are expenses for *self* and not for others. If such entertainments prevent real charity (ver. 13) they are forbidden.

Ver. 13. **Bid.** Not the word used in ver. 12; the quiet invitation is meant. Sounding a trumpet before such a feast is forbidden in Matt. vi. 1, 2. — **The poor,** etc. This is to be taken as including all modes of providing for the wants of the classes referred to. There is little danger that it will be understood too literally. As the same classes are spoken of in the parable (ver. 21), it is a fair inference that in so doing we follow God's own example.

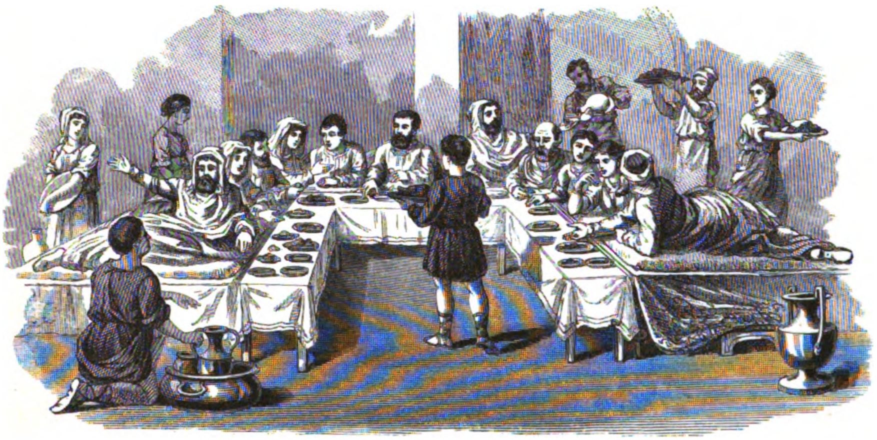
Ver. 14. **And thou shalt be blessed, because they have not wherewith to recompense thee.** This implies that the benevolence has been done without hope of return, excluding the recompense from 'the praise of men.' The proof that the blessing will come is added: **for thou shalt be recompensed,** etc. Earthly recompense amounts to nothing; it gives no blessing. All outlay with the hope of return is a mere squandering upon self. But providing for the poor, etc., is lending to the Lord; He will repay it, and His promise is the security for the blessedness referred to. Our Lord, of course, does not here encourage charity *for the purpose* of obtaining a future reward. The reward comes, but it is still of grace. — **In the resurrection of the just.** This refers to the *first* resurrection, and implies a *second* one (comp. 1 Cor. xv. 22; 1 Thess. iv. 16; Rev. xx. 4, 5). Our Lord says nothing of an intervening millenium, but the guest who spoke next evidently alludes to it.

Ver. 15. **One of them,** etc. The company this 'one' was in and the parable which his remark called forth, oppose the view that he sympathized

with our Lord. Some think it was merely an attempt at a diversion; since our Lord's remarks were unpleasantly telling. It is more probable that the man, hearing of the resurrection of the just, at once thought of the great feast (the millennial feast) which the Jews expected would follow, and thus spoke with the common Jewish idea that his admission to that feast was a certainty.

Vers. 16-24. THE PARABLE OF THE GREAT SUPPER. The force of the parable, as an answer to the guest is this: 'What advantage can it be that you, with all your seeming enthusiasm, praise the happiness of those who eat bread in the kingdom of God, if you and those like you, although you are invited, refuse to come.'—The parable of the wedding of the King's son (Matt. xxii. 2-14), delivered later, is much stronger than this one, bringing out more fully the thought of judgment.

Ver. 16. **A certain man.** Here representing God, since the parable conveys a lesson about eating bread 'in the kingdom of God' (ver. 15). —**A great supper.** The figure suggested by the last remark is taken up. God prepares 'a feast of fat things' (Is. xxv. 6), which is to culminate in the marriage supper of the Lamb. The immediate reference is to gospel privileges. While



A Supper Scene.

the Lord's Supper is not directly alluded to, it may well be regarded as the sign and seal of the privileges here represented, and as the pledge of the more glorious feast in the future.—**And bade many.** The 'many' represent the Jewish nation, but especially the Pharisees and the rulers (see ver. 21). The first invitation was given through the ancient prophets, the feast being still in the future.

Ver. 17. **Sent his servant.** This was usual in the East (comp. Matt. xxii. 3). As but one servant is spoken of, and but one such invitation, we must understand this as representing Christ Himself, who came to those invited, saying: **come, for things are now ready,** *i. e.*, 'the kingdom of heaven is at hand' (Matt. iv. 17). See further on Matt. xxii. 4. The immediate invitation is based on the fact, that preparation had been made. 'All' is to be omitted, but is a correct explanation of the full sense. The gospel, telling of the facts of salvation, repeats this announcement; it is always a message sent through Christ ('His servant').

Ver. 18. **And they all.** The exceptions among the rulers and Pharisees were so few, that this feature of the parable might well be thus stated. —**With one consent,** or 'accord.' All in the same spirit, although the excuses are different as well as the manner in which they were made. All were prompted by *worldliness*, though in different forms.—**To make excuse.** They acknowledged the obligation to some extent.—**I have bought a field,** etc. This represents the man of business, occupied with his possessions, yet not uncourteous, but pleading necessity: **I must needs go out and see it.** Not that he had bought it without seeing it, but that it needed looking after, or it may refer to a chance for a bargain, which depended on his going out to see the land just then.

Ver. 19. **I have bought five yoke of oxen.** This one too is hindered by his possessions, but he does not plead necessity; he was **going to prove them,** had started as it were, and preferred not to alter his plan. The first represents one so *pressed* with business, that he thinks he cannot find time to attend to a higher obligation which he still acknowledges; the second, one so *interested* in his worldly plans that he will not relinquish them, though he feels that he must excuse his conduct.

Ver. 20. **I have married a wife.** According to the Mosaic law (Deut. xxiv. 5), a newly married man was free from military duty for a year. Hence the abrupt tone: **and therefore I cannot come.** Home engagements are often the most pressing, as they are also when sanctified the most pious, but the excuse was not valid: the invitation had been accepted before, the wife should have been induced to go with him, etc. Back of all this lies the thought, that worldly *gratification* hindered this one.

Ver. 21. **Being angry.** God has 'wrath' in such circumstances.—**Go out quickly.** This substitution of guests took place at once, both in the parable and in fact.—**Into the broad ways and streets of the city.** Still in the city, *i. e.*, among the Jews.—**The poor,** etc. The very same classes as in ver. 13. From these no excuses were to be feared: 'the blind had no field to view, the lame could not go behind his oxen, the maimed had no

wife who could have hindered him from coming; only the feeling of poverty could have held them back; but this feeling also vanishes, since they must be in a friendly way *led in* by the servant.' (Van Oosterzee.) They represent the wretched and despised, 'publicans and sinners,' whom the 'servant' quickly brought in; since already they listened eagerly to the Saviour. But the absence of hindrance did not imply fitness for the feast.

Ver. 22. **What thou didst command is done.** Indicating the rapid success among this class. Strictly speaking the servant implies that he had already done this after the first had excused themselves, and before he returned to the Lord. And so it was: Before our Saviour went back from earth, He had already invited this class and was leading them in. — **And yet there is room.** The servant would have the guest-room filled: Bengel: 'Not only nature, but grace also, abhors a vacuum.'

Ver. 23. **Go out into the highways and hedges.** This refers to the spread of the gospel among the Gentiles. 'Quickly' is not added, for this was a work of time. This succeeds the return of the servant, as the calling of the Gentiles did the Ascension of Christ. This going out was done through others, and it may be intentional, that there is no mention of the same servant's himself undertaking this duty. — **Constrain them to come in.** Moral constraint alone is meant. True missionary zeal so differs from all other impulse that it may well be spoken of as a 'constraining' of men to enter the kingdom of God. — **That my house may be filled.** Since the days of St. Augustine this passage has been abused to countenance the forcible compulsion of heretics. Guests will be 'furnished:' God's purposes of mercy will not fail.

Ver. 24. **For I say to you.** It is a question whether this is the language of the giver of the feast or of Christ in His own person. Our Lord is represented as 'servant' throughout the parable, and 'my supper' seems more appropriate in the mouth of the lord of the servant; but 'you' is plural, and we have no mention of any one else than the servant as present during the conversation. The whole discourse gains greater vividness and point, if we regard the parable as closed in ver. 23, and our Lord as directly applying it here. And this is the more likely, since the whole lesson of the parable is summed up in the words: **None of those men . . . . shall taste of my supper.** As if He would say: This is the eating bread in the kingdom of God, to which you look forward; though it is God's feast, to which God has invited, it is 'my supper,' given in my honor, though I have come 'in the form of a servant' to invite you; and none of you will enter, because in refusing me, you refuse to obey the second summons of God who has before invited you through His word. — This discourse probably increased the already pronounced hostility.

CHAPTER XIV. 25-35.

Discourse to the Multitude: Requirements of Discipleship.

25 AND[1] there went great multitudes with him:[2] and he
26 turned, and said unto them, [a] If any *man* come[3] to me,
[b] and hate[4] not his[5] father, and mother, and wife, and children,
and brethren, and sisters, [c] yea, and his own life also, he can-
27 not be my disciple. And[6] [d] whosoever doth not [e] bear his[5]
28 cross, and come after me, cannot be my disciple. For which
of you, intending[7] to build a tower, sitteth not down first, and
counteth[8] the cost, whether he have *sufficient* to finish[9] *it?*
29 Lest haply, after[10] he hath laid the[11] foundation, and is not able
30 to finish *it*,[12] all that behold *it*[12] begin to mock him, Saying,
31 This man began to build, and was not able to finish. Or what
king, going to make war against another king,[13] sitteth not
down first, and consulteth[14] whether he be[15] able with ten
thousand to meet him that cometh against him with twenty
32 thousand? Or else, while the other is yet a great way off, he
sendeth an ambassage,[16] and desireth[17] conditions of peace.

[a] Matt. x. 37; comp. Deut. xxxiii. 9.
[b] Mal. i. 3; Matt. vi. 24; chap. xvi. 13; Rom. ix. 13.
[c] John xii. 25; comp. Acts xx. 24; Rev. xii. 11.
[d] See Matt x. 38.
[e] John xix. 17.

[1] Now [2] with him great multitudes [3] cometh
[4] hateth [5] his own [6] *omit* And
[7] desiring [8] doth not first sit down and count
[9] *wherewith* to complete it [10] when [11] a
[12] *omit* it [13] going to meet another king in battle
[14] *the best authorities read* will not sit down first and consult
[15] is [16] embassy [17] asketh

33 So likewise,[18] whosoever he be of you that [e]forsaketh not all
34 that he hath, he cannot be my disciple. [f]Salt[19] *is* good: [fg]but[f] See Mark vi. 46 (in the Greek).
if[20] the salt have lost his[21] savour, wherewith shall it be sea- [g] Mark ix. 50.
35 soned? It is neither fit[22] for the land, nor yet[23] for the dung-
hill; *but*[24] men cast it out. [h]He that hath ears to hear, let [h] Matt. v. 13.
him hear.

[18] then [19] *insert* therefore [20] if even
[21] its [22] fit neither [23] *omit* yet [24] *omit* but

THE discourse was delivered, on the way to Jerusalem, probably very shortly after the meal in the Pharisee's house (vers. 1-24). The *place* was therefore Perea, and the *time* one of the three days referred to in chap. xiii. 32, 33. He was followed by multitudes and yet was on the direct road to death. The nearer He approached His own passion, the more decidedly must He test those who were following Him, revealing more and more the high requirements of discipleship. The seemingly stern language was uttered out of love, to prepare those in earnest for the realities before them, and to separate the wheat from the chaff.

Ver. 25. **There went**, etc. A continued journeying with Him is meant. The **multitudes** were probably from different places: Those who originally followed Him from Galilee, others from Perea, and various companies on the way to the approaching Passover feast.

Ver. 26. See on Matt. x. 37. Which was addressed to the Twelve. — **Hate not**. The demand is for supreme love to Christ: **father**, and **mother**, etc., are placed here as objects which may and often do interfere with this supreme love. In so far as they do this, they are to be hated, not actively and personally, but generally. The meaning will best appear, if we notice the crowning thought: **yea, and his own life also.** This cannot, of course, mean that a man should actively hate his life or soul, for then he must kill himself to become a Christian. All belonging solely to the sphere of the lower life, as *opposed to the life of the Spirit*, must be *opposed* in heart, *i. e.*, actually hated. The power to love implies the power to hate. Alford: 'This hate is not only consistent with, but absolutely necessary to the very highest kind of love. It is that element in love which makes a man a wise and Christian friend, — not for time only but for eternity.'

Ver. 27. See on Matt. x. 38; xvi. 24; Mark viii. 34; Luke ix. 23. While our Lord had foretold His death, He had not announced that He would be crucified; so that this saying must have sounded strangely to the multitude. Notice that both verses speak of *being* a disciple, not simply *becoming* one. The permanent requirement of discipleship is stated.

Ver. 28. **For which of you.** By two illustrations our Lord enforces the requirements just stated. — **To build a tower**, a structure of some importance, and involving considerable expense. The prudent way is described: first the plan; second, the careful consideration of what is required to carry it out; third, the examination whether the resources will suffice.

Vers. 29, 30. **Lest haply**, etc. The probable consequence of any other way of proceeding is described: first, failure to finish; second, the mockery of others at the failure. The leading thought here enforced is: entire self-renunciation is necessary to *be* a disciple of Christ. The building the tower represents the purpose and wish to be such a disciple; the counting the cost, the careful consideration of the requirements of discipleship (self-renunciation); then comes the question of ability to meet them. Our Lord does not say that if the means are insufficient the design should be given up, since He invites all to become His disciples. In one sense the means will always be insufficient, since no one is able of himself to meet these requirements; in another, they will always be sufficient, since we can ever look to Christ for strength. Our Lord here presses the one point of the great necessity for earnest consideration of the requirements He had announced and proper self-examination, in view of the folly of any other course, both then and now. The world has not laughed without reason at the half-Christianity which has resulted from such spasms of piety.

Ver. 31. **Or what king.** The former illustration gives prominence to the *folly*, this to the *danger*, of following Christ, without due consideration of the requirements of discipleship (self-renunciation). Going to battle against overwhelming odds is dangerous folly. The king **with ten thousand** represents the man who would become a disciple, and the original indicates that this is all the force he can muster. — The other king, **with twenty thousand**, represents God. For the natural man is at variance with God, and when one would become a Christian the first feeling is that God with His holy law is coming against him. The original indicates that the forces of this king are simply those he chooses to employ, not all he has. Success is hopeless, if we strive with Him. Here the inadequacy of our resources comes out.

Ver. 32. **Asketh conditions of peace.** This represents our throwing ourselves upon God's mercy in view of our own insufficiency. 'A Christian's weakness is his strength.' Thus the previous illustration is supplemented. — This making of peace opposes the view that the conflict is with Satan or with sin. We are naturally at peace with these. When we feel that Satan is too powerful an adversary, we do not make peace, or ask for an armistice, but ask God to help us, and until we turn to Him, we never feel that Satan is an adversary. Another reason for preferring the other interpretation is that it alone brings in a gospel thought of mercy, which would scarcely be wanting even in so severe a discourse.

Ver. 33. **So then**, etc. The illustrations are applied to the principle laid down in vers. 26, 27. Unless one is prepared to do this, after due con-

sideration and with a full view of his own insufficiency, **he cannot be my disciple.**

Ver. 34. **Salt therefore is good.** 'Therefore' connects this favorite aphorism with what precedes. It is good then to be my disciple, in the way of self-renunciation, and thus to be the means of conserving spiritual life among men, just as salt does in the natural world; **but if even the salt,** which is very unnatural and unlikely, **have lost its savor,** if my disciple through a return to selfishness loses this peculiarity, **wherewith shall it be seasoned?** Our Lord is warning from a human point of view, and not giving prominence to His own Almighty sustaining power, as in passages like John x. 28, 29. The same remark applies to ver. 29.

Ver. 35. **Neither for the land, nor for the dunghill.** Fuller than Matt. v. 13: 'good for nothing.' It is not useful directly or indirectly.—**Men cast it out** (emphatically), because it is thus useless.—**He that hath ears to hear,** etc. This common formula calls attention to the importance of what had been said, implying that it has an application to all the hearers, and admonishing them to make that application to their own hearts.

CHAPTER XV. 1-10.

The Parables of the Lost Sheep and the Lost Piece of Money.

1 THEN drew near unto him all [a] the publicans and sinners
2 for [1] to hear him. And the Pharisees and scribes [2] [b] murmured, saying, This man receiveth sinners, [c] and eateth with them.
3, 4 And he spake this parable unto them,[3] saying, [d] What man of you, having a hundred sheep, [e] if he lose [4] one of them, doth not leave the ninety and nine [f] in the wilderness, and [g] go after
5 that which is lost, until [5] he find it? And when he hath found
6 *it*, [h] he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and [6] neighbours, saying unto them, Rejoice with me; for [i] I have found my sheep
7 which was lost. I say unto you, that likewise joy shall be [7] in heaven over one sinner that repenteth, more than over ninety and nine [k] just persons, which need no [8] repentance.
8 Either [9] what woman having ten pieces of silver, if she lose one piece, doth not light a candle,[10] and sweep the house, and
9 seek diligently till [11] she find *it?* And when she hath found *it*, she calleth *her* friends and *her* neighbours together,[12] saying, Rejoice with me; for I have found the piece which I had lost.
10 Likewise,[13] I say unto you, there is joy in the presence of [l] the angels of God over one sinner that repenteth.

[a] See Matt. xi. 19.
[b] Chap. xix. 7.
[c] Acts xi. 3; Gal. ii. 12; see Matt. ix. 11.
[d] Comp. Matt. xviii. 12-14.
[e] Ezek. xxxiv. 6.
[f] Exod. iii. 1; 1 Sam. xvii. 28.
[g] Ezek. xxxiv. 4, 11, 12, 16.
[h] Comp. Is. xl. 11.
[i] 1 Pet. ii. 25.
[k] Comp. Matt. ix. 13; chap. v. 32.
[l] See chap. xvi. 22.

[1] Now all the publicans and sinners were drawing near unto him
[2] the scribes [3] unto them this parable [4] and having lost
[5] till [6] *insert* his [7] even so there shall be joy
[8] who have no need of [9] Or [10] lamp [11] until
[12] calleth together her friends and neighbours (*according to the best authorities*) [13] Even so

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CONNECTION. We have a single discourse, consisting mainly of parables, from chap. xv. 1 to chap. xvii. 10. It was delivered during the journey from Perea to Jericho, and occasioned by the fact that the publicans and sinners now attached themselves in large numbers to our Lord. The severe remarks mentioned in the last chapter (vers. 25-35) probably led to this concourse. Against our Lord's reception of this class murmurs were uttered by the Pharisees, and *the first division* of this discourse (chap. xv.) was addressed to them; the *second* (chap. xvi. 1-13) was addressed to His disciples; the *third* (chap. xvi. 14-31), on occasion being given, to the Pharisees again; and the closing part (chap. xvii. 1-10) to the disciples.

Chap. xv. consists of three parables, all enforcing the same general truth: God's mercy to

sinners, and all making a contrast between the penitent sinner and the self-righteous. Thus the murmurs of the Pharisees were answered. The parables, however, present different types of lost sinners. Bengel and Alford regard the first (lost sheep) as a representation of a stupid and bewildered sinner; the second (the lost piece of money) of a sinner unconscious of himself and his own real worth; the third (the prodigal son) of the conscious and voluntary sinner, the most aggravated case. Hence there is a climax in the representation of God's mercy. The third is treated, for convenience, in a separate section.

Vers. 1, 2. THE OCCASION OF THE DISCOURSE. **Now all the publicans and sinners.** Not all kinds, nor all without exception, but very many, so that this was the rule.—**Were drawing near.** At this time were occupied in thus coming. There was an increasing throng of these classes, with one distinct purpose: **to hear him.** It was precisely these who felt they had no means to build the tower, no forces to meet the opposing King; and hence they sought resources from One who manifested power, and through Him desired 'conditions of peace.'

Ver. 2. **Murmured**, among themselves. That they did not speak thus to our Lord Himself is evident.—**This man.** The expression does not necessarily imply contempt.—**Receiveth sinners.** His enemies said this in reproach, but it is important evidence of a blessed truth. He received this class of people among His followers.—**And eateth with them.** Comp. Matt. ix. 10. Our Lord admitted them to social intercourse. This was deemed by the Pharisees a lowering of Himself, and perhaps of them, since they had admitted Him as a guest at their entertainments (chap. xiv. 1, etc.). The murmur was occasioned by the present concourse, but it referred to the habitual conduct of our Lord.

Vers. 3-7. THE PARABLE OF THE LOST SHEEP. Comp. Matt. xviii. 12-14, where the same parable occurs. There, however, our Lord brings out the preciousness of the one sheep ('the little one'); here, the mercy of the shepherd in seeking and rejoicing over the one sheep.

Ver. 4. **The ninety and nine in the wilderness,** *i. e.*, in the accustomed pasture; not a desert place, as might be supposed. In Matthew the place whither the one sheep has wandered is mentioned; here the ninety and nine come into greater prominence. The shepherd evidently represents the Son of God. It was His office to seek the lost sheep (Ezek. xxxiii. 6, 11, 23), yet with this they found fault.—**Till he find it.** The persistent seeking is indicated more fully than in Matthew: 'If so be that he find it.'

Ver. 5. **Upon his shoulders.** He does not punish it, nor even drive it back, but carries it, weary from wandering, while He Himself is **rejoicing.**

Ver. 6. **And when he cometh home.** This refers to the whole process by which the ignorant and bewildered sinner is brought into safety. It does not mean, brought to heaven personally, but where there is ground for 'joy in heaven' (ver. 7).—**His friends and his neighbors.** Evidently the angels (ver. 10), and probably those already saved and in glory. The greatness of the joy is represented by the need of others to share it. **For I have found my sheep which was lost.** Pity and love are combined in the expression. The shepherd is the owner. The flock meant originally the house of Israel. What an owner would do from self-interest, our Lord does from love for His own. Because He is the Son of God, His own glory is always promoted by His love; the two cannot be sundered.

Ver. 7. **I say unto you.** He could tell of 'heavenly things' on his own authority (John iii. 11, 12).—**Joy in heaven.** In all such cases. The persons who rejoice are mentioned in ver. 10.—**Ninety and nine just persons, righteous men,** who (who are of such a kind as) **have no need of repentance.** This is the main point of the parable. The 'ninety and nine' represent those who think themselves righteous. It was the opposition of this class which occasioned the parable. In Matthew the inhabitants of other unfallen worlds may be meant, but that application is less apt here. The 'ninety and nine' were part of the flock, for the original application was to the Jews. The parable may therefore be applied to those who have already repented, and in this view is specially instructive for the under shepherds.

Vers. 8-10. THE PARABLE OF THE LOST PIECE OF MONEY. Peculiar to Luke.

Ver. 8. **Having ten pieces of silver.** The women of Nazareth still wear around the forehead and face a roll of silver coins, called 'semedi;' to which the Saviour here alludes. The



Syrian Woman (Head-dress).

coins spoken of are *drachmæ*, worth about 8½ pence or 17.6 cents each, although relatively ten times as valuable then. The value of the coin in the eyes of the possessor is the main point; this leads to the earnest seeking of **one piece.** The coin, bearing the royal stamp, is usually regarded as portraying the sinner in his wretched self-degradation; the coin still has the stamp, is still precious in itself, but is buried in the dust of this world, lost and valueless in effect, until found through this careful search.—**Light a lamp,** etc. The description is true to nature. The mercy of God is here set forth; hence the 'woman' cannot

strictly mean the church (as elsewhere). — **The house**, in which the lost piece still remained, represents the church, for the parable (like the other two) referred originally to the Jewish people. The woman represents the spirit of God working in the church. The lighting of the candle, etc., represent the Spirit's illuminating the word, stirring up the dust of worldliness which conceals the sinner's true worth, and then so applying the truth that he is found. Others, with less reason, find in the successive steps a reference to the activity of the preacher, the elders and the whole church. A wider application, in which the whole world may be regarded as searched by the Spirit, and all men as stamped with the image of God, is certainly allowable.

Ver. 9. **She calleth.** She remains in the house; the Spirit dwells in the church, and there the angels rejoice (see ver. 10).

Ver. 10. **There is joy.** Not 'will be,' the joy takes place whenever the sinner is found by the searching of the spirit. — **In the presence of the angels of God.** That they share in it, is implied in the phrase: 'Rejoice with me.' The parable seems to indicate that the angels rejoice with the Spirit in the house, since 'heaven' is not mentioned here.

CHAPTER XV. 11–32.

The Parable of the Prodigal Son.

11, 12 AND he said, A certain man had two sons: And the
younger of them said to *his* father, Father, give me
[a] the portion of goods [1] that falleth *to me*. And he divided unto [a] Deut. xxi. 17.
13 them [b] *his* living. And not many days after the younger son [b] See Mark xii. 44.
gathered all together, and [c] took his journey into a far country, [c] See Matt xxi. 33.
14 and there [2] wasted his substance with riotous living. And when
he had spent all, there arose a mighty famine in that land; and
15 he began to be in want. And he went and joined himself to a
citizen [3] of that country; and he sent him into his fields to feed
16 swine. And he would fain have filled his belly [4] with the husks [5]
17 that the swine did eat: and no man gave unto him. And [6]
[d] when he came to himself, he said, How many hired servants [d] Comp. Acts xii. 11.
of my father's have bread enough and to spare, and I perish [7]
18 with hunger! I will rise and go to my father, and will say unto
him, Father, I have sinned against heaven, and before thee,[8]
19 [e] And [9] am no more worthy to be called thy son: make me as [e] Comp. chap. vii. 6, 7.
20 one of thy hired servants. And he arose, and came to his
father. But when [10] he was yet a great way off, his father saw
him, and had [11] compassion, and [f] ran, and [g] fell on his neck, and [f] Comp. James iv. 8.
21 [h] kissed him. And the son said unto him, Father, I have sinned [g] Gen. xlv. 14; xlvi. 29; Acts xx. 37.
against heaven, and in thy sight,[8] and [9] am no more worthy to [h] Chap. vii. 38, 45; 2 Sam. xiv. 33.
22 be called thy son. But the father said to his servants, Bring
forth [12] [i] the best robe, and put *it* on him; and put [k] a ring on his [i] Zech. iii. 4. [k] Gen. xli. 42.
23 hand, and [l] shoes on *his* feet: And bring hither [13] the fatted [l] Ezek. xvi. 10.
24 calf, and kill *it*; and let us eat, and [m] be [14] merry: For this my [m] Vers. 24, 29, 32; chap. xii. 19; xvi. 19.
son [n] was dead, and is alive again; he was lost, and is found. [n] Ver. 32; comp. Eph. ii. 1; Col. i 13.
And they began [m] to be merry.

[1] thy substance [2] *insert* he [3] one of the citizens
[4] *Many ancient authorities read* have been filled
[5] *Greek*, pods of the carob-tree [6] But [7] *the best authorities insert* here
[8] in thy sight: [9] I (*the best authorities omit* and) [10] while
[11] was moved with [12] *the best authorities insert* quickly
[13] *omit* hither [14] make

25 Now his elder son was in the field: and as he came and drew
26 nigh to the house, he heard music and dancing. And he
called [15] one of the servants, and asked what these things
27 meant.[16] And he said unto him, Thy brother is come; and thy
father hath killed the fatted calf, because he hath received him
28 safe and sound. And [6] he was angry, and would not go in:
29 therefore came his father [17] out, and entreated him. And he
answering said [18] to *his* father, Lo, these many [19] years do I
serve thee, neither transgressed I at any time thy command-
ment; [20] and yet thou never gavest me a kid, that I might [n] make
30 merry with my friends: But as soon as [21] this thy son was
come,[22] [o] which [23] hath devoured thy living with harlots, thou [o] Prov. xxix 3.
31 hast killed [24] for him the fatted calf. And he said unto him,
32 Son, [p] thou art ever with me, and all that I have [25] is thine. It [p] John viii. 38.
was meet that we should [26] [m] make merry, and be glad: for this
thy brother [n] was dead, and is alive again; [27] and was [28] lost, and
is found.

[15] called to him [16] *the best authorities read* might be
[17] and his father came [18] But he answered and said [19] for so many
[20] and I never transgressed a commandment of thine [21] when
[22] came [23] who [24] killedst [25] that is mine
[26] But it was meet to [27] *the best authorities omit* again [28] *was*

THE PARABLE OF THE PRODIGAL SON. 'The crown and pearl' of all our Lord's parables. It is an advance from the two which precede it. The case of the sinner is represented as more aggravated: his guilt greater, his wretchedness more profound. Hitherto the illustrations have been borrowed from actions prompted by self-interest; now love enters. The sheep, the coin, were valuable, but here a human being is the lost one. Only here, therefore, can the history of the wandering soul and its return be portrayed in its successive steps, and only here can the mercy of God be presented so as to reveal His heart of love. The form of the parable answers to its higher truth. But admiration of its beauty does not necessarily imply a like return to the Father's house. Farther this single parable, with all its beauty and pathos, does not set forth the whole scheme of salvation in a single parable. The time was not ripe for revelation in regard to the purpose of our Lord's death; nor was the audience one at all prepared to receive such truth. The main lesson for them (the Pharisees) was that God is merciful to sinners; and this is the fundamental truth of the whole scheme of salvation (Eph. ii. 4). This accords with the view taken of the three parables, as presenting the mercy of God: in the first the son appears as shepherd; in the second, the inworking spirit; in this, the Eternal Father with His heart of love. This is the order of the application of God's mercy to sinners. The main lesson of the parable for ourselves, appears when we call it (as it really is) the parable of the *Penitent and Returning Prodigal Son.* How to repent and return learn from the cross.

Ver. 11. **And he said.** Some connect this with ver. 3 ('and he spake this parable'), regarding the intervening verses as merely an introduction to the one great parable.—**A certain man had two sons.** The father represents our heavenly Father, since Christ never represents Himself thus. The two sons undoubtedly represent the two classes whose presence led to the discourse; the scribes and Pharisees (the elder son), and the publicans and sinners (the younger son). Both classes were Jews, nominal members of God's family. All men are represented by these two classes. In the course of history the difference between the two was fitly represented by the Jews and the Gentiles. But the parable *did not directly apply to the Jews and Gentiles as such.* Objections to such an application: (1) Strictly speaking the Jew was not the elder son, since the separation of this people did not take place until two thousand years after the creation. (2) The reception of the Gentiles into the kingdom of God was not yet plainly revealed, and it is altogether contrary to the general character of His teaching to suppose that He would introduce it here. So much so that critics have used this application as a proof of later origin. (3) This view deprives the parable of all connection with the occasion which led to it (vers. 1, 2). If we apply the parable to the mass of men, we must bear in mind that 'strictly speaking, both the sons here sketched are lost,—the one through the unrighteousness that degrades him, the other through the self-righteousness which blinds him.' (Van Oosterzee.)

Vers. 12, 13, present the prodigal in his sin; vers. 14–16, in his *misery;* vers. 17–20*a* in his *penitence;* vers. 20*b*–24, on his *return.*

Ver. 12. **The younger.** Thus represented, be-

cause the more light-minded, the more easily led astray. — **Give me the portion of thy substance,** etc. The request could not have been an unheard of one. The beginning and essence of sin are here set forth: Self-seeking, turning away from God to the creature. The son's heart was alienated from his father, or the request would not have been made. Self-sufficiency develops in this way in this son, but in another way in the elder one (see below). Men call this form of it love of liberty, God calls it pride. — **And he divided unto them his living.** The younger son's portion would be one third, that of the elder two thirds (Deut. xxi. 17). This compliance sets forth our free will as allowed by God. The father still administered for the elder son. The self-righteous are nominally with the father, under His direction, but not yielding a hearty obedience.

Ver. 13. **Not many days after.** The course of open sin soon began. — **Gathered all together.** This indicates the entire surrender of all the powers and possessions to sin. — **Into a far country.** Like the wandering sheep. The 'far country' represents the outward separation from God, the breaking loose from restraint. — **Wasted his substance with riotous living.** The natural result of selfish separation from God is *sensuality*, seeking gratification in earthly objects. However disguised by noble names, all such gratification is *sensual*; a wasting of God's gifts in riotous (incorrigible) living. Young men impatient of control seek liberty as they think, and obtain license; that licentious is a kindred word is not an accident. The lost piece of money also represents this state, the sinner unconscious of his true worth, in the dust of earth. Some artists in portraying the scenes of the parable have given undue prominence to the 'riotous living;' but our Lord tells the story with one phrase.

Ver. 14. **Vnd when he had spent all.** Probably very soon; the enjoyment of sin is brief. But it is not necessarily implied that all God's gifts are wasted before repentance. The picture of 'misery' begins here; and the sense of destitution is emphasized. — **A mighty famine.** External circumstances hasten the consequences of sin, and are used by God to lead to repentance. Thus the Father seeks His son, by so ordering events that he shall *feel* his real condition: **He began to be in want.** This is the main point: conscious emptiness of soul must lead one way or the other; to despair or to repentance.

Ver. 15. **Joined himself.** Attached himself, as it were by force. He makes a determined effort to help himself, as he begins to feel his want. — **To one of the citizens of that country.** Not to be directly interpreted of Satan, for the man was 'one of the citizens.' His business is **to feed swine,** unclean animals, so that the employment was degrading. There may be an allusion to the publicans, as in the employ of an alien power, and engaged in a degrading duty. The main point is that he who, under a sinful impulse, sought to be released from a father's supervision, is brought into the most abject dependence on a foreigner, who takes no care of him whatever. The freedom into which sin leads is slavery.

Ver. 16. **Would fain have filled his belly.** Many ancient authorities read: 'would fain have been filled,' and this may be the correct reading, but does not alter the sense. The literal translation of the E. V. corresponds with the coarse craving of his hunger. — **With the husks,** *Greek:* 'pods of the carob-tree,' or literally, 'little horns,' so called from their curved shape. These pods have a sweetish taste; are food for swine, but poor nourishment for men, although they could be eaten. It is uncertain whether the prodigal obtained even this poor food; if he did, it was taken from swine while he tended them. — **And no man gave to him.** No one provided anything for his needs. This is the reason he so desired the swine's food. Some explain the matter thus: The swine were fed, after the prodigal had driven them home; he saw them fed, craved a share, 'and no man gave (even this) to him.' We prefer the other view, as more direct and suggesting the unsatisfying nature of the 'husks.' This state of deepest want was the turning point.

Ver. 17. **Came to himself.** This implies that he had been *beside himself* before. A life of sin is in a certain sense irrational. The free will of the sinner is brought out, as it could not be in the two other parables. The seeking and saving, though necessary to make the prodigal come to himself, are kept in the back ground. The third scene now opens: the prodigal's penitence. Notice, that the man came to himself more readily among the swine than among the harlots (ver. 30). — **He said.** As the result and evidence of his coming to himself. He regards matters in their true light. The facts of the case are considered; and he does not attempt to philosophize about his father's mercy, etc., as alas too many sinners do, when seeming to repent.

How many hired servants. — These were the temporary laborers occupying the *lowest* place on the estate. The servants (ver. 22.) would include those more trusted and honored. He was himself now only a 'hired servant.' — **Of my father's.** His penitent thought is based on the feeling, lost while he was beside himself, that *he still has a father*. The sinner will thus reflect and repent only when he has some ground for this feeling. The true ground is to be found in Jesus Christ. — **Have bread enough,** etc. These lowest servants have abundance, **and I** (a son still, though so unworthy) **perish with hunger.** The contrast is made at every point. God's Providential care is alluded to in this part of the parable.

Ver. 18. **I will arise.** Correct reflection led to remembrance of the father, that feeling led to resolve and corresponding action. The will is turned: he *proposes* to leave the far country. — **I have sinned.** There can be no return to God which does not include the confession of sin. — **Against heaven and in thy sight** (as in ver. 21), in relation to this. The two are separated in the parable, but are to be identified in the interpretation. He alone really confesses his sins, who has regarded them mainly as sins against God, against a higher, heavenly order of things; and this is the best sign that a sinner has come to himself.

Ver. 19. **I am no more worthy,** etc. Genuine penitence! — **Make me as one,** etc. He does not give up his sonship, but asks only the treatment given to a hireling, for he does not even deserve that. Some explain that he wished by fidelity in that position to prove himself again worthy; but the parable must not be pressed here, since the penitent sinner has at first confused ideas of the return to God. The main point is, that *the prod-*

igal makes no excuse for his sins, but acknowledges his unworthiness.

Ver. 20. **And he arose,** etc. The action corresponds to the resolve, in the parable, but not always in reality. This is the last scene; the *return.* — **A great way off.** The father seems to have expected him; God certainly expects the penitent sinner. — **His father saw him,** etc. Graphic and true to nature. The father's conduct is itself a seeking of the lost son. God is waiting to be gracious; He comes to meet us in His mercy; He manifests it *before* our penitent utterances. — **And kissed him.** The token and seal of love. 'The Saviour and mediator is concealed in the kiss' (Riggenbach).

Ver. 21. **Father,** etc. The purposed confession is made, but the conclusion is omitted. 'The terms are the same, "I have sinned;" but how different is the accent! Luther felt it profoundly: the discovery of the difference between the repentance of fear and that of love was the true principle of the Reformation' (Godet).

Ver. 22. **But the Father.** The father's acts respond; but not according to the worthiness of the son. — **Bring forth quickly.** 'Quickly,' omitted in the E. V., is suggestive. **The best robe.** The upper garment of the higher classes among the Jews. (Mark xii. 38.) A comparison with Is. lxi. 10, Rev. iii. 18 suggests as probable an allusion to the robe of righteousness provided for us by Christ. — **A ring,** 'seal ring,' worn only by freemen, as also **shoes,** since slaves went barefoot. Some explain: the ring, the seal of the Spirit, the shoes, 'the preparation of the gospel of peace.' The sense of the whole verse is: God will restore the penitent, and give him, out of love, all that is necessary to mark him as a son.

Ver. 23. **The fatted calf.** Some calf standing in the stall, probably in readiness for a feast, is to be killed, as the *best,* for this sudden festivity. There is no allusion to any sacrifice. — **Make merry.** The 'joy in heaven' (ver. 6) is again alluded to; the parties feasting are 'the servants' (ver. 22), including the whole family; angels and redeemed men.

Ver. 24. **Was dead, and is alive again.** Even in the parable, the father speaks figuratively of moral death; much more in the application is it true; the state of sin is a moral death, the state of salvation a moral resurrection. — **Was lost, and is found.** This expresses the relation to the father. In the application: Sin is estrangement from God, salvation fellowship with God. — **And they began to be merry.** The same point is now reached as in the other parables; and the eating with penitent sinners (ver. 2) abundantly justified.

Vers. 25–32. THE ELDER SON. The other side of the picture is equally appropriate to the occasion. The murmuring Pharisees are now to see themselves portrayed. Alford: 'This part of the parable sets forth the reception he meets with from his fellow-men in contrast to that from his father.'

Ver. 25. **Now his elder son was in the field.** 'The elder son at the return of the younger brother is not in the house, but has spent the day in hard, self-chosen, slavish service, and now first returns home at evening, when the feast was already in progress' (Van Oosterzee). — **Music and dancing.** Usual at feasts in the East. Dancing in the East was usually performed by those hired for the purpose.

Ver. 26. **One of the servants.** Not the same word as in ver. 22; probably an inferior domestic in the permanent employ of the householder, but now standing without. — **What these things might be.** Offended that this should take place without his knowledge; jealous of the joy in which he would not share.

Ver. 27. **Thy brother is come.** The servant states the case as it impresses him. He says nothing of the condition in which the prodigal returned, but simply that the father had **received him safe and sound.** No special interpretation is to be put upon this verse.

Ver. 28. **But he was angry.** The occasion of the anger was the answer given by the servant; the reason of the anger is found in vers. 29, 30. — **Came out and entreated him.** The father left the feast of joy to kindly urge the elder brother. This represents the long-suffering of God toward the self-righteous, the efforts to bring them to a better mind. The parable itself, spoken to the Pharisees (ver. 3), was an entreaty to the elder brother.

Ver. 29. **Lo, for so many years do I serve thee.** The legal idea comes out here, pleading what has been done. — **I never transgressed a commandment of thine.** The Pharisees virtually said this. The words of the elder son prove that his obedience in the past had not been hearty, and that he was now in opposition to his father's will. — **And yet thou never gavest me a kid.** In contrast with 'the fatted calf.' **With my friends,** 'respectable people,' he implies, in contrast with 'harlots.' This proud, self-seeking, unaffectionate son is now the lost son. Self-righteousness is dissatisfied with the reward it receives. The essential failure of Pharisaism is its want of love to God despite its external obedience.

Ver. 30. **When this thy son came.** He will not say 'brother.' In expressing contempt of his brother the greatest sin against his father is uttered; so Pharisees sin most heinously against God in their feelings and acts towards their fellow-men. — **Devoured thy living.** There is a reproach of the father implied here also. — **With harlots.** It was preëminently Pharisaical to recall just then this fact. — **Thou killedst,** etc. In contrast with the latter part of ver. 29.

Ver. 31. **Son.** Still affectionate. God has forbearing kindness toward the self-righteous and uncharitable. — **Thou art ever with me.** No occasion for extraordinary joy had arisen in his case. — **All that is mine is thine.** Only the portion of the elder son remained in the father's hands.

Ver. 32. **It was meet to make merry,** etc. The form is general, giving a justification for the joy, and yet leaving it to the choice of the elder son whether he will share in it.

The elder son represents the Pharisees, and puts forward their claims. These are not directly contradicted in the parable for good reasons. (1.) The Lord would represent the forbearance of God toward the Pharisee as well as His pardoning love toward the prodigal; hence severe rebuke is excluded. (2.) The claim rested upon a correct principle: 'the doers of the law shall be justified' (Rom. ii. 13), but the character of the elder son is so portrayed as to indicate that he failed to stand on that principle. The law was not yet abolished, and the words of the wise Teacher were adapted to the circumstances of His auditors. — It is not said that the son went in. This also opposes the view that He repre-

sents the Jewish people. The New Testament loses no opportunity for prophesying the ultimate salvation of Israel, and such a prediction would least of all fail in a parable where love and forbearance alone are depicted. The parable was itself the Father's entreaty to the elder son, and with each of those whom He represented the responsibility of answering was left. All of us, in whom sin remains, are represented by one or the other of those two sons. Both were offenders, yet the Father calls both sons, and would save both classes of sinners here depicted.

CHAPTER XVI. 1–13.

The Parable of the Unjust Steward.

1 AND he said also unto his [1] disciples, There was a certain
rich man, which [2] had [a] a steward; and the same was ac-
2 cused unto him that he had wasted [3] his goods. And he called
him, and said unto him, How is it that I hear this [4] of thee?
give an [5] account of thy stewardship; for thou mayest [6] be no
3 longer steward. Then [7] the steward said within himself, What
shall I do? for my lord taketh away from me the stewardship: [8]
4 I cannot [9] dig; to beg I am ashamed. I am resolved what to
do, that, when I am put out of the stewardship, [b] they may
5 receive me into their houses. So he called every one of his
lord's debtors *unto him*, and [10] said unto the first, How much
6 owest thou unto my lord? And he said, A hundred [c] measures
of oil. And he said unto him, Take thy bill, and sit down
7 quickly, and write fifty. Then said he to another, And how
much owest thou? And he said, A hundred [d] measures of
wheat. And he said [11] unto him, Take thy bill, and write four-
8 score. And the lord commended [e] the unjust steward,[12] because
he had done wisely: for [f] the children [13] of [g] this [h] world are in [14]
9 their generation wiser than [i] the children [13] of light.[15] And I
say unto you, [k] Make to yourselves friends of [16] the [l] mammon of
[e] unrighteousness; that, when ye fail,[17] [m] they may receive you
10 into everlasting habitations.[18] [n] He that is faithful in that
which is least is faithful also in much: and he that is unjust in
11 the least is unjust also in much. If therefore ye have not been
faithful in the unrighteous [l] mammon, who will commit to your
12 trust the true *riches?* And if ye have not been faithful in that
which is another man's,[19] who shall [20] give you that which is
13 your own? [o] No servant can serve two masters: for either he
will hate the one, and love the other; or else he will hold to the [21]

[a] See chap. xii. 42.
[b] Comp. chap. vi. 38; xii. 20, 48; ver. 9; xvii. 21, 23.
[c] See Ezek xlv. 10, 11, 14.
[d] See Ezek. xlv. 14.
[e] Chap. xviii. 6; comp. ver. 9.
[f] Chap. xx. 34.
[g] Matt. xii. 32.
[h] Matt. xiii. 39; xxiv. 3; xxviii. 20.
[i] John xii. 36; Eph. v. 8; 1 Thess. v. 5.
[k] Matt. xix. 21; chap. xii. 33; 1 Tim. vi. 17–19.
[l] Vers. 11, 13; Matt. vi. 24.
[m] See ver. 4.
[n] Matt. xxv. 21, 23.
[o] Matt. vi. 24.

[1] the [2] who [3] as wasting
[4] What is this that I hear [5] render the
[6] canst [7] And
[8] What shall I do, because my lord taketh away the stewardship from me?
[9] I have not strength to
[10] And calling to him each one of his lord's debtors, he [11] He saith
[12] the unrighteous steward, *lit.*, the steward of unrighteousness
[13] sons [14] for [15] the light
[16] out of [17] *the best authorities read* it shall fail
[18] the eternal tabernacles. [19] another's [20] will [21] *omit* the

one, and despise the other. Ye cannot serve God and [l] mammon.

CONTENTS. The *second* division of the discourse (chaps. xv.-xvii. 10), addressed *to the disciples*. The parable it contains presents great difficulties to the interpreter; although the sense of the words is clear, and the general lesson obvious. The view given below seems to present the fewest difficulties; other interpretations are indicated in passing.

Ver. 1. **To the disciples.** To the body of the disciples, including the publicans for whom the parable had a special adaptation. That the Pharisees also heard what He said appears from ver. 14. — **A certain rich man.** This represents God, the Possessor of all things. To none other do men really stand in the relation of stewards. The only objection to this interpretation, arising in ver. 8, is answered by that verse itself, which indicates that the whole parable is borrowed from the actions of 'the sons of this world,' and only partially applicable to 'the sons of the light.' The view that *mammon* is meant involves great difficulties. A reference to Satan is far fetched. Existing political circumstances may have suggested some points in the parable, but a direct application to these things is out of the question. (For example: some think the Romans are represented by the rich man, the publicans by his steward; others that the former represents the Emperor, the latter a governor like Pilate, etc.) Other views seem to imply that our Lord spoke the parable to puzzle His hearers. — **A steward.** Such stewards were often slaves, but this one was evidently free. He represents Christ's disciples, but especially then the *publicans*, who, being in many cases rich, needed such instruction. (Zacchæus may have heard of the lesson, see chap. xix. 8). — **Was accused.** The accusation was true (ver. 3), but probably malicious also. — **As wasting his goods.** He led a life of luxury on his lord's means. In how many ways is this accusation true of Christ's disciples! — The plain statement, that the property of the master was wasted, opposes the explanation that he had added a profit for himself to the rents, etc., of the tenants and debtors. According to this, the transaction in vers. 5-7 was simply an alteration to the fair rent. But this would be no real restitution. The view that mammon is the lord, involves here the strange idea that this waste is equivalent to entering the service of Christ, since they could not 'serve God and mammon.' And so throughout the whole, this interpretation compels us to take the worst acts in the parable as representing the best in the application.

Ver. 2. **What is this that I hear of thee,** *i. e.*, explain this report. — **Render the account of thy stewardship.** No previous reckoning had been made: regular statements were then unusual. — **Canst no longer be steward.** The correctness of the report is implied. The reference is to the certainty that each must render account at death to God. Death in every case is the consequence of the wasting of the Lord's goods. The prudence on the part of the steward began when he regarded his dismissal as certain, but took place before the dismissal itself. The reference to mammon as the lord is by no means so apt.

Ver. 3. **What shall I do,** etc. In his uncertainty, he carefully considered the case, and this is the point in which the children of this world are so often wiser than the children of light. — **I have not strength to dig.** His life of luxury had unfitted him for that. — **To beg I am ashamed.** Because of his past position. This graphic description presents certain points of human character, but cannot be further used in the interpretation.

Ver. 4. **I am resolved,** etc. The plan just strikes him. — **They,** *i. e.*, the debtors with whom he intends to deal, **may receive into their houses.** He would thus secure future shelter for himself. Further than this the verse must not be pressed (see ver. 9).

Ver. 5. **Each one of his lord's debtors.** The debtors were scarcely tenants or contractors, but more probably men who had bought and not yet paid for certain stores belonging to the rich man. — **Said to the first.** We have two examples of what happened in each case.

Ver. 6. **Hundred measures,** or, 'baths,' = the Ephah in dry measure, nearly ten gallons. — **Take thy bill,** lit., 'writings.' The document in the steward's hands, showing the obligation. — **Quickly.** The business must be done in a hurry. — **And write fifty,** *i. e.*, alter the figure. The old bond is not destroyed, but returned to the debtor to be thus altered. The supposition that the steward himself made up the difference is out of the question. There is no sign of penitence, and the man was not able to do it (ver. 3).

Ver. 7. **An hundred measures.** The Hebrew measure ('cor') is here spoken of, equal to ten ephahs. — **Write eighty.** The variation in the amount deducted is without any special meaning. Still we may find in it a proof of the steward's prudence. He knew the men with whom he had to deal and acted accordingly. Christian men too often slight such knowledge, but this parable condemns putting a premium on ignorance.

Ver. 8. **And his lord,** *i. e.*, the lord of the steward, of course, not the Lord Jesus. — **The unjust steward,** lit., 'the steward of unrighteousness.' This phrase stamps the conduct of the steward as immoral; and in this aspect as unworthy of imitation. But the point to which prominence is given follows: **because he had acted wisely,** shrewdly, prudently. The master had discovered the trick, yet praises his steward; for in the parable both are **sons of this world,** or 'age.' — **Wiser** (not absolutely, but) **for their generation** (*i. e.*, in their dealings with one another, since the whole parable is drawn from that sphere) **than the sons of the light** (those who are really Christians). Worldly men act prudently toward one another. But 'the sons of the light' in their dealings with one another ('for their generation'), often lack the prudence here commended. In the use of money, in the use of all those powers committed to us by God, which find in 'this world' the only sphere for their use, Christians too often fail to act with prudence. The steward carefully considered his situation; but Christians very often fail to look at their duty in the light of their knowledge, and to act

as common sense would dictate, when once the premises about God and Christ, things temporal and eternal, are admitted. There is no *self-confessed folly* so great as that of a son of the light who lives as if money-getting were the end of his existence. Of course there is a still higher wisdom implied.

Ver. 9. **And I say unto you.** The last verse contains the commendation of one of 'the sons of this world;' here we have a recommendation to 'the sons of the light.' — **Make to yourselves friends out of the mammon.** By using money with a prudence like that of the unjust steward, but under a higher motive and with better means than his, gain for yourselves 'friends,' rather than estates, mansions, etc. 'Mammon' itself is not to be made a friend, but to be used in making the friends. — **Of unrighteousness.** Mammon, the personification of money, commonly becomes the occasion and the means of an unrighteous course of conduct; for this and other reasons its inherent character is said to be unrighteousness. — **That when it shall fail,** *i. e.*, the mammon to which the correct reading undoubtedly refers. The special reference is to death, when a man's wealth utterly fails; but it may fail before that. — **They may receive you,** *i. e.*, the friends you have made. These 'friends' can only 'receive' us **into the eternal tabernacles,** *i. e.*, in the future state of blessedness. They do not open heaven for any one, they only *welcome there.* Of course only those friends, thus made, who belong to our Lord's kingdom, are included here. They may help us heavenward by their prayers before they go there to 'receive' us. There are numerous other explanations; for example: the 'friends' are the angels, who welcome those who have left the service of mammon, using the interval (and also the means gained in that service) so as to make such friends. This leads to inferences bordering on what is immoral.

Ver. 10. **He that is faithful,** etc. Lest it should seem strange that so much importance is attached to the proper use of perishing and unrighteous wealth, remember the great principle: 'He that is faithful,' etc. — **That which is least,** or 'a very little.' This refers to earthly possessions, and the faithfulness is the wise and prudent conduct suggested by the parable. — **In much.** In this case this is equivalent to: 'the true riches,' 'your own,' the inheritance and possession of the sons of the light. But the principle is general, and capable of a great variety of applications. This verse opposes the view that the service of mammon is meant in the parable, for according to that interpretation it is by being *unfaithful* to mammon that true fidelity is to be reached.

Ver. 11. **In the unrighteous mammon.** In your use of it, *i. e.*, 'faithful in that which is least.' — **Who will commit to your trust?** Such unfaithfulness proves us unfaithful in much (ver. 10), according to the judgment of God, who will not therefore entrust us with **the true riches.** The word 'riches' is properly supplied in the translation, although the literal sense is 'the true,' that which is real, as opposed to the deceitful nature of earthly wealth.

Ver. 12. **In that which is another's.** Earthly wealth is held in trust; the true riches are described as **your own.** Wealth can never form a part of our being, is never permanently in our possession; we can have the use of it, but in no true sense own it. But that which God gives to us as true riches will form a part of our eternal being, is our inalienable possession. Because this is so much higher, we are urged to be faithful in the use of worldly wealth, believing that it is not ours, but entrusted to us to test our fidelity.

Ver. 13. Comp. Matt. vi. 24. Since the proper use of wealth is for God, those who do not thus use it are slaves to Mammon. The last verse implies that wealth is not our own, this implies that when it is used as our own, the presumed owner not only does not own it, but himself belongs to *it.* — There is not a word here capable of a communistic interpretation. Our Lord speaks of wealth as 'that which is least,' modern socialism regards money as the true riches. In principle, practice, and result, the two systems are totally divergent. Christianity is the service of God, socialism the service of mammon, — judged by its fruits, 'earthly, sensual' and devilish.

CHAPTER XVI. 14–31.

The Parable of the Rich Man and Lazarus.

14 AND the Pharisees also, [a] who were covetous,[1] heard all [a] 2 Tim. iii. 2.
15 these things: and they [b] derided[2] him. And he said [b] Chap. xxiii. 35.
unto them, Ye are they which[3] [c] justify yourselves before[4] men; [c] Chap. x. 29; comp. chap. xviii. 9, 14.
but [de] God knoweth your hearts: for [e] that which is highly [d] Prov. xxi. 2.
esteemed[5] among men [f] is abomination in the sight of God. [e] 2 Sam. xvi. 7.
16 [g] The law and the prophets *were* until John: since[6] that time [f] Prov. xvi. 5.
the kingdom[7] of God is preached, and [h] every man presseth[8] [g] Matt. xi. 12, 13.
17 into it. And[9] [i] it is easier for heaven and earth to pass, than [h] Comp. chap. xv. 1.
18 one tittle of the law to fail.[10] [k] Whosoever[11] putteth away his [i] Matt. v. 18. [k] See Matt. v 32.

[1] lovers of money [2] scoffed at [3] that [4] in the sight of
[5] lofty [6] from [7] *or* the good tidings of the kingdom
[8] forceth *his way* [9] But [10] fall [11] Every one who

wife, and marrieth another, committeth adultery: and whoso-
ever[12] marrieth her[13] that is put away from *her*[14] husband
committeth adultery.
19 There[15] was a certain rich man, which[16] was clothed in
[l]purple and fine linen, and [m]fared[17] sumptuously every day:
20 And there was a certain beggar named Lazarus, which was[18]
21 laid at his [n]gate, full of sores, And desiring to be fed[19] with
the crumbs which[20] fell from the rich man's table: [o]more-
22 over[21] the dogs came and licked his sores. And it came to
pass, that the beggar died, and was carried[22] by [p]the angels
into Abraham's bosom: the[23] rich man also died, and was
23 buried; And in [q]hell[24] he lifted up his eyes, being in tor-
ments, and seeth Abraham afar off, and Lazarus [r]in his bosom.
24 And he cried and said, [s]Father Abraham, have mercy on me,
and send Lazarus, that he may dip the tip of his finger in
water, and [t]cool my tongue; for [u]I am tormented[25] in this
25 flame. But Abraham said, Son, remember that [v]thou in thy
lifetime receivedst thy good things, and likewise Lazarus[26]
evil things: but now[27] he is comforted, and thou art tor-
26 mented.[25] And beside all this, between us and you there is
a great gulf fixed: so that they which would[28] pass from
hence to you cannot;[29] neither can they pass to us, that
27 *would come* from thence.[30] Then[31] he said, I pray thee there-
fore, father, that thou wouldest send him to my father's
28 house: For I have five brethren; that he [w]may testify unto
29 them, lest they also come into this place of torment. Abra-
ham saith unto him,[32] They have [x]Moses and the prophets;
30 [y]let them hear them. And he said, Nay, [s]father Abraham:
but if one went unto[33] them from the dead, they will repent.
31 And he said unto him, If they hear not [x]Moses and the
prophets, neither will they be persuaded,[34] [z]though one rose[35]
from the dead.

[l] Rev. xviii. 12.
[m] See chap. xv. 23.
[n] See Matt. xxvi. 71.
[o] Rom. vii. 7 viii. 37.
[p] Matt. xviii. 10; chap. xv. 10; Acts xii. 15; Heb. i. 13, 14.
[q] Ps. xvi. 10; Acts ii. 27.
[r] Comp. John xiii. 23.
[s] Ver. 30; chap. iii. 8; xix. 9.
[t] Comp. Zech. xiv. 12.
[u] Comp. Is. lxvi. 24; see Matt. xxv. 41.
[v] Chap. vi. 24; comp. Job xxi. 23.
[w] Acts ii. 40; viii. 25; x. 42, etc.
[x] Ver. 31; Acts xxvi. 22; xxviii. 23.
[y] Comp. John v. 45–47.
[z] Comp. Matt. xxviii. 11–15; John xii. 10, 11

[12] *the best authorities read* he that [13] one [14] a
[15] Now there [16] and he [17] faring
[18] And a certain beggar named Lazarus was (*according to the best authorities*)
[19] filled [20] the *crumbs* that [21] yea, even
[22] borne away [23] and the [24] *Greek* Hades
[25] in anguish [26] Lazarus in like manner
[27] *the best authorities read* now here [28] who wish to
[29] may not be able [30] nor *any* cross over from thence to us.
[31] And [32] *the best authorities read* But Abraham saith
[33] go to [34] they will not be persuaded, even [35] rise

CONTENTS. The response of the Pharisees (ver. 14) called forth another parable, in which another phase of the same great truth is brought out, namely, that *neglect* of the proper application of wealth becomes the source of eternal calamity. The rich man is no great sinner, but a respectable worldly man, leading a godless life of selfishness; the poor man was one of a class despised by the 'covetous.' Thus the sneer of the Pharisees was answered. The object of the parable was not to make a new revelation about the future state, yet while using the popular

language of the day on this subject, our Lord's words must reveal the truth (see on ver. 22). Between the parable and the occasion of it (ver. 14), we find a number of thoughts (vers. 15–18), which had been expressed by our Lord on other occasions, all appropriate to the Pharisees at this time. The connection is however difficult to trace, see on vers. 16, 17.

Ver. 14. **And the Pharisees also.** The preceding parable was addressed to the disciples (ver. 1), but the Pharisees **heard all these things.** A continued act is meant, here and in what follows: **and they scoffed at him.** Their feeling was: This man makes riches of little account, but we know better; we can keep our wealth and our piety too. Hence the next verse is aimed at their semblance of piety, which was the basis of their derision of Him.

Ver. 15. **Ye are they that justify yourselves,** declare yourselves to be righteous **in the sight of men; but God knoweth your hearts.** Plainly implying that in His sight they were not justified, accounted as righteous. **For that which is lofty among men,** *i. e.*, considered so by men. — **Is abomination in the sight of God.** Because He knows the heart, He judges differently from men, and precisely what men regard most highly He regards least. This general truth applies to the special case of the Pharisees.

Vers. 16, 17. These verses may be thus paraphrased: 'I have said that you are not justified in the sight of God, but are an abomination; and the standard of this judgment is one that you acknowledge.' — **The law and the prophets were until John,** that completed the preparatory work, and **since that time the kingdom of God has been preached, and every one** (people of all classes, publicans and sinners) **forceth his way into it; but,** lest you might infer that I deny your righteousness by some new rule, I declare to you, **it is easier,** etc., Matt. xi. 12, 13; v. 18.

Ver. 18. **Every one who putteth away his wife,** etc. The law remains valid on a point about which many of the Pharisees were altogether wrong (comp. Matt. xix. 3–9). If, as we believe, the verse occurs in its proper connection, there was in the opinions of the Pharisees present some occasion for referring to this matter. Very shortly afterwards this class tempted Him in regard to the question of divorce. An allusion to Herod's conduct is unlikely, since his case was different. Any reference to *spiritual* adultery (the service of mammon) seems far-fetched. On the principle here laid down, see on Matt. v. 31, 32.

Vers. 19–31. THE PARABLE OF THE RICH MAN AND LAZARUS. After rebuking the Pharisees, our Lord enforces the teaching which they derided by means of this parable. The two characters simply represent the classes to which they belong. All attempts to find deeper allusions are unsuccessful, for example, that Herod and John are meant, or Judaism and heathenism.

Ver. 19. **A certain rich man.** His name is not given, but he is often called *Dives*, which is the Latin word for 'rich man.' Tradition gives him a name (*Nineue*), but there is no proof that an actual person was referred to. — **In purple.** The costly material for upper garments, brought from Tyre. — **Fine linen.** For under garments, from Egypt; some such was said to be worth twice its weight in gold. — **Faring sumptuously every day.** He was not a glutton, nor recklessly extravagant, but he lived well, as a rich man could afford to do. There is no reason for supposing that he was a Sadducee; doubtless the rich among the Pharisees also lived according to their means and position. Nor is the man represented as specially a sinner. He was a 'son of this world' living to himself, without trying to make friends out of the mammon of unrighteousness. The parable teaches that such a one is punished after death



Murex Purpura, source of Tyrian Dye.

Ver. 20. **A certain beggar.** Introduced in contrast with the rich man, who is the principal figure. — **Named Lazarus.** The significant name is mentioned in this case. It means 'God a help,' not, as some suppose, 'helpless.' The Lazarus of this parable has nothing save the name in common with Lazarus of Bethany. We infer from the name, as well as from the sequel, that the beggar was one who feared God. — **Was laid at his gate.** The rich man thus had an opportunity of making a better use of his wealth, for the 'gate' was the only entrance to the house itself. — **Full of sores.** Covered with them. They might have been the result of insufficient food.

Ver. 21. **And desiring to be filled,** etc. Some think he did not even obtain this desire, and thus heighten the negligence of the rich man. — **The crumbs which fell,** lit., 'the things which fell;' the best authorities omitting 'crumbs.' These would scarcely satisfy him; in any case the rich man gave himself no concern about the matter. — **Yea, even the dogs came and licked his sores.** The dogs sought the same portion, but even they alleviated his pain by licking his sores. It is a mistake to suppose that they heightened his misery by licking his sores, nor is there any proof that they snapped up what he wished to obtain. The pity of the wild and masterless dogs is contrasted with the indifference of the rich man.

Ver. 22. **The beggar died.** No mention is made of his funeral. A pauper's burial would attract no attention. — **And was borne away.** His soul is meant (so the Rabbins taught) in contrast to the burial of the body of the rich man. — **By the angels.** To be taken literally. The implied contrast is with the pall-bearers at the rich man's funeral. — **Into Abraham's bosom.** This was, among the Jews, a metaphorical expression for the state of blessedness after death. It is not exactly equivalent to 'heaven,' but rather to 'Paradise' (Luke xxiii. 43), the happy side of the *state of the dead*. Our Lord throughout adopts the popular language of the Jews, without in any way implying that it was incorrect. Had it implied error, He would doubtless have so indicated. The beggar died first, being taken from his sufferings; the other was given longer space for repentance. — **The rich man — was buried.** The funeral doubtless corresponded with his life, — was magnificent.

Ver. 23. **And in hell**, Greek, 'Hades,' *i. e.*, in the *state* or *place* of departed spirits; which must not be confounded with Gehenna, the final state of eternal punishment, since in this case it includes 'Abraham's bosom.'—**He lifted up his eyes.** Either he looked up to a higher place, or he now became fully conscious.—**Being in torments.** The rich man was in a place of punishment; for the whole parable turns on this point. Physical torment is not implied, save so far as it is necessary for the figurative representation. The rich man's body was buried.—**Seeth Abraham afar off.** According to the Jewish notion, Paradise and Gehenna are so situated that one is visible from the other. A literal sense is not to be pressed, any more than in the previous part of the verse. The recognition of Abraham points to the fact that descent from Abraham, even when acknowledged in that state after death (ver. 25), is in itself of no avail.—**In his bosom.** Strictly figurative.

Ver. 24. **Father Abraham.** Even there the man does not forget that he is a Jew.—**Send Lazarus.** It is possible, but not probable, that he still fancies he has some right to the services of one who was his inferior on earth.—**That he may dip . . . . cool my tongue.** The reason for this request is given: **for I am in anguish in this flame.** Our Lord uses this figure to represent a fearful truth. Though entirely figurative, it means that the souls of the impenitent after death suffer as terribly as though fire were tormenting their bodies. The close relation between sin and its punishment is suggested by the mention of the *tongue*. The chief organ of sin becomes the chief organ of punishment. The conditions are reversed: the former rich man, now in torment, would be glad to receive refreshment from the despised beggar, now in blessedness. Each retains his character.

Ver. 25. **Son.** The relation is acknowledged, in a tone of pity and tenderness, but that is of no avail.—**Remember.** Memory remains and is intensified in that state; it is here appealed to so as to prove to the man in torment the picture of his lot.—**In thy life-time.** Contrasted with 'now.'—**Didst receive.** So that there is nothing left to be given you.—**Thy good things.** 'Thy' is emphatic; what he had on earth, his wealth, was regarded as *his chief good*. Hence he received *all his portion there*. The connection with the preceding parable suggests that if he had made friends out of the mammon of unrighteousness, there would have been some of the 'good things' available for another world.—**Lazarus in like manner evil things.** All the good for one had come on earth; 'in like manner' all the evil for the other.—**But now**, etc. The reason was not that Lazarus had been poor and the other man rich. It was the rich man's estimate of his wealth, of which Abraham spoke. So we may infer that it was the conduct of Lazarus under affliction and poverty which is alluded to. Comp. also vers. 27-31.

Ver. 26. **And beside all this.** Besides the moral impropriety of granting the request, the wish was an impossible one. God has immutably decreed otherwise: **there is a great gulf fixed.** The figure is that of an unfathomable abyss which cannot be spanned. Here our Lord reveals what was unknown to the popular mind of that time.—**That.** In the world of departed spirits, according to our Lord's imagery, where He deviates from the popular notions, *a change of state is impossible; God has so ordered it.* Purgatory and repentance after death find no support here.

Vers. 27, 28. **I pray thee therefore**, etc. His brethren were living as he had done. 'This is the *believing and trembling* of James ii. 9. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a *lost spirit* should feel and express such sympathy is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.' Alford.

Ver. 29. **They have Moses and the prophets**, *i. e.*, the Old Testament.—**Let them hear them.** This implies that these men, though children of Abraham and possessors of the Old Testament, had never rightly attended to it.

Ver. 30. **Nay, father Abraham.** This scarcely means: they will not hear them, but rather, Nay, but make the matter more sure. The advocate of more decided 'spiritual manifestations' is a lost and still impenitent soul, without real discernment as to the best means of grace.

Ver. 31. **If they hear not Moses**, etc. The Old Testament Scriptures were sufficient to lead them to repentance, and if they were not rightly affected by them, no appearance from the other world would awaken *faith, conviction of the truth.* For the Jews at that time the Old Testament was sufficient. Those who do not hear when God speaks, will not hear the truth about the other world, even if a message came from it. Granting the possibility of such message, we must, from this verse, deny *any moral advantage* to be derived from it. According to our view of the chronology, the raising of Lazarus had already occurred; and this, so far from convincing the Pharisees, who were now addressed, led to their bitterest opposition. Our Lord rose from the dead, but did not appear to the Pharisees; and the testimony concerning His resurrection produced no important results among them. The prerequisite to the conversion of a Jew to faith in the risen Lord was an earnest listening to what God had spoken before.

THE FUTURE WORLD, in the light of this parable. Our Lord here assumes: (1) that *all* live after death; (2) that in the state of the disembodied dead, there are two classes, which remain unchanged: the punished and the blessed; (3) that the disembodied spirits retain their *personality* and their *memory;* and that one element of torment is the apprehension, on the part of the lost, of what they would not believe on earth, without any corresponding moral effect; so that even natural sympathy only increases their misery. The parable, especially in its closing verse, cautions against too great curiosity on this subject. The answer He puts in the mouth of Abraham is not only opposed to modern 'spiritualism,' but also to attempts to work upon the conscience and awaken faith by graphic portrayals of future misery. If Lazarus, coming from Abraham's bosom and a witness of the sufferings of Dives, could do no good to those who were disobedient to the simple words of Divine revelation, little good can be expected from the most vivid descriptions made by those who have never been there. Dante's *Inferno* has done little for Christianity.

CHAPTER XVII. 1–10.

Further Discourse on Genuine Faith, which overcomes Offences.

1 THEN said he[1] unto the[2] disciples, [a] It is impossible but that offences will[3] come: but woe *unto him*, through
2 whom they come! [b] It were better[4] for him that a millstone were hanged about his neck, and he cast[5] into the sea, than[6]
3 that he should offend one of these little ones.[7] Take heed to yourselves: [c] If thy brother trespass[8] against thee,[9] [d] rebuke
4 him; and if he repent, forgive him. And if he trespass[8] against thee [e] seven times in a[10] day, and seven times in a day[11] turn again to thee, saying, I repent; thou shalt forgive him.
5 And [f] the apostles said unto the Lord, [g] Increase our faith.
6 And the Lord said, [h] If ye had[12] faith as a grain of mustard seed, ye might[13] say unto this [i] sycamine tree, Be thou plucked up by the root,[14] and be thou planted in the sea; and it should[13]
7 obey you. But which[15] of you, having a servant ploughing or feeding cattle,[16] will[17] say unto him by and by,[18] when he is
8 come from the field, Go[19] and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup,[20] and [k] gird thyself, and serve me, till I have eaten and drunken; and
9 afterward thou shalt eat and drink? Doth he thank that[21] servant because he did the things that were commanded him?
10 I trow not.[22] So likewise ye,[23] when ye shall have done all those things which[24] are commanded you, say, We are [l] unprofitable servants: we have done that which was[25] our duty to do.

[a] Matt. xviii 7.
[b] Matt. xviii. 6; Mark ix 42.
[c] Matt. xviii. 15.
[d] 2 Tim. iv. 2
[e] Comp. Matt xviii. 21.
[f] See Mark vi. 30.
[g] Comp. Mark ix. 24.
[h] See Matt. xvii. 20.
[i] Comp. chap. xix. 4.
[k] See chap xii. 37.
[l] Matt. xxv. 30; comp. Job xxii. 2, 3; xxxv. 7; Rom. xi. 35.

[1] And he said [2] his [3] *omit* will
[4] gain [5] were thrown [6] rather than
[7] cause one of these little ones to stumble [8] sin
[9] *the best authorities omit* against thee [10] the
[11] *the best authorities omit* in a day [12] have
[13] would [14] rooted up [15] who is there
[16] keeping sheep [17] that will [18] *omit* by and by
[19] Come straightway [20] *or* my supper [21] the
[22] *the best authorities omit* him *and* I trow not.
[23] Even so ye also [24] the things that [25] it was

PART of the discourse began in chap. xv. 4, and addressed to the disciples (ver. 1). Some of the thoughts are found in Matt. xviii., but the latter part of the section is peculiar to Luke.

Ver. 1. **To his disciples.** All the followers of our Lord who were present; since ver. 5 mentions 'the Apostles.' **It is impossible**, etc. See on Matt. xviii. 6, 7. The connection is plain: the Pharisees had already derided Him (xvi. 14), and, having taken greater offence at the last parable, had probably gone off. The design was to counteract the influence which this behavior might have upon the new disciples ('the publicans and sinners'), who had been accustomed to look up to the Pharisees.

Ver. 2. **Gain.** Peculiar to Luke. The reference to the effect of the behavior of the Pharisees is sustained by the mention of **little ones.**

Ver. 3. **Take heed to yourselves.** Precisely this class needed this caution. For as they had been so lately sinners they would be most likely to give occasion of stumbling; and as new converts of this class are enthusiastic, they would readily stumble themselves. See on Matt. xviii. 15, 21, 22.

Ver. 4. **Turn again to thee.** Confession is plainly demanded here, as rebuke had been in ver.

8. Christian confession may be as rare as proper Christian rebuke.

Ver. 5. **And the apostles said.** This is the only instance in the Gospels, where the Apostles as such make a request in common. — **Increase our faith,** *lit.*, 'add to us faith,' *i. e.*, give us more faith. They felt themselves unequal to the duty of forgiving love enjoined upon them (vers. 3, 4). They had been taught this before, and no doubt in the mean time had learned their insufficiency. Those who offer the prayer should remember the occasion of it.

Ver. 6. **If ye have faith,** etc. See on Matt. xvii. 20; xxi. 21. The original implies that they had *not* so great faith, though it does not assert that they had none. — **This sycamine tree.** The discourse was probably uttered in the open air, and the tree near by, as the mountains were on the other occasions when a similar saying was uttered. The mulberry tree seems to be meant, not the sycamore (chap. xix. 4). Some argue that the latter is meant, because it is more common in Palestine and a sturdier tree; but the original points to the former. — The promise here given is even stronger than that in Matthew, for the tree is represented as being **planted in the sea,** where growth is ordinarily impossible. — **And it should obey you;** the tree being represented a living thing. — This promise is misunderstood, only when miracles of power are put above miracles of grace. The whole passage may be thus paraphrased: You think the duties I enjoin too hard for your faith, but this shows that you have as yet no faith of the high order you ought to have, for the smallest measure of such a faith would enable you to do what seems altogether impossible in the natural world; and *so much the more* in spiritual things, since real faith is preëminently spiritual power.

Ver. 7. **But who is there of you.** The connection is: beware of thinking that you have any merit in the great results accomplished by faith. The thought of their enduring in faith so long as the day of their labor lasted, is also included. By such views of their unprofitableness and of the need of patient endurance their faith would be increased. — **A servant.** A bond-servant, entirely dependent on his master's will. — **Ploughing or keeping sheep.** There may be an allusion to the two kinds of apostolic duty: breaking up the fallow ground and feeding the Lord's people; but the main thought is that the servant is doing what his master has ordered him to do. — **Come straightway** (the E. V. misplaces this word, rendering it 'by and by'): this is contrasted with 'afterward' (ver. 8).

Ver. 8. **Will not rather?** This assumes an affirmative answer. — **Make ready,** etc. As a matter of *right* this was all that could be expected. But compare chap. xii. 37, where the very reverse is promised. There the *privileges of a state of grace* are spoken of; here our Lord is telling of what could be expected on *the ground of merit.*

Ver. 9. **Doth he thank,** etc. Then it was not the custom to do so; and that it is so now is owing solely to the influence of the religion of Christ. On the former fact the illustration is based, from the latter we infer that our Lord is not saying what ought to be done by an earthly master. God is never bound to thank us for our service, as an earthly master might be, and the whole parable is directed against our choosing to remain in the relation of servants instead of accepting that of sons. If we want wages for our work, then we are servants.

Ver. 10. **Even so ye also.** The application, here plainly made, is that nothing can be claimed in God's service on the ground of merit. Even 'the Apostles' (ver. 5) could make no such claim. The verse should guard the interpretation of the parable of the unjust steward from the idea that earthly wealth can *buy* heavenly favor. From God we can claim nothing, save as He has promised it. — **When ye have done all,** etc. Our Lord does not say that they would or could do all. The fact that none have done so, makes the argument the stronger. — **Say we are unprofitable servants,** etc. 'Unprofitable' here does not have a bad sense. Any profit or merit would arise from the servant's doing *more* than his duty, but if he did all his duty, while no blame could attach to him, no merit could be allowed. Thus all works of supererogation are denied, and all claim on the ground of our goodness or fidelity. The moral necessity for justification of faith, afterwards so plainly stated by Paul, is found in this verse; but He who uttered it is Himself the Object of that faith. He was kind and merciful in thus speaking, for the words, apparently severe, are not only true, but so necessary to keep our pride from leading us away from Christ. It is better that we should confess to the Master: 'we are unprofitable servants,' than that He should call us so (Matt. xxv. 30). — With this thought, the series of discourses closes.

CHAPTER XVII. 11-19.

Healing of Ten Lepers.

11 AND it came to pass, [a]as he went[1] to Jerusalem, [b]that he
12 passed[2] through the midst of[3] Samaria and Galilee. And
as he entered into a certain village, there met him ten men that
13 were lepers, [c]which[4] stood afar off: And they lifted up *their*
14 voices, and said,[5] Jesus, [d]Master, have mercy on us. And when

[a] Chap. ix. 51; xviii. 31.
[b] See Matt. xix. 1; comp. John iv. 3, 4.
[c] Lev. xiii. 45, 46.
[d] See chap. v. 5.

[1] they were on their way (*according to the best authorities*)
[2] was passing [3] between [4] who [5] saying

he saw *them*, he said unto them, Go[6] [e] shew yourselves unto the
priests. And it came to pass, that, as they went, they were
15 cleansed. And one of them, when he saw that he was healed,
16 turned back, and[7] with a loud voice [f] glorified[8] God, And [g] fell
down on *his* face at his feet, giving him thanks: and he was [h] a
17 Samaritan. And Jesus answering said, Were there not ten[9]
18 cleansed? but where *are* the nine? There are not[10] found that
19 returned to give glory to God, save this [i] stranger.[11] And he
said unto him, Arise,[6] go thy way: [k] thy faith hath made thee
whole.[12]

[e] Lev. xiv. 2–4; Matt. viii. 4; chap. v. 14.
[f] See chap. xiii. 13.
[g] 1 Cor. xiv. 25.
[h] See Matt. x. 5.
[i] Is. lxi. 5.
[k] Chap. xviii 42; see Mark x. 52.

[6] *insert* and [7] *omit* and [8] glorifying [9] Were not the ten
[10] Were there none [11] (?) *instead of* (.) [12] *or* saved thee

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CHRONOLOGY. The date of this incident has been much discussed. It evidently belongs to the general journey to Jerusalem spoken of in chap. ix. 51. Robinson and many other harmonists place it at the beginning of the journey, just



Zion Gate and Lepers' Quarter, Jerusalem.

after the rejection by the Samaritan village (chap. ix. 52–56). The preceding chapters (xiii. 10–xvii. 10) narrate what can be most naturally placed in Perea, and what follows (xvii. 20–xviii. 34) also belongs to that district, since Matthew and Mark distinctly affirm this in regard to a number of the incidents. But we find no distinct evidence of any other journey which would touch upon the borders of Samaria and Galilee, except the one referred to in Luke ix. 51, and also in Matt. xix. 1; Mark x. 1. Other views: (1) That all the previous incidents belong to Galilee, and that this is a journey from Galilee to Jericho (xviii. 35). (2) This healing took place during an excursion from Ephraim (John xi. 54), or (3) during the journey from Ephraim to Jerusalem (Andrews); the raising of Lazarus having occurred after the course last recorded. But of this there is no proof, and 'Galilee' was too far off to be even skirted in such a journey.

Ver. 11. **As they were on their way to Jerusalem.** The correct reading leaves the time quite indefinite; comp. chap. ix. 51. — **Between Samaria and Galilee.** This seems to be the sense of the correct reading. There is no such journey recorded by any of the Evangelists except that from Galilee about the time of the Feast of Tabernacles. There is no hint (unless this verse be an exception), that He ever approached Galilee after that time. Our Lord at that time passed into Samaria, but after the rejection mentioned by Luke (ix. 52–56) skirted the borders for a time, probably from west to east, reaching Jerusalem by the valley of the Jordan. It may be that He passed through Perea at this time, but this is not certain. Samaria is mentioned first, because it was nearest to Jerusalem, which had just been named. The E. V. 'through the midst of Samaria and Galilee,' implies a journey directly through the middle, first of Samaria, then of Galilee, towards Jerusalem; which is an absurdity, Samaria lying between Galilee and Jerusalem.

Ver. 12. **As he entered.** The incident probably occurred outside the village. — **Ten lepers.** Misery had united them, although they were of different races; comp. a similar company, 2 Kings ix. 3. — **Who stood afar off.** Because of their uncleanness. See on Matt. viii. 2; and comp. the Levitical requirements: Lev. xiii. 46; Num. v. 2.

Ver. 13. **And they,** 'they' is emphatic; the first step was taken on their part. — **Jesus, Master,** etc. These people in an obscure village, isolated too by their disease, knew our Lord and called upon Him by name.

Ver. 14. **And when he saw them.** Attracted by their cry. This miracle brings out the human side of the work of salvation most fully. — **Go and shew yourselves,** etc. This command followed the healing in the first miracle of this kind recorded in the Gospels (Matt. viii. 4); here it precedes it. Our Lord would test their faith by their obedience, and, as it further appears, teach a lesson respecting love and gratitude, useful for the church in all ages. — **As they went,** or, 'were going,' on the way, **they were cleansed.** While they obeyed, not because of their obedience, but because of the faith it expressed, they were healed. No one need wait to know all the truth before he can really believe and be saved; let him believe

what he has heard the Lord say; if he really believes he will act accordingly, and the spiritual healing promised to faith will come from the Saviour. Personal faith in a personal Lord Jesus Christ is commanded; fuller knowledge will come afterwards and serve to increase the faith.

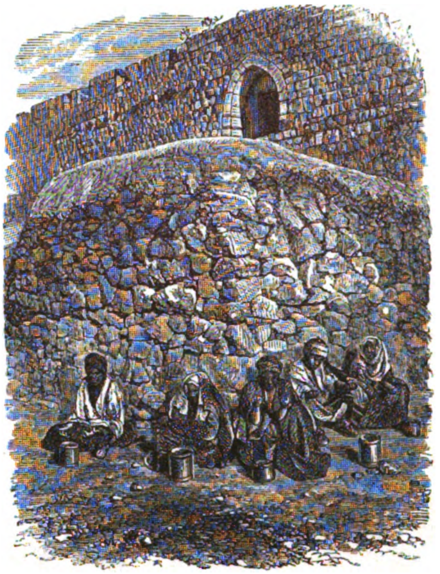
Ver. 15. **One of them,** etc. The description is graphic, the healing took place immediately.—**Turned back.** They were still on their way to the priests. —**With a loud voice.** There may be an allusion to the clearness of voice resulting from the cure of his leprosy, since that disease would make the voice husky.—**Glorifying God.** Glorifying God and love to Jesus Christ are closely joined.

Ver. 16. **Fell down,** etc. This implies *love* and willingness to submit himself entirely to the Saviour.—**And he was a Samaritan.** The others were Jews, it is properly inferred.

Ver. 17. **Were not the ten cleansed?** The perceptible tone of sadness is readily accounted for by the circumstances. Our Lord had, as we supposed, first taken final leave of Galilee, where His popularity had been greatest, but which gradually closed against Him. The nine were Galileans, and represented the ingratitude of their district, our Lord's own home. The incident is prophetic of the reception accorded to Christ by the Jews and heathen respectively.—**Where are the nine?** They had doubtless gone to the priest, feeling that this was their chief duty as Jews, and been declared clean. Some gratitude they had, but the *personal* gratitude which takes the form of *love* they lacked. They had enough of faith to receive bodily healing, but it is left uncertain whether they received any spiritual benefit.

Ver. 18. **Save this stranger,** or 'alien,' not of Jewish extraction. The nine were Jews, and yet put the ceremonial requirement above gratitude to their own countryman who had healed them; the stranger came, though the Jews had no dealings with the Samaritans (John iv. 9).

Ver. 19. **Thy faith hath made thee whole,** or 'saved thee.' Salvation in the highest sense is meant. The faith which the man had manifested was more than the faith of the other nine; it was a hand opened to receive higher spiritual blessings.



Lepers.

The man's obedience, praise to God, gratitude, love, were only evidences of 'faith.' Real faith manifests itself in obedience and love. As leprosy most aptly represents our sinfulness, so our Lord's dealings with lepers most plainly illustrate His method in saving us from sin.

CHAPTER XVII. 20–37.

Discourse concerning the Coming of the Kingdom of God.

20 AND when he was demanded of[1] the Pharisees, [a] when the [a] Chap. xix. 11; Acts i. 6.
kingdom of God should come,[2] he answered them and said,
21 The kingdom of God [b] cometh not with observation: Neither [b] Comp. chap. xii. 39.
shall [c] they say, Lo here! or, lo[3] there! for, behold,[4] the king- [c] See chap. xvi. 4.
dom of God is [d] within you. [d] Comp. John i. 26.
22 And he said unto the disciples, [e] The days[5] will come, when ye [e] Matt. ix. 15; Mark ii. 20; chap. v. 35.
shall desire [f] to see one of the days of the Son of man, and ye [f] John viii. 56.
23 shall not see *it*. [g] And [c] they shall say to you, See here; or, see [g] Matt. xxiv. 23; Mark xiii. 21; comp. chap. xxi. 8.
24 there:[6] go not after *them*,[7] nor follow[8] *them*. [h] For as the
lightning, that[9] lighteneth out of the one *part* under[10] heaven, [h] Matt. xxiv. 27; comp. Ezek. i. 14.
shineth unto the other *part* under heaven; so shall also[11] the [i] 1 Cor. v. 5.
25 Son of man be [i] in his day. But first [k] must he suffer many [k] See Matt. xvi. 21; Mark viii. 31; chap. ix. 22.

[1] being asked by [2] cometh [3] *omit* lo [4] lo [5] Days
[6] *the best authorities read* Lo there! Lo here [7] go not away
[8] follow after [9] when it [10] *insert* the [11] *omit* also

26 things, and be rejected of this generation. [l] And as it was [12] in
the days of Noe,[13] so [14] shall it be also in the days of the Son of
27 man. [m] They did eat, they drank, they married wives,[15] they
were given in marriage, until the day that Noe [13] entered into the
28 ark, and the flood came, and destroyed them all. Likewise
also [16] as it was [12] in the days of Lot; they did eat,[17] they
29 drank, they bought, they sold, they planted, they builded; [n] But
the same day [18] that Lot went out of [19] Sodom it rained fire and
30 brimstone from heaven, and destroyed *them* all, Even thus [20]
31 shall it be [o] in the day when [21] the Son of man is revealed. In
that day, [p] he which [22] shall be upon the housetop, and his
stuff [23] in the house, let him not come [24] down to take it [25] away:
and he that is in the field, let him likewise [26] not return back.
32, 33 [q] Remember Lot's wife. [r] Whosoever shall seek [s] to save [27]
his life shall lose it; and [28] whosoever shall lose his life [29] [t] shall
34 preserve [30] it. I tell [31] you, in that night there shall be two *men*
in [32] one bed; the one shall be taken, and the other shall be left.
35 [u] Two *women* shall be [33] grinding together; the one shall be
36 taken, and the other left.[34] [v] Two [35] *men* shall be in the field;
37 the one shall be taken, and the other left. And they answered
and said [36] unto him, Where, Lord? And he said unto them,
[w] Wheresoever [37] the body *is*, thither [38] will the eagles [39] be
gathered together.

l Gen. vi. 5, etc.; Matt. xxiv. 37.
m Matt. xxiv 38, 39.
n Gen. xix. 16, 24.
o 1 Cor. i. 7; 2 Thess. i. 7; 1 Peter i. 7.
p Matt xxiv. 17, 18; Mark xiii. 15, 16; comp. chap. xxi. 21.
q Gen. xix. 26.
r See Matt. x. 39.
s Acts xx. 28; 1 Thess. v. 9; 2 Thess. ii. 14; Heb. x. 39; 1 Pet. ii. 9.
t Acts vii. 19.
u Matt. xxiv. 41.
v Matt. xxiv 40.
w Matt. xxiv 28; comp. Job xxxix. 30.

[12] came to pass [13] Noah [14] even so
[15] They ate, they drank, they married [16] even [17] ate
[18] in the day [19] from [20] After the same manner [21] that
[22] who [23] goods [24] go [25] them
[26] and let him that is in the field likewise [27] gain
[28] but [29] *his life* [30] *or* quicken [31] say unto
[32] on [33] there shall be two women [34] shall be left
[35] *The best authorities omit ver.* 36 [36] answering say
[37] Where [38] there [39] *insert* also.

CHRONOLOGY. We connect this discourse with that ending in ver. 10, placing the whole in Perea, just before the final departure for Jericho and Jerusalem. Chap. xviii. 15–34, contains incidents to which Matthew and Mark distinctly assign this time and place, and there is no indication of any long interval between this section and that, while the discourses and events have an internal connection. Meyer and others think that all up to chap. xviii. 30, belongs to the journey on the borders of Samaria and Galilee, but this involves a difficulty which they admit, and which seems needless. This section contains much that was repeated in the discourse on the Mount of Olives just before the crucifixion, but at the same time much that is peculiar.

Ver. 20. **Asked by the Pharisees.** To entangle Him, for they were seeking occasion to kill Him. Even in Perea, their enmity had been lately increased (see the last discourse, chaps. 15, 16). Possibly there was also mockery in the question, but the Pharisees would in that case have scrupulously avoided the expression: **the kingdom of God,** which means the actual kingdom of the Messiah. — **Cometh not with observation,** *i. e.*, when men are looking for it. The coming of the kingdom of God will not be of such a character that men can see outward tokens of preparation for it, and determine when it is to come.

Ver. 21. **Lo here! or, there!** Men have no right to point to anything as a proof of the speedy coming of this kingdom. They can never know the definite time, though they should ever pray: 'Thy kingdom come.'—**The kingdom of God is within you,** or, 'in the midst of you.' A future coming of the kingdom of God is referred to throughout, and it is implied that the second coming of Christ, *the King*, coincides with this coming of the kingdom. But here our Lord declares that the kingdom of God was already among them, for the King was present and working among them. This implies to a certain extent the other meaning: 'within you,' so far as its presence among them involved the personal duty of each one to reject or accept it in his heart. Some suppose the meaning to be: the kingdom

of God is an internal, spiritual matter. But our Lord goes on to speak of this coming as an *external phenomenon.* The crowning objection is, that the words were spoken to the Pharisees, in whose hearts this kingdom *had no spiritual presence.* Godet thus combines the two: 'Humanity must be prepared for the new external and divine state of things by a spiritual work wrought in the depths of the heart; and it is this internal advent which Jesus thinks good to put first in relief before such interlocutors.'

Ver. 22. **Unto the disciples.** The Pharisees had probably withdrawn. In what follows there is no reference whatever to the destruction of Jerusalem, as in the later discourse. The one subject is the Lord's future coming, the sudden personal appearance of the Son of man. Some, to escape this view, maintain the groundless conjecture that Luke has inserted here a part of the discourse on the Mount of Olives, which referred to the destruction of Jerusalem. — **Days will come,** etc. The connection with the answer to the Pharisees is close. The kingdom has already begun, for the King, the Bridegroom, the Son of man, is here, but He will be taken away. From the answer to the Pharisees the disciples might have inferred, as they were wont to do, that our Lord would *now* establish a temporal kingdom on earth, but he discourages such false hopes. — **When ye shall desire.** They would have tribulation, which would make them long for Christ's presence. — **One of the days of the Son of man.** The future coming or presence of the Lord is meant, since it is implied that at that time He would be absent. They might also long for the former days, for such intercourse with him as they were now enjoying. — **Shall not see it.** Because the hour had not yet come, because the Lord still asked for patient waiting.

Ver. 23. **And they shall say to you.** In this state of longing they would be in danger of being deceived by false tokens; comp. Matt. xxiv. 23–27. The same danger has always existed. — **Lo there! Lo here.** This is the correct reading. The reference is to the place of our Lord's Second Advent, about which (as well as the time) many busy themselves.

Ver. 24. **For.** Neither time nor place can be determined, for the coming will be sudden and universally perceived. See on Matt. xxiv. 27.

Ver. 25. **But first must he suffer,** etc. Peculiar to Luke, and a proof that the discourse is put in its proper place. This prediction, however, gives no clew to the time and place of His coming, but cautions them against expecting a temporal kingdom and triumph now, since the sufferings of the King were first to come. — **Be rejected of this generation.** To be taken literally, as an intimation of the speedy rejection of our Lord. The verses which follow point to a virtual rejection by the world, to continue until His return.

Vers. 26, 27. See on Matt. xxiv. 37–39. The continued unbelief and carelessness of the world in regard to the coming of the Son of man is thus illustrated.

Vers. 28–30. **In the days of Lot.** Comp. Gen. xix., the literal truthfulness of which passage is endorsed by our Lord, in the vivid sketch He gives of the destruction of Sodom. This illustration is peculiar to Luke, and a further proof of his accuracy.

Ver. 31. **In that day.** This has no reference to the destruction of Jerusalem, as Matt. xxiv. 16–18, but to the future coming of the Messiah. 'In that day,' the same haste and abandonment of earthly possessions will be called for, which was required of Lot and his family (Gen. xix. 17). The catastrophe immediately preceding the coming of the Messiah, which is described in Matt. xxiv. 29–31, is here referred to. How far an actual physical flight is implied cannot, of course, be determined.

Ver. 32. **Remember Lot's wife.** See Gen. xix. 29. Her crime was still paying attention to what had been left behind in Sodom, her punishment was destruction while apparently on the way to safety. She has become 'the type of earthly-mindedness and self-seeking.' This caution was appropriate to 'disciples,' since Lot's wife represents, not those entirely careless, but those who have taken a step towards salvation, and yet do not hold out in the hour of decisive trial.

Ver. 33. **Shall seek to gain,** etc. There are two views of this verse: (1.) The seeking to gain, takes place throughout the preceding life, and the loss at the final catastrophe. (2.) The seeking to gain, takes place at the catastrophe, and the loss at the decisive moment of the coming Christ. Matt. x. 39, which refers to the whole previous life, favors the former view. — **Whosoever shall have lost his life,** *i. e.*, shall not have counted his life dear to him in comparison with Christ. — **Will preserve,** or, 'quicken' **it.** The word is derived from animal parturition, as if the events of that day were represented as the pangs of travail resulting in the new and glorious life of the believer. Comp. Matt. xxiv. 8. In this part of the verse, also, the reference to the whole preceding life seems more appropriate.

Ver. 34. **I say unto you.** Solemn introduction. **In that night.** Night is the time of surprise and terror, and the return of the Lord had already been set forth figuratively as occurring at night (chap. xii. 35–39); but vers. 35, 36, refer to the day-time. — **Two men on one bed.** Peculiar to Luke. Illustrating the *separation* of those previously closely associated together. Husband and wife are not referred to, however. There will be a separation between the faithful and the unfaithful, as well as a gathering of the elect out of the world. This illustration gives prominence to the former idea, the next to the latter.

Ver. 35. **Two women,** etc. See on Matt. xxiv. 41.

Ver. 36 is omitted by the best authorities, and was probably inserted from Matt. xxiv. 40.

Ver. 37. **Where, Lord?** The Pharisees had inquired in regard to the *time;* the disciples ask about the *place,* with special reference to the separation just spoken of. They did not understand its universality. The answer of our Lord: **where the body is,** etc., proclaims this universality. In Matt. xxiv. 28, we find precisely the same thought, 'carcass' being substituted for 'body.' There, however, a reference to the destruction of Jerusalem is probably included; here the second coming of Christ alone is spoken of. The principle is general.

CHAPTER XVIII. 1–14.

Two Parables respecting Prayer: the Importunate Widow; the Pharisee and the Publican.

1 AND he spake a parable unto them *to this end*, that men [1]
2 ought [a] always to pray, and not [b] to faint; Saying, There
was in a city a judge, which [2] feared not God, neither [c] regarded [3]
3 man: And there was a widow in that city; and she came [4] unto
4 him, saying, Avenge me of mine adversary. And he would not
for a while: but afterward he said within himself, Though I
5 fear not God, nor [c] regard man; Yet [d] because this widow troub-
leth me, I will avenge her, [e] lest by her continual coming she
6 weary me.[5] And the Lord said, Hear what [f] the unjust judge [6]
7 saith. And [g] shall not God avenge [h] his own [7] elect, [i] which [2]
cry day and night unto him,[8] though [k] [l] he bear long with them? [9]
8 I tell [10] you that he will avenge them [l] [m] speedily. Nevertheless,
when the Son of man cometh, shall he find [n] faith on the
earth?
9 And he spake [11] this parable unto certain [o] which [2] trusted
[p] in themselves that they were righteous, and despised others: [12]
10 Two men [q] went up into the temple to pray; the one a Pharisee,
11 and the other a publican. The Pharisee [r] stood and prayed
thus with himself, God, I thank thee, that I am not as other
men *are*,[13] [s] extortioners, unjust, adulterers, or even as this pub-
12 lican. [t] I fast twice in the week, [u] I give tithes of all that I
13 possess.[14] And the publican, [r] standing afar off, [v] would not lift
up so much as *his* eyes unto heaven, but [w] smote upon his
14 breast, saying, God [x] be merciful to me a [15] sinner. I tell [10] you,
this man went down to his house justified *rather* [16] than the
other: for [y] every one that exalteth himself shall be abased; [17]
and [18] he that humbleth himself shall be exalted.

a Chap. xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. ·; 1 Thess. v. 17; comp. chap. xi. 5–9
b 2 Cor. iv. 1, 16; Gal. vi. 9; Eph. iii. 13; 2 Thess. iii. 13.
c Ver. 4; chap. xx. 13; Heb. xii. 9.
d Comp. chap. xi. 8.
e 1 Cor. ix. 27.
f Chap. xvi. 8, 9.
g Rev. vi. 10.
h Matt. xxiv. 22; Rom. viii. 35, etc.
i Ps. lxxxvii. 1.
k James v. 7.
l 2 Pet. iii. 9.
m Heb. x. 37.
n Comp. chap. xvii. 5.
o See chap. xvi. 15.
p 2 Cor. i. 9.
q 1 Kings x. 5; 2 Kings xx. 5, 8; Acts iii. 1.
r See Mark xi. 25.
s 1 Cor. v. 10, 11; vi. 10.
t Matt. ix. 14.
u Chap. xi. 42.
v Ezra ix. 6.
w Chap. xxiii. 48.
x Ezek. xvi. 63; comp. Heb. ii. 17; 1 John ii. 2; iv. 10.
y See chap. xiv. 11

1 they (*according to the best authorities*) 2 who
3 and regarded not 4 came oft 5 wear me out.
6 unrighteous judge, *lit.*, judge of unrighteousness 7 *omit* own
8 cry to him day and night (*according to the best authorities*)
9 is long suffering on their behalf? 10 say unto 11 *insert* also
12 set the rest at nought 13 the rest of men 14 get
15 the 16 rather 17 humbled 18 but

CONNECTION. This section belongs to the same period as the preceding one; the first parable has a close connection of thought with the predictions concerning the coming of the Son of man, while the second seems to have immediately followed. The two constitute, as it were, a complete whole. 'In order to end like the widow, one must have begun like the publican; and in order to act as recklessly of conscience as the Judge, one must have the heart of a Pharisee in his bosom' (Van Oosterzee). The first parable bears a resemblance to that of the unjust steward (xvi. 1–13), and like it was addressed to the disciples; the second to that of the prodigal son (xv. 11–32), being also addressed to a wider circle.

Ver. 1. **Unto them**, *i. e.*, the disciples. — **To this end**, not in order that, but *to show*, **that they** (the disciples) **ought always to pray**. Comp. 1 Thess. v. 17: 'Pray without ceasing.' The latter refers to the believer's prevailing frame of mind; this, to unwearied petition for the same

object believed to be in accordance with God's will. It shows the conflict of prayer in the distressed and suffering disciple.—**Not to faint,** not to be discouraged. The danger of discouragement arises from the delay in receiving an answer, while the 'adversary' continues to harass.

Ver. 2. **In a city a judge.** The ordinary municipal judge, appointed in accordance with Deut. xvi. 18.—**Who feared not God, and regarded not man.** The expression is not an uncommon designation of an unprincipled and reckless person. Religious motives and even social influences set no check to his selfish recklessness.

Ver. 3. **A widow in that city.** The Old Testament specially demanded judicial protection for widows. The suitor may represent the *church.*—**Avenge me of my adversary.** The justice of her cause is implied throughout. She does more than ask for a decision in her favor, she demands protection and requital. The Church of Christ, persecuted for ages, should proffer this request to God alone.

Ver. 4. **For a while.** Not necessarily, for a long time.—**He said within himself,** etc. This soliloquy reveals the utterly abandoned character of the man: he was not ashamed of his own recklessness.

Ver. 5. **Because this widow troubleth me.** He is willing to give justice, though for a very unjust reason. Even from such a man *importunity* can gain its end; from her conduct hitherto he infers that she will persist and trouble him yet more.—**She . . . wear me out.** The literal meaning is: 'lest she smite me in the face,' beat my face black and blue. This is to be taken, not literally, but figuratively, as setting forth the troublesome effects of a woman's incessant demands, worrying into compliance one who feared not God and regarded not man. Our Lord drew His illustrations, not from ideal characters, but from people whom He saw about Him. Comp. the conduct of the disciples, Matt. xv. 23.

Ver. 6. **The unjust judge,** lit., 'the judge of unrighteousness.' This is emphatic to lead to the conclusion in ver. 7.

Ver. 7. **And shall not God,** etc. Much more then, since God is not an unjust judge, since the widow is not a forsaken one, but **his elect,** will He hear importunate prayer. While this is applicable in a certain measure to every individual Christian, and to all bodies of Christians in every age, the main application is to the elect as a collective body, to the final release from her days of sorrow at the return of the Lord.—**Who cry to him day and night.** An exhortation to importunate prayer, as well as a prediction that God's elect will not fail to offer it.—**Though he is long-suffering in their behalf.** God is in general long-suffering, but this is inappropriate here. 'That He is long-suffering to His people is implied in the first part of the verse. The best sense seems to be: 'though He is long-suffering,' *i. e.,* delays the vengeance just spoken of, 'on their behalf,' or 'over them,' either 'on their case,' or 'on their account.' The view that this is a separate question: Is He wont to delay with respect to them and their requests? seems to be opposed to the whole course of the parable. Delay may be 'on their behalf,' and the proper answer.

Ver. 8. **I say unto you.** Our Lord answers His own question.—**He will avenge them speedily.** Not suddenly, but quickly. If ver. 7 be explained: Is it His way to delay in their case? then this is the expected negative reply. But the avenging belongs to the coming of the Son of man, which is still future after eighteen centuries. However long delayed in man's estimation, the day of the Lord will 'quickly' come, as God regards it. Both ideas are ever conjoined in the New Testament to combine the lessons of patience and hope.—**When the Son of man cometh.** The second coming of Christ is evidently meant.—**Will he find faith on the earth?** It is not implied that there will be no faith at that time, but only that it is doubtful whether the faith spoken of will continue until that time. What faith does our Lord mean? If He means saving faith in Himself, then the question points not only to the speedy falling away of many who heard Him then, but also to the great apostasy which will precede His coming (2 Thess. ii. 3). But it is more probable that He refers to the kind of faith set forth in the parable: faith which endures in importunate prayer. The question then implies that the trials of the faith and patience of the church during the Lord's delay will be so great as to make it doubtful whether such importunity for the Lord's return will be the rule in the day of His appearing. This view does not encourage the over-gloomy view that the day of Christ's triumph will be when His people have become very few in number. On the other hand, it agrees with the representations repeatedly made, that the coming will be an unexpected one even to real believers. The special form of faith which will be lacking is faith in the return of the Lord as evidenced by importunate prayer for the hastening of that event.

Ver. 9. **This parable.** The parable consists in this, that the two persons represent two classes.—**To certain.** To them, not concerning them, hence they were probably not Pharisees.—**Who trusted in themselves and set the rest at nought.** They were Pharisaical at heart, though not belonging to that party. They represent a numerous class. The setting the rest at nought is a consequence of self-righteousness.

Ver. 10. **Two men went up into the temple to pray.** The temple was on an elevation. Since the Passover was approaching, and some of his hearers were probably on their way to Jerusalem to worship in the temple, the reference is very apt.

Ver. 11. **The Pharisee stood.** The publican also stood, but the word here used implies that the Pharisee took a position of confidence, a conspicuous one at all events (comp. Matt. vi. 5).—**Prayed thus with himself,** *i. e.,* to himself, not orally, since he would hardly venture to speak thus. But the phrase doubtless alludes to the fact that his prayer was not really a communing with God, but a communing with himself.—**God, I thank thee.** He did not thank God, but boasted. It is possible to thank God for what we do and become more than others (1 Cor. xv. 9, 10), but such a thanksgiving springs out of the most profound humility.—**Not as the rest of men.** Self-righteousness sets at nought, not 'others,' but 'the rest of men;' as if no one else could be so acceptable to God. The Pharisee then subdivides the rest of men into classes: **extortioners, unjust** (in the restricted sense of those who act unjustly, illegally), **adulterers** (to be taken literally), **or even as this publican.** 'Even' is contemptuous; it does not im-

ply that he considered the publican as less unworthy than the other classes. The thanksgiving was not for freedom from these sins, but for his superiority to sinners; and he introduces the concrete and actual sinner (the publican).

Ver. 12. **I fast twice in the week.** His acts, he affirms, surpass the requirements of God's law. But one fast was commanded in the law, namely, on the great day of atonement (Lev. xvi. 29; Num. xxix. 7). These were therefore private fasts. Mondays and Thursdays were the usual fast days. Comp. Matt. vi. 16–18. — **I give tithes of all that I get,** not of what he possessed, but of what he gained. The law required tithes only of the fruits of the field, flocks, and herds (Lev. xxvii. 30; Num. xviii. 21; Deut. xiv. 22; comp., however, Gen. xiv. 20; xxviii. 22). This gain, he felt, was due to his own prudence, and yet, he says, I give God more than He claims in the law. It is easier to see the folly of the Pharisee's prayer than to cease offering it ourselves.

Ver. 13. **Standing.** Simply standing, not putting himself into an attitude or position. — **Afar off.** Probably, from the sanctuary, thus indicating his humility before God. Possibly, too, from the Pharisees thus indicating that he did not deem himself as other men, but morally below them. Still he was not thinking much of others; the matter was between him and God alone. — **Would not lift up,** etc. This hints that the Pharisee had done so, doubtless lifting up his hands also, as was the custom. — **Smote upon his breast.** The usual gesture of sorrow. — **God be merciful,** or, 'be propitiated,' addressed to God, not an ejaculation. — **To me a sinner.** There is no comparison with others. He thinks of himself as though he were the great and only sinner. As the Pharisee proudly gave thanks, the publican humbly petitions, and for the one thing he most needs. How God can be merciful to sinners is not declared here, since Christ had not yet died for sinners. This petition is the only one a sinner can offer or may offer, but it may and can be answered only for Christ's sake.

Ver. 14. **I say unto you.** Solemn application. — **This man,** the publican, **went down to his house,** returned home, **justified,** *i. e.*, accepted by God as righteous, in the very sense in which Paul uses the word in his Epistles, that to the Romans being an extended commentary on this statement. Our Lord implies that the publican's prayer was answered, that God was merciful to this sinner, and this is precisely what is meant by justification, namely, God's forgiving our sins and accepting us as righteous. — **Rather than the other.** Our Lord is very forbearing in His judgment on the Pharisee. But He certainly means that the latter was not justified, for he had not asked for this. — **For.** A general statement, often repeated by our Lord (chap. xiv. 11; Matt. xxiii. 12), gives the reason for what had been said of the two men. — **Every one that exalteth himself,** as this Pharisee did in his self-righteousness, **shall be humbled,** by God, who does not justify such; **but he that humbleth himself,** as the publican did, **shall be exalted,** by God, who hears and answers the prayer.. That answer was justification, hence on the great principle so often set forth, the publican went down to his house justified rather than the other. The Pharisee, though previously a more moral man than the other, failed to be justified, not *because he was more moral*, but because he was self-righteous; the publican, the worse man of the two, was justified, not because *he was worse*, but because he was a humble penitent. Of the future course of the two men our Lord has no occasion to speak; but Christ came to make men really holy, as well as to provide for their justification; the one being indissolubly connected with the other. We can distinguish them but not divide them. Hence the future of the publican is not uncertain.

CHAPTER XVIII. 15–43.

Closing Discourses in Perea and the Healing of a Blind Man near Jericho.

15 [a] AND they brought unto him also infants,[1] that he would[2] [a] MATT. xix. 13–15; MARK x. 13–16.
touch them: but when *his*[3] disciples saw *it*, they re-
16 buked them. But Jesus called them *unto him*, and said,[4]
Suffer[5] little children to come unto me, and forbid them
17 not: for of such is[6] the kingdom of God. Verily I say unto
you, Whosoever shall not receive the kingdom of God as a
little child shall in no wise enter therein.
18 [b]And [c]a certain ruler asked him, saying, Good Master, what [b] MATT. xix. 16–29; MARK x. 17–30; comp. chap. x. 25–28.
19 shall I do to inherit eternal life? And Jesus said unto him,
Why callest thou me good? none *is* good, save one, *that is*,[7]
20 God. Thou knowest the commandments, [d]Do not commit [c] Matt. ix. 18; John iii. 1.
adultery, Do not kill, Do not steal, Do not bear false wit- [d] EXOD. xx. 12–16; Deut. v. 16–20.

[1] their infants [2] should [3] the
[4] unto him, saying [5] *insert* the [6] to such belongeth [7] *even*

21 ness, Honour thy father and thy[8] mother. And he said, All
22 these[9] have I kept from my youth up.[10] Now[11] when Jesus
heard these things,[12] he said unto him, Yet [e]lackest thou one [e] Titus i. 5; iii. 13.
thing:[13] sell all that thou hast, and distribute unto the poor,
and thou shalt have treasure in heaven: and come, follow me.
23 And[14] when he heard this,[9] he was[15] very[16] sorrowful: for he
24 was very rich. And when Jesus saw that he was very sorrow-
ful, he said,[17] How hardly shall[18] they that have riches enter[19]
25 into the kingdom of God! For it is easier for a camel to
go[20] though a needle's eye, than for a rich man to enter into
26 the kingdom of God. And they that heard *it* said, Who
27 then[21] can be saved? And[22] he said, The things which are
28 impossible with men are possible with God. Then[11] Peter said,
29 Lo, we have left all,[23] and followed thee. And he said unto
them, Verily I say unto you, There is no man that hath left
house, or parents, or brethren, or wife,[24] or children, for the
30 kingdom of God's sake, Who shall not receive [f]manifold [f] Comp. Job xlii. 10.
more [g]in this present[25] time, and in the world to come life [g] Mark x. 30
everlasting.[26]

31 [h]Then[11] he took *unto him* the twelve, and said unto them, [h] MATT. xx. 17–19; MARK x. 32–34.
Behold, [i]we go up to Jerusalem, and all things [k]that are
written by the prophets concerning the Son of man shall be [i] See chap. xvii. 11.
32 accomplished.[27] For [l]he shall be delivered[28] unto the Gentiles, [k] Ps. xxii.; Is. lii. 13–liii. 12, etc
and shall be mocked, and spitefully entreated,[29] and [m]spitted [l] Chap. xxiii. 1; Acts iii. 13.
33 on:[30] And they shall scourge *him*, and put him to death;[31]
34 and the third day he shall rise again. [n]And they understood [m] See Mark x. 34.
none of these things: and [o]this saying was hid from them, [n] See Mark ix. 32.
neither knew they[32] the things which were spoken. [o] Chap. ix. 45

35 [p]And it came to pass, that as he was come nigh[33] unto [p] MATT. xx. 29–34; MARK x. 46–52.
Jericho, a certain blind man sat by the way side begging:
36 And hearing the multitude pass by,[34] he asked what it[35] meant.
37 And they told him, that Jesus of Nazareth passeth by.
38 And he cried, saying, Jesus, *thou* Son of David, have mercy
39 on me. And they which[36] went before rebuked him, that he

[8] *omit* thy [9] these things [10] *omit* up [11] And
[12] it [13] One thing thou lackest yet [14] But
[15] became [16] exceeding
[17] And Jesus seeing him, said (*the best authorities omit* that he was very sorrowful)
[18] do [19] go [20] enter in
[21] Then who [22] But [23] what was ours
[24] *the best authorities read* or wife, or brethren, or parents
[25] *omit* present [26] eternal life
[27] all the things shall be accomplished that have been written through the prophets concerning the Son of man
[28] *insert* up [29] shamefully treated
[30] spit upon [31] scourge and kill him
[32] and they perceived not [33] drew near
[34] a multitude going by [35] this [36] that

should hold his peace: but he cried so much the more,[87]
40 *Thou* Son of David, have mercy on me. And Jesus stood,
and commanded him to be brought unto him: and when he
41 was come near, he asked him, Saying,[88] What wilt thou
that I shall[89] do unto thee? And he said, Lord, that I may
42 receive my sight. And Jesus said unto him, Receive thy
43 sight: [q] thy faith hath saved thee. And immediately he re- [q] See chap. xvii. 19.
ceived his sight, and followed him, [r] glorifying God: and [r] See chap. xiii. 13.
[s] all the people, when they saw *it*, gave praise unto God. [s] Chap. v. 26; ix. 43; xiii. 17; xix. 37.

[87] the more a great deal
[88] *the best authorities omit* Saying
[89] *omit* shall

FROM this point on, Luke's account is strictly parallel with those of Matthew and Mark. He does not, however, mention the locality (Perea). We group the rest of the chapter together, as the events succeeded each other in chronological order. Luke introduces few new details. See the parallel passages. There is often a remarkable verbal agreement with the account of Mark. The conversation about divorce, with which Matthew (xix. 1–12) and Mark (x. 2–12) begin their account of the Perean discourses, is omitted here.

Vers. 15–17. CHILDREN BROUGHT TO CHRIST. See on Matt. xix. 13–15; Mark x. 13–16. — **Their infants** (ver. 15). Luke is more exact here. — **Called them** (ver. 16), *i. e.*, the infants. Peculiar to Luke. The call to the infants could be obeyed only by the parents. Luke omits all mention of the *act* of blessing.

Vers. 18–30. THE QUESTION OF A RICH RULER, and subsequent conversations. See on Matt. xix. 16–30; Mark x. 17–31. The narrative of Luke closely resembles that of Mark, but is briefer. One new detail is presented, that this man was a **ruler** (ver. 18).

Vers. 31–34. THE FULLER PROPHECY OF OUR LORD'S PASSION. See on Matt. xx. 17–19; Mark x. 32–34. In all three accounts this conversation marks the final journeying to Jerusalem. The reference to the prophets in ver. 31 and the whole of ver. 34 are peculiar to Luke. He omits any mention of the betrayal, which is distinctly announced by Matthew and implied in Mark's account.

Ver. 34. **And they understood none of these things.** Peculiar to Luke; Matthew and Mark, however, give a proof of the same fact in their account of the request of the sons of Zebedee immediately after (Matt. xx. 20–28; Mark x. 35–45). They understood the words, but what was predicted they did not understand. — **Hid from them.** The cause of their not understanding was this hiding, which was due to their own dullness of spiritual perception, though in another view God's agency is implied. Their spiritual blindness is emphasized by the connection with the healing of blind Bartimeus.

Vers. 35–43. THE HEALING OF THE BLIND BEGGAR NEAR JERICHO. See on Matt. xx. 29–34; Mark x. 46–52; especially the latter passage, with which this account closely agrees. The main difference is found in ver. 35: **As he drew near to Jericho.** Mark: 'as He went out of Jericho.' This miracle can scarcely have occurred after the events recorded in chap. ix. 1–27, especially as ver. 28 is so definite as regards time. We accept the explanation, that the miracle took place during an excursion from Jericho to some place in the neighborhood (probably as they went out); that on the return to Jericho the events of the next chapter occurred. At Jericho our Lord would meet many of His Galilean followers on the way to the Passover. Hence a brief stay in that city is the more probable. — **They that went before** (ver. 39). Matthew: 'the multitude;' Mark: 'many.' Luke's expression conveys more distinctly the impression that our Lord's followers were gathering about Him in a manner almost festal.

Ver. 43. **Glorifying God.** Peculiar to Luke, and a phrase frequently used by him. This miracle would make the prediction of vers. 31–33 the more incomprehensible to the disciples.

CHAPTER XIX. 1–10.

Zaccheus the Publican.

1, 2 AND *Jesus* [a] entered and passed [1] through Jericho. And, [a] Chap. xviii 35; comp. Matt. xx. 29; Mark x. 46.
behold, *there was* a man named [2] Zaccheus, which was
3 the chief among the publicans,[3] and he was rich. And he
sought to see Jesus who he was; and could not for the press,[4]

[1] was passing
[2] And behold, a man called by name
[3] and he was a chief publican
[4] crowd

4 because he was little of *b* stature. And he ran[5] before, and
climbed up into *c* a sycamore tree to see him; for he was to pass
5 that *way*. And when Jesus came to the place, he looked up,
and saw him,[6] and said unto him, Zaccheus, make haste, and
6 come down; for to-day I must *d* abide at thy house. And he
7 made haste, and came down, and *e* received him joyfully. And
when they saw *it*, they all *f* murmured, saying, That he was
8 gone[7] *g* to be guest[8] with a man that is a sinner. And Zaccheus
stood, and said unto the Lord; Behold, Lord, the half of my
goods I give to the poor; and if I have *h* taken any thing from
9 any man by false accusation,[9] I restore *him* *i* fourfold.[10] And
Jesus said unto him, This day[11] is salvation come to this house,
10 forasmuch as *k* he also is a son of Abraham. For *l* the Son of
man is come[12] to seek and to save that which was lost.

b See chap. ii. 52.
c 1 Kings x. 27; 1 Chron. xxvii. 28; 2 Chron. i. 15; ix. 27; Ps. lxviii. 47; Is. ix. 10; not as in chap. xvii. 6.
d John i. 39.
e See chap. x. 38.
f See chap. xv. 2.
g Chap. ix. 12.
h Chap. iii. 14.
i Exod. xxii. 1; 2 Sam. xii. 6.
k Chap. iii. 8; xiii. 16; xvi. 24, 30; Rom. iv. 11, 12, 16; Gal. iii. 7.
l Comp. Ezek. xxxiv. 11; Matt. x. 6; xv 24.

5 ran on (*according to the best authorities*)
6 *the best authorities omit* and saw him
7 *or* saying, He is gone in
8 to lodge
9 wrongfully exacted aught of
10 restore fourfold
11 To-day
12 came

ZACCHEUS THE PUBLICAN. The incident is peculiar to Luke, and is a proof of independence. 'The fundamental idea of Luke's Gospel demanded that the favor shown to the rich publican should not be omitted. Matthew and Mark are so intent upon depicting the great procession to the feast in its unity, that they cannot linger upon another episode, such as that of Zaccheus, in addition to the healing of the blind man. Matthew indeed, being himself a publican, might hesitate through modesty to record prominently so many instance of favor shown to the publicans; and Mark, writing chiefly for Roman Christians, would probably prefer to omit a new remembrance of the embittered hatred which subsisted between the Jews and the Romans' (Lange).

Ver. 1. **And Jesus.** The E. V. supplies 'Jesus.' — **Was passing through Jericho.** He had not yet passed entirely through, when He met Zaccheus. Hence it is not necessary to suppose that the house of Zaccheus was outside the city, on the way to Jerusalem. On Jericho, see Matt. xx. 29.

Ver. 2. **Zaccheus.** The name is the Hebrew word meaning 'pure,' with a Greek ending attached to it. He was therefore of Jewish origin (comp. ver. 9). — **A chief publican.** Probably the superintendent of the ordinary tax-gatherers. The practice of farming out the revenues to the Roman knights encouraged extortion. Zaccheus was probably the chief agent of the person who held the privilege from the government. The revenue in Jericho was doubtless considerable, and mainly derived from taxes on the *balsam* so abundantly produced in the neighborhood, all along the banks of the Jordan. — **And he was rich.** This is mentioned, to prepare the way for the language of ver. 8.

Ver. 3. **Who he was,** or 'which (among the crowd) was He.' Zaccheus had heard of Jesus, but had never seen Him. His curiosity alone is mentioned here; but some better motive, however ill-defined to himself, undoubtedly influenced him. — **Could not for the crowd.** He had tried, but failed because of the crowd, his stature making it necessary to get very near in order to see.

Ver. 4. **Ran on before.** An evidence of great desire, especially in a man of wealth. — **A sycamore tree.** The Egyptian fig tree, resembling in many respects the mulberry tree. Not identical with 'sycamine' (chap. xvii. 6), and altogether different from the modern sycamore. The derivation of the word favors the spelling: sycomore (fig-mulberry). See accompanying cut. — **Was to pass that way.** This shows that it was known which way Jesus would take. Hence the strong



Sycamore Tree.

probability that he was on the direct way to Jerusalem.

Ver. 5. **Looked up, and said.** The correct reading brings out more strikingly the recognition of Zaccheus by our Lord. The knowledge of his name is less remarkable than the knowledge of his heart. Previous acquaintance is out of the question (comp. ver. 3). Some suppose that the man well known in Jericho was seen by the crowd in this singular position, and his name being passed from mouth to mouth, sometimes with scorn and dislike, sometimes with merriment, was heard by our Lord. This inserts largely into the simple narrative, only to belittle it. — **To-day,** etc. Possibly over night, but it is more likely that it was to be a mid-day rest, and that in the afternoon (Friday as we think) our Lord passed to the neighborhood of Bethany, where He supped in the house of Simon the leper after sunset on Saturday. The distance was not too great for an afternoon's walk. — **I must.** In our Lord's life, especially in this part so fully detailed, every event was ordered according to a Divine plan. This rest in Jericho served to fix the time of other events, such as the supper in Bethany, the entrance into Jerusalem (on the day when the Paschal Lamb was set apart for sacrifice), etc. Besides this, there was a moral necessity of love constraining our Lord to abide, in order to seek and save this publican, in whom there was a spiritual longing. All events work out God's purpose, but His purpose is to save sinners.

Ver. 6. **Joyfully.** The curiosity was not a vain one; the presence and words of our Lord had wrought their appropriate effect.

Ver. 7. **They all murmured.** Scarcely the disciples, but the crowd of Jews, among whom doubtless were many priests, since Jericho was a priestly city. — **To lodge.** Not necessarily to remain over night. The same word occurs in this sense in John i. 39, but the time of day is there specified, to show that it has that meaning. — **A sinner.** Zaccheus, as a publican, would be thus termed, whatever his character had been. Especially in a priestly city like Jericho would the chief publican be an object of scorn. But his own confession (ver. 8) implies that he deserved the name.

Ver. 8. **And Zaccheus stood.** The same word as in chap. xviii. 11. Here it implies that he came forward and took a stand, in a formal way with joyful decision. This probably took place shortly after our Lord had entered the house. — **The half of my goods I give to the poor.** It is improbable that Zaccheus had already done so; this is the announcement of his purpose. — **And if I have,** etc. This does not imply uncertainty, but is a milder form of saying 'whatever I have,' etc. — **Wrongfully exacted.** The word is derived from that equivalent to 'sycophant.' — **I restore fourfold.** Restitution from double to fivefold, was commanded in the case of theft (Ex. xxii. 1-7); hence this is, by implication, a confession of theft.

Ver. 9. **Salvation,** in the fullest sense. — **Forasmuch as** (the older editions of the E. V. read: 'forsomuch as'). The reason salvation had come was, that **he also,** as well as the other Jews, who despised him as a sinner (ver. 7), was a **son of Abraham,** having now availed himself of his rights as a Jew in thus receiving the Lord. The promised restitution did not bring salvation. Nor was he a Gentile who became by repentance 'a son of Abraham;' had he been a Gentile, mention would have been made of it in the hostile murmurs (ver. 7).

Ver. 10. **For,** etc. Comp. Matt. xviii. 11, which the best authorities omit. — **To seek,** as a shepherd, comp. chap. xv. 4. It was 'the lost sheep of the house of Israel' to whom the Lord was sent (Matt. xv. 24). Zaccheus was one of these, and acknowledging himself as such received the Master who was seeking him.

CHAPTER XIX. 11-27.

The Parable of the Ten Pounds.

11 AND as they heard these things, he added and spake a par-
able, because he was nigh to Jerusalem, and because [a] they [a] See chap. xvii. 20.
thought [1] that the kingdom of God should immediately [2] ap-
12 pear. He said therefore, [b] A certain nobleman went into a far [b] Comp. Matt. xxv. 14-30.
13 country to receive for himself a kingdom, and to return. And
he called [c] his ten servants,[3] and delivered them ten pounds, and [c] Matt. xxv. 1.
14 said unto them, Occupy [4] till I come. But [d] his citizens hated [d] Comp. John i. 11.
him, and sent a message [5] after him, saying, We will not have
15 this *man* to reign [6] over us. And it came to pass, that [7] when
he was returned,[8] having received the kingdom, then [9] he com-
manded these servants to be called unto him, to whom he had
given the money, that he might know how much every man [10]

[1] and *because* they supposed [2] was immediately to
[3] ten servants of his [4] Trade *herewith* [5] an embassy
[6] that this man reign [7] *omit* that [8] come back again
[9] that [10] know what they (*according to the best authorities*)

16 had gained by trading. Then came the first,[11] saying, Lord,
17 thy pound hath gained ten pounds.[12] And he said unto him,
Well,[13] thou good servant: because thou hast been [14] [e] faithful [e] Chap xvi. 10.
18 in a very little, have thou authority over ten cities. And the
second came, saying, Lord, thy pound hath gained [15] five pounds.
19 And he said likewise to him,[16] Be thou also over five cities.
20 And another [17] came, saying, Lord, behold, *here is* thy pound,
21 which I have [18] kept laid up in a napkin: For I feared thee,
because thou art an austere man: thou takest up that [19] thou
22 layedst not down, and reapest that [19] thou didst not sow. And [20]
he saith unto him, [f] Out of thine own [21] mouth will I judge thee, [f] 2 Sam. i. 16 Job xv. 6.
thou wicked servant. Thou knewest that I was an austere man,
taking up that [19] I laid not down, and reaping that [19] I did not
23 sow: Wherefore then [22] gavest not thou my money into the
bank, that at my coming I might have required mine own with
24 usury? [23] And he said unto them that stood by, Take [24] from
him the pound, and give *it* to him that hath ten [25] pounds.
25 (And they said unto him, Lord, he hath ten pounds.)[26]
26 For [27] I say unto you, that [g] unto every one which [28] hath shall [g] See Matt. xiii. 12.
be given; and from him that hath not, even that [29] he hath shall
27 be taken away from him. But [h] those [30] mine enemies, which [31] [h] Ver. 14.
would not that I should reign over them, bring hither, and [i] slay [i] Matt. xxii. 7; chap. xx 16.
them [32] before me.

[11] And the first came before him [12] made ten pounds more
[13] Well done [14] wast found [15] made
[16] said to him also [17] *the best authorities read* the other
[18] *omit* have [19] what [20] *omit* And
[21] thy [22] Then why
[23] and I at my coming should have required it with interest?
[24] Take away [25] the ten [26] *omit the parentheses*
[27] *the best authorities omit* For [28] that [29] that which
[30] *the best authorities read* these [31] who
[32] *the best authorities read* them

THE PARABLE OF THE TEN POUNDS. Probably spoken in the house of Zaccheus. The parable resembles that of the 'talents' (Matt. xxv. 14–30) sufficiently to make the careless reader confound the two, but the distinction between them is marked, and the theory which identifies them is inconsistent with the trustworthiness of the Evangelists as witnesses to our Lord's words. The later parable (in Matthew) is the more complicated one, and was addressed to the disciples alone. The points of difference are indicated in the notes on that passage, and recalled here under the separate verses.

Ver. 11. **Heard these things**, *i. e.*, the conversation with Zaccheus. The parable was spoken in the house, probably from the open room looking into the court, where a good part of the multitude that had followed Him (ver. 3), had doubtless remained and murmured (ver. 7). To them the parable was addressed.—**Added.** To the conversation with Zaccheus.—**Nigh unto Jerusalem.** The distance was about fifteen English miles.—**And because they supposed**, *i. e.*, the multitude, although the disciples were included, since they were not yet cured of their carnal hopes.—**That the kingdom of God was immediately to appear.** This public journey to Jerusalem, attended by so many miracles and impressive discourses, was regarded as introductory to a Messianic kingdom of temporal splendor. Jerusalem was so near, that this was immediately expected; the more since our Lord had just spoken of the actual coming of the Son of man (ver. 10). The parable was designed to controvert the idea that the glory of the Messianic kingdom would appear at once, without a previous separation of the Master from His servants, to whom He would return as King.

Ver. 12. **Therefore**, with this purpose, in view of this improper expectation.—**A certain nobleman.** This 'well-born' man represents the Lord Jesus; an indirect intimation of His kingly descent and dignity.—**Went into a far country,** etc. The journey was to the residence of the

supreme authority. Archelaus, who had built a magnificent royal palace at Jericho, had made such a journey to Rome. The Lord was to go to heaven, the home of God; in the moral sense, 'a far country.' — **To return,** *i. e.*, to the kingdom, situated where the nobleman had resided. Our Lord will certainly 'return.'

Ver. 13. **Ten servants of his.** The number is given here, but not in the other parable; comp. the *ten* virgins, Matt. xxv. 1. — **Ten pounds,** or, 'minæ.' To each one; not to each 'according to his several ability' (Matt. xxv. 5). In the other case the man is represented as committing his whole property to his servants; here the sums are 'very little' (ver. 17). The Attic mina, which is probably meant, was the sixtieth part of a talent, and = $15–$17. The Hebrew mina was even smaller. The one equal official gift seems to be referred to here, not the spiritual 'talents' which differ in extent. — **Trade herewith till I come,** *i. e.*, while I go and return.

Ver. 14. **But his citizens.** His fellow-citizens. Peculiar to this form of the parable. — **Hated him.** No reason is assigned for their hatred, which is the sole motive of their action. The world hates our Lord unreasonably, and therefore opposes Him. — **An embassy.** This was sent to the supreme authority, just as the Jews had sent a protest to Rome in the case of Archelaus. — **We will not, that,** etc. No other reason was urged than their unwillingness. — **This man.** Perhaps used in contempt. This positive opposition to the Lord Jesus has manifested itself, ever since He went to receive His kingdom, mainly in persecution of His servants, whose cry to heaven is the message of hatred from the world; 'we will not that,' etc.

Ver. 15. **Having received the kingdom.** In spite of hostility, He returned as king; as our Lord will. — **He commanded these servants to be called,** etc. This first, before the judgment upon his enemies. The same order is suggested in regard to our Lord's return (comp. Matt. xiii. 41, 49; xxiv., xxv.). — **What they had gained by trading.** The inquiry is more strictly: what business they had carried on? So our Lord inquires of those servants on whom He has bestowed the same official gift, not what success they have had, but how they have used it; faithfulness is the main thing (Matt. xxv. 21).

Ver. 16. **Thy pound;** not 'I have gained' (Matt.). In the latter case, the trust was according to ability, here it was the same in every case; there the gain was proportioned to the trust, but here there was no such proportion; hence the more modest answer. This also favors the view which interprets the 'pound' as the one official gift, with varied results. — **Made ten pounds more,** *i. e.*, in addition to itself.

Ver. 17. **In a very little.** The 'pound' was a very small sum. High as the ministerial office is relatively in this world, in the other (and in comparison with the 'talents' even here) it is 'very little;' certainly is not the sole channel of blessing to the church. — **Ten cities.** The reward corresponds with the kingly dignity of the returned Lord. (Comp. on the other hand Matt. xxv. 21.)

Ver. 19. **Five cities.** The reward is proportioned to the gain; the commendation is omitted here. In Matthew it is repeated; there the gain was in each case proportioned to the trust.

Ver. 20. **In a napkin.** It is asserted that the Jews frequently used this for such a purpose. This refers to idleness in office.

Ver. 21. The excuse is substantially the same as in Matt. xxv. 24, 25. — **Austere,** 'hard' (Matthew.).

Ver. 22. **Out of thy mouth,** etc. On your own statement.

Ver. 23. **Into the bank,** or, 'a bank.' The latter form opposes the view that the 'bank' represents the Church, and the putting of the pound there as resignation of the office.

Ver. 25. **And they,** *i. e.*, the by-standers in the parable, not in the house of Zaccheus, **said unto him.** This expression of surprise was probably introduced to bring out the answer of the King in ver. 26, on which see Matt. xiii. 12; xxv. 29.

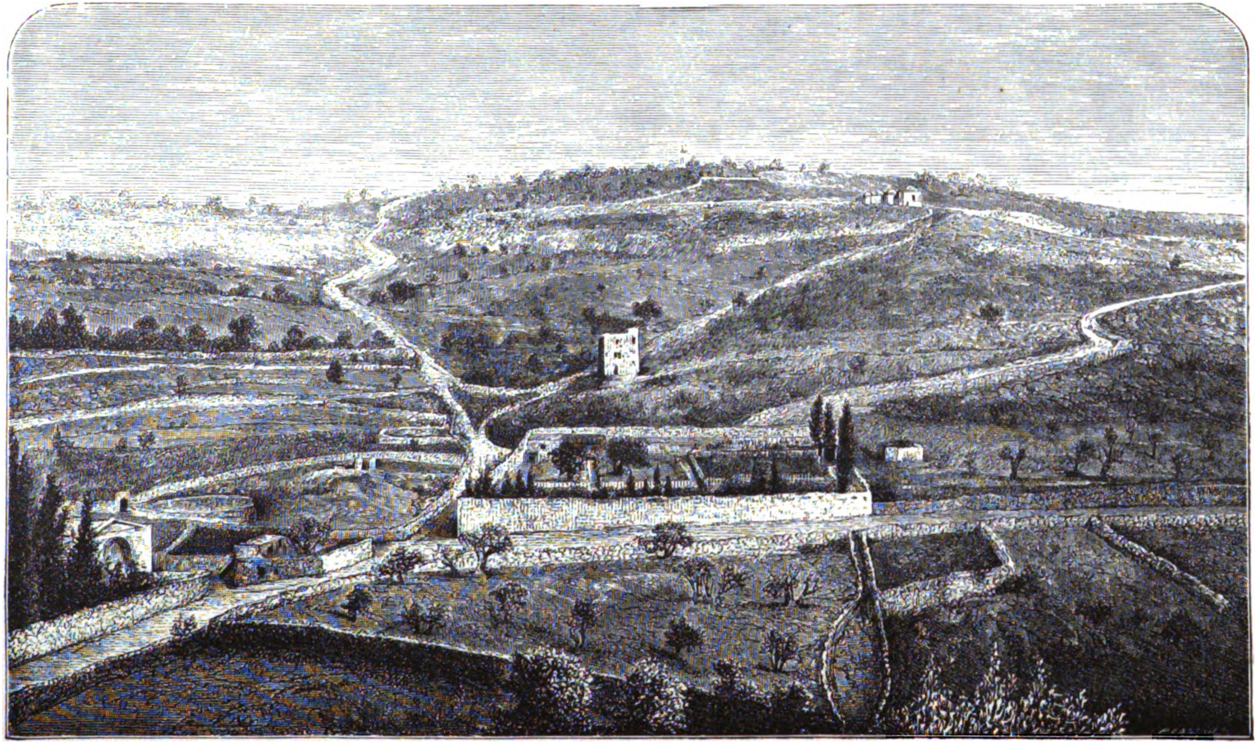
Ver. 27. **But** (= but in addition to this sentence) **these mine enemies.** Still the language of the king to the attending officers. — **Slay them before me.** This strong expression sets forth the hopelessness and severity of the punishment which shall fall upon those who oppose Christ as King. It did not seem strange to those who heard the parable; for such vengeance was then only too common. To us it is a figure, first, of the punishment which fell upon Jerusalem; and secondly, of punishment, which is to follow the final judgment. Thus the parable has a primary application to the disciples and the Jewish nation, and then a wider one to the Christian ministry in general and the opposing world.

CHAPTER XIX. 28–48.

Our Lord's Public Entry into Jerusalem, with attending Circumstances.

28 AND when he had thus spoken, [a] he went [1] before, ascend- *a* Mark x. 32.
ing [2] up to Jerusalem.
29 And it came to pass, [b] when he was come [3] nigh to Bethphage *b* Matt. xxi. 1–9; Mark xi. 1–10.
and Bethany, at the mount called [4] *the mount* of Olives, he sent
30 two of his [5] disciples, Saying, Go ye [6] into the village over
against *you;* in the which at your entering [7] ye shall find a colt

[1] went on [2] going [3] he drew [4] that is called
[5] the [6] Go your way [7] in which as ye enter



From a photograph taken by F. FRITH.

THE MOUNT OF OLIVES.

tied, whereon yet never man sat:[8] loose him, and bring *him*
31 *hither.*[9] And if any man [10] ask you, Why do ye loose *him?* thus
shall ye say unto him,[11] Because [12] the Lord hath need of him.
32 And they that were sent went their way,[13] and found even as he
33 had said unto them. And as they were loosing the colt, the
34 owners thereof said unto them, Why loose ye the colt? And
35 they said, The [14] Lord hath need of him. And they brought
him to Jesus: [c] and they cast [15] their garments upon the colt, [c] JOHN xii. 12–15.
36 and they [16] set Jesus thereon. And as he went, they spread
37 their clothes [17] in the way. And when he was come nigh, even
now [18] at the descent of the mount of Olives, [d] the whole multi- [d] See chap. xviii. 43.
tude of the disciples began to rejoice and praise [19] God with a
38 loud voice [e] for all the mighty works that they had seen; Say- [e] Comp. John xii. 17, 18.
ing, [f] Blessed *be* [g] the King that cometh in the name of the [f] Ps. cxviii. 26.
39 Lord:[20] peace in heaven, and [h] glory in the highest.[20] [i] And [g] See Matt. xxv. 34.
some of the Pharisees from among [21] the multitude said unto [h] Chap. ii. 14. [i] Comp. Matt. xxi. 15, 16.
40 him, Master,[22] rebuke thy disciples. And he answered and
said unto them,[23] I tell you that, if these should [24] hold their
peace, [k] the stones would immediately cry out.[25] [k] Hab. ii. 11.
41 And when he was come near,[26] he beheld the city, and [27] [l] wept [l] John xi. 35.
42 over it, Saying, [m] If thou hadst known, even thou, at least in [m] See chap. xiii. 9.
this thy day,[28] the things *which belong* unto thy peace! [29] but
43 now they are hid from thine eyes. For the days [30] shall come [n] Eccles. ix. 14; Is. xxix. 3; xxxviii. 33; Jer. vi. 6; Ezek. iv. 2; xxvi. 8.
upon thee, that [31] thine enemies [n] shall cast a trench [32] about
thee, and [o] compass thee round, and keep thee in on every side,
44 And [p] shall lay thee even with the ground, and [q] thy children [33] [o] Jer. vi. 3; chap. xxi. 20.
within thee; and [r] they shall not leave in thee one stone upon [p] Is. xxix 4.
another; because thou knewest not [s] the time of thy [t] visitation. [q] Ps. cxxxvii 9.
45 [u] And he went into the temple, and began to cast out them [r] Chap. xxi. 6.
46 that sold [34] therein, and them that bought; Saying unto them, [s] Comp. Dan ix. 24.
It is written, [v] My house is the [35] house of prayer; but [w] ye [t] 1 Pet. ii. 12; comp. Jer. vi. 6.
have made it a den of thieves.[36] [u] MATT. xxi. 12, 13; MARK xi. 15, 17.
47 [x] And he taught [37] daily in the temple. But the chief priests
and the scribes and [y] the chief [38] of the people [z] sought to destroy [v] Is. lvi. 7. [w] Jer. vii. 11 [x] Matt. xxi. 16; Mark xi. 18; chap xx. 1. [y] See Mark vi. 21.

[8] no man ever yet sat [9] omit *hither*
[10] any one [11] *the best authorities omit* unto him
[12] *or omit* Because [13] went away
[14] *or* Because the (*according to the best authorities*) [15] threw
[16] *omit* they [17] garments
[18] as he was now drawing nigh, *even* [19] joyfully to praise
[20] *substitute* (!) [21] *omit* among [22] *or* Teacher
[23] *the best authorities omit* unto them [24] shall
[25] will cry out (*according to the best authorities*) [26] he drew nigh
[27] seeing the city, he [28] in this day, even thou [29] unto peace —
[30] For days [31] when [32] throw an embankment
[33] and shall dash to the ground thee and thy children
[34] sold, *the best authorities omit the rest of the verse.*
[35] *the best authorities read* And my house shall be a
[36] robbers [37] was teaching [38] chief men

48 him, [z] And could [39] not find what they might do: for all the [z Chap. xx. 19.]
people were very attentive to hear him.[40]

[39] they could [40] the people all hung upon him, listening.

CONTENTS. — Luke agrees closely with the other Evangelists in the account of the entry to Jerusalem. He mentions in addition a murmur of the Pharisees and our Lord's reply (vers. 39, 40), as well as the fact that He wept over the city (vers. 41–44); and then, after the cleansing of the temple (vers. 45, 46), he gives a general description (vers. 47, 48), of the Master's activity during the last days of His public teaching, the particulars being recorded in chaps. xx.–xxi. 6.

Vers. 29–38. THE TRIUMPHAL ENTRY INTO JERUSALEM. See on Matt. xxi. 1–9; Mark xi. 1–10; John xii. 12–19.

Ver. 29. **And when he had thus spoken**, etc. On the afternoon of Friday, the 8th of Nisan. He could reach the neighborhood of Bethany before sundown.

Ver. 30. **And it came to pass.** This leaves room for the intervening events in Bethany on Saturday evening, at the house of Simon the leper. Hence we begin a paragraph here. — **Nigh to Bethphage and Bethany.** The village nearest Jerusalem is mentioned first (so Mark).

Ver. 31. **The village over against you.** Bethphage, as we think.

Ver. 33. **The owners.** Peculiar to Luke, but fairly implied in Mark xi. 5.

Ver. 34. The best authorities insert after **they said** a word which may either be a sign of quotation, or mean 'because.' The last clause of ver. 31 corresponds exactly, and the translation must be the same in both cases, though the sense is not affected.

Ver. 37. **At the descent of the Mount of Olives.** On the brow of the hill, as Jerusalem came in sight. A fitting place for the culmination of their enthusiasm. — **All the mighty works**, etc. All the miracles performed on this journey, but doubtless with special reference to the raising of Lazarus, from whose home they had just come. (Comp. John xii. 9, 17, 18.)

Ver. 38. **Peace in heaven, and glory in the highest.** Here Luke, by a poetic parallelism, paraphrases the 'Hosanna' mentioned by the other Evangelists.

Vers. 39, 40. THE MURMUR OF THE PHARISEES. Peculiar to Luke. — **Some of the Pharisees from the multitude**, etc. Evidently not of His **disciples**, whom they would have Him **rebuke**. — **Master**, or, 'Teacher.' They objected to the cry of the disciples, because it recognized Him as more than a 'Teacher.' They would, however, hold Him responsible for what they held to be unwise and unwarranted enthusiasm. — **If these should hold their peace, the stones**, etc. A proverbial expression, to show that this outburst could not and ought not to be restrained, and thus a most pointed rebuke of the objectors. There is possibly an allusion to Habak. ii. 11; and probably an intimation that the stones of the temple, which now reëchoed the Hosannas, should in the future proclaim the judgments of the Lord, and thus acknowledge Christ as King.

Vers. 41–44. OUR LORD WEEPS OVER JERUSALEM. This incident is related by Luke alone, although similar to Matt. xxiii. 37–39.

Ver. 41. **And when he drew nigh, seeing the city.** Tradition, assuming that our Lord took the direct road, over the summit of the Mount of Olives, points out the spot as half-way down the western slope. But it is more probable that the road taken was the main or southern one, passing between two peaks (see on Matt. xxi. 2). Comp. Stanley (*Sinai and Palestine*, p. 187). 'Jesus has reached the edge of the plateau; the holy city lies before His view. What a day it would be for it, if the bandage fell from its eyes! But what has just passed between Him and the Pharisees present has awakened in His heart the conviction of the insurmountable resistance which He is about to meet. Then Jesus, seized, and, as it were, wrung by the contrast between what is and what might be, breaks out into sobs.' (Godet.) — **Wept over it.** An outburst of grief, not silent tears now, as at the grave of Lazarus (John xi. 35). Peculiar to Luke.

Ver. 42. **If thou hadst known.** The pathetic expression of a fruitless wish. — **In this day.** That day of entry is meant, as concentrating in itself all the intimations and proofs of His Messiahship, and becoming a direct offer of Himself for their acceptance; comp. 'the time of thy visitation' (ver. 44). — **Even thou**, as well as the disciples, who now testify their knowledge by their shouts of Hosanna. — **The things which belong unto peace!** 'Peace' here certainly includes the idea of deliverance, safety. Perhaps as originally uttered there was an allusion to the name Jerusalem (Salem = peace). What was necessary for this peace was the recognition of Jesus as the Messiah. — **But now they are hid from thine eyes.** The city, as a whole, rejected Him that day, though its positive antagonism came later in the week. This hiding was according to the righteous counsel of God (comp. Matt. xi. 25, 26; John xii. 37, etc.; Rom. xi. 7, etc.); but the personal guilt of the inhabitants was directly involved, as is evident from the emotion of our Lord.

Ver. 43. **For.** This introduces a prophetic proof that these things *were* hidden; and is also 'the awful reason for the fervent wish just expressed' (Alford). Because our Lord knew that the judgment was inevitable, He voices His sorrow not only in loud weeping but in this pathetic unavailing wish. — **Days shall come upon thee.** There is *a day* of decision, but *days* of retribution. Comp. the discourse uttered two days afterwards (chap. xxi. 7, etc.), and near the same spot (see on Matt. xxiv. 3). From this very quarter these things came upon the city. The first Roman camp was pitched on this slope of the Mount of Olives. — **Shall throw an embankment about thee.** A palisaded mound is meant, and according to Josephus, this was the first regular operation in the siege under Titus. — **And compass thee round**, etc. This indicates a different and subsequent act. After the Jews burned the palisades, Titus erected a wall, which hemmed in the city. Hence the famine.

Ver. 44. **Shall dash to the ground thee.** The word here used has this sense in the LXX., and

it is more appropriate here, since it is applied to **thy children within thee.** The 'children' are the inhabitants, not merely infants; the city, which has been personified throughout, is conceived of as a mother. These words were fulfilled, when the Roman soldiers went through the city destroying houses and people in one common ruin. — **One stone upon another.** Comp. Matt. xxiv. 2. This was afterwards predicted of the temple, here of the whole city. The temple was totally destroyed at the close of the siege (A. D. 70); the city partially then, but fully in the time of the Emperor Adrian (A. D. 135). The order of the verse, suggests this destruction as occurring after all the other fearful incidents. — **Visitation** may mean in mercy or in judgment; the former sense is prominent here. In mercy our Lord now came; they knew Him not, rejected Him at this 'time' (= opportunity, season), and thus turned the season of mercy into a long, long period of judgment.

Vers. 45, 46. THE CLEANSING OF THE TEMPLE. This took place on Monday; see notes on Matt. xxi. 12, 13; Mark xi. 15–17. This is the briefest account, with no peculiarities.

Vers. 47, 48. OUR LORD'S CLOSING LABORS IN THE TEMPLE. — **Daily** (comp. chap. xxi. 37). On Monday and Tuesday. On the last named day, He solemnly and formally took leave of the temple; see on Matt. xxiv. 1. — **The chief men of the people.** The worldly aristocracy in distinction from the common people. There were Sadducees as well as priests and scribes among His opponents. — **And they could not find,** etc. This perplexity had begun some time before (John vii. 30–53), but was now reaching its height. — **For the people.** Comp. Mark xii. 37. — **All hung upon him, listening.** The E. V. omits the striking figure of the original. The attitude of the people was an obstacle to the hostile rulers. But malicious craft found its opportunity in a few short days. Luke here, as often elsewhere, gives a sketch of events afterwards narrated in detail.

CHAPTER XX. 1–26.

The Assaults of the Rulers in the Temple.

1 [a] AND it came to pass, *that* on one of those [1] days, [b] as he [a] Chap. xx. 19.
taught [2] the people in the temple, and preached the gos- [b] Matt. xxi 23–27;
pel,[3] the chief priests and the scribes came upon *him* with the Mark xi. 27–33.
2 elders, And spake unto him, saying,[4] Tell us, by what authority
doest thou these things? or who is he that gave thee this
3 authority? And he answered and said unto them, I will also
4 ask you one thing;[5] and answer [6] me: The baptism of John,
5 was it from heaven, or of [7] men? And they reasoned with
themselves, saying, If we shall say, From heaven; he will say,
6 Why then believed ye him not?[8] But and [9] if we say, Of [7]
men; all the people will stone us: for [c] they be [10] persuaded [c] Comp. chap. vii. 29.
7 that John was a prophet. And they answered, that they could
8 not tell [11] whence *it was.* And Jesus said unto them, Neither
tell I you by what authority I do these things.
9 [d] Then began he [12] to speak to the people this parable; A [d] Matt. xxi 33–46;
certain [13] man planted a vineyard, and let it forth [14] to husband- Mark xii. 1–12.
10 men, and went into a far [15] country for a long time. And at the
season he sent a servant to the husbandmen, that they should
give him of the fruit of the vineyard: but the husbandmen beat
11 him, and sent *him* away empty. And again he sent [16] another
servant: and they beat him also, and entreated *him* shamefully,
12 and sent *him* away empty.[17] And again he sent [16] a third: and

[1] the [2] was teaching [3] preaching the gospel, *or*, good tidings
[4] they spake, saying unto him [5] a question (*Greek* word)
[6] tell [7] from [8] Why did ye not believe him?
[9] *omit* and [10] are [11] they did not know
[12] And he began [13] *omit* certain [14] out
[15] another [16] And he sent yet
[17] him also they beat, and handled shamefully, and sent away empty.

13 they wounded him also, and cast *him* out.[18] Then said the lord
of the vineyard,[19] What shall I do? I will send my beloved
son: it may be they will [e] reverence *him* when they see him.[20]
14 But when the husbandmen saw him, they reasoned among
themselves,[21] saying, This is the heir: come,[22] let us kill him,
15 that the inheritance may be ours. So they cast him [23] out of
the vineyard, and killed *him*. What therefore shall the lord of
16 the vineyard do unto them? He shall [24] come and [f] destroy
these husbandmen, and shall [24] give the vineyard to others.
17 And when they heard *it*, they said, [g] God forbid. And he [h] be-
held them,[25] and said, What is this then [26] that is written,
[i] The stone which the builders rejected,
The same is become [27] the head of the corner?
18 Whosoever shall fall upon [28] that stone shall be broken; but
[k] on whomsoever it shall fall, it will grind him to powder.[29]
19 And [l] the chief priests and the scribes [30] the same hour
sought to lay hands on him;[31] and they feared the people: for
they perceived that he had spoken [32] this parable against them.
20 [m] And they [n] watched *him*, and sent forth spies, which should
feign themselves just men,[33] that they might [o] take hold of his
words,[34] that so they might deliver him unto [p] the power [35] and
21 authority [36] of [q] the governor. And they asked him, saying,
Master,[37] we know that thou sayest and teachest rightly, neither
acceptest thou [38] the person *of any*, but teachest the way of
22 God truly:[39] Is it lawful for us to give tribute unto Cesar, or
23 no?[40] But he perceived their [r] craftiness, and said unto them,
24 Why tempt ye me?[41] Shew me [s] a penny.[42] Whose image and
superscription hath it? They answered and [43] said, Cesar's.
25 And he said unto them, Render therefore [44] unto Cesar the
things which be [45] Cesar's, and unto God the things which be [45]
26 God's. And they could not [46] [o] take hold of his words [47] before
the people: and they marvelled at his answer, and held their
peace.

[e] See chap. xviii. 2.
[f] Chap. xix. 27.
[g] Rom. iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11; 1 Cor. vi. 15; Gal ii. 17; iii. 21; vi. 14.
[h] Chap. xxii. 61.
[i] Ps. cxviii. 22.
[k] Comp. Dan. ii. 34, 35.
[l] Chap. xix. 47, 48.
[m] MATT. xxii. 15–32; MARK xii. 13–27.
[n] See Mark iii. 2.
[o] Ver. 26.
[p] Chap. xii. 11; 1 Cor. xv. 24.
[q] Matt. xxvii. 2.
[r] 1 Cor. iii. 19; 2 Cor. iv. 2; xi. 3; Eph. iv. 14.
[s] See Matt. xviii. 28.

[18] him also they wounded, and cast forth
[19] And the lord of the vineyard said
[20] *the best authorities read* reverence him.
[21] *the best authorities read* one with another
[22] *the best authorities omit* come
[23] And they cast him forth
[24] will
[25] But he looked upon them
[26] What then is this
[27] was made
[28] Every one that falleth on
[29] scatter him as chaff.
[30] the scribes and the chief priests
[31] sought to lay hands on him in that very hour
[32] he spake
[33] feigning to be righteous
[34] speech
[35] magistrate
[36] to the authority
[37] *or* Teacher
[38] and acceptest not
[39] in truth
[40] not?
[41] *the best authorities omit* Why tempt ye me?
[42] *Greek* denarius
[43] *the best authorities omit* answered and
[44] Therefore render
[45] that are
[46] were not able to
[47] *the best authorities read* the saying

CONTENTS. Passing over the incident of the barren fig tree (Monday evening and Tuesday morning, on the way to and from Bethany) related by Matthew and Mark, Luke gives a sketch of the various assaults made upon our Lord in the temple. His account is not so full as that of the other two Evangelists. In common with them he tells of the question respecting *authority* (vers. 1-8), and then gives the *parable of the wicked husbandmen* (vers. 9-19); omitting (with Mark) the parable of the wedding of the King's Son, he narrates the insidious assault of the *Pharisees* with the question respecting *tribute* (vers. 20-26). See further on next section.

Vers. 1-8. OUR LORD QUESTIONED AS TO HIS AUTHORITY. See on Matt. xxi. 23-27; Mark xi. 27-33. — **On one of the days.** On Tuesday morning, as we think. — **Preaching the gospel**, or 'good tidings.' Peculiar to Luke. — **Came upon him.** This suggests the formality and 'solemnity of the proceeding, since all three classes of the Sanhedrin were represented. — **Or who is he**, etc. Or, *i. e.*, to speak more definitely. Matthew and Mark have 'and.' — **All the people will stone us.** Thus Luke expresses more fully the thought: 'they feared the people.'

Vers. 9-19. THE PARABLE OF THE WICKED HUSBANDMEN. See on Matt. xxi. 33-46; Mark xii. 1-12.

Ver. 9. **Began.** After the discomfiture of the priests, scribes, and elders. — **To the people**, but 'against' (ver. 19) His assailants, who were undoubtedly present. Hence there is no disagreement with the other accounts. The description of the **vineyard** is not so full here, but **for a long time** is new.

Vers. 10-13. Luke's sketch of the treatment the servants received is not so varied as those of Matthew and Mark. — **What shall I do?** Peculiar to Luke. — **May be** expresses an expectation.

Ver. 16. **And when they heard it, they said.** Who spoke? Some of the crowd, we think, since as yet Luke has not introduced the chief priests in this connection. — **God forbid**, or, 'far be it,' *i. e.*, this casting out and killing and consequent destruction. Comp. on the former part of the verse, Matt. xxi. 41.

Ver. 17. **What then is this that is written**, *i. e.*, granting that your deprecation is right; that these things would not be, how then could this Scripture be fulfilled.

Ver. 19. **And they feared the people**; and hence could not take Him, **for they** (*i. e.*, the people; in Matthew and Mark, the chief-priests are spoken of) **perceived that he had spoken this parable against them** (*i. e.*, the chief-priests, etc.).

Vers. 20-26. THE QUESTION RESPECTING TRIBUTE. See on Matt. xxii. 15-22; Mark xii. 13-17. Luke's account states more fully the crafty method of the chief-priests, but as regards the interview itself presents no new details.

Ver. 20. **And they watched him.** Hanging about until the opportunity came. — **They sent forth spies**, men instructed for the purpose. — **Feigning themselves to be righteous.** They should come to Him, as though their consciences, not the craft of His enemies, had prompted the following question. On the character of these agents, and the coalition with the Herodians, see Matt. xxii. 16. — **That they** (the foiled Sanhedrists) **might take hold of his speech.** Both the person and the thing taken hold of are expressed in the original. — **Unto the magistrate**, or, 'ruler,' the civil power, etc. The Roman power in general is first spoken of, then the specific authority to which they wished to deliver Him, that of **the governor.**

Ver. 22. **Tribute.** Luke uses the Greek word applied to land and poll taxes, while Matthew and Mark use the Latin equivalent. See on Matt. xxii. 17.

Ver. 26. **And they were not able**, etc. Luke brings out most fully the sense of failure on the part of His enemies.

CHAPTER XX. 27-XXI. 4.

Assault of the Sadducees; Final Scenes in the Temple.

27 THEN [1] came to *him* certain of the Sadducees, which deny [2]
that there is any [3] resurrection; and they asked him,
28 Saying, Master,[4] Moses wrote unto us, [a] If any man's brother
die, having a wife, and he die without children,[5] that his brother
should take his [6] wife, and raise up seed unto his brother.
29 There were therefore seven brethren: and the first took a wife,
30 and died without children.[7] And the second [8] took her to wife,
31 and he died childless. And the third took her; and in like
manner the seven also: and they left [9] no children, and died.
32, 33 Last of all the woman died also.[10] Therefore in the resur-

[a] Deut. xxv. 5.

[1] And there [2] of the Sadducees certain that say [3] no
[4] *or* Teacher [5] be childless [6] the
[7] childless [8] *the best authorities omit the remainder of ver. 30.*
[9] and likewise the seven also left
[10] *the best authorities read* Afterward the woman also died.

rection[11] whose wife of them is she?[12] for seven[13] had her to
34 wife. And Jesus answering[14] said unto them, [b]The children[15] [b] Chap. xvi. 8.
35 of this world marry, and are given in marriage: But they
which shall be[16] [c]accounted worthy to obtain that world, and [c] Acts v. 41; 2 Thess. i. 5.
the resurrection from the dead, neither marry, nor are given in
36 marriage: Neither[17] can they die any more: for they are
equal unto the angels; and are the[18] [d]children[15] of God, being [d] Comp. Rom. viii. 23.
37 the[18] children[15] of the resurrection. Now[19] that the dead are
raised, even Moses shewed [e]at the bush,[20] [f]when he calleth the [e] Mark xii. 26. [f] Exo. iii. 6.
Lord the God of Abraham, and the[18] God of Isaac, and the[18]
38 God of Jacob. For[21] he is not a[22] God of the dead, but of the
39 living: for all live unto him. Then[23] certain of the scribes
40 answering [g]said, Master,[4] thou hast well said. And[24] after [g] Mark xii. 28; comp. Matt. xxii 34.
that [h]they durst not[25] ask him any *question at all.*[26] [h] Matt. xxii. 46; Mark xii. 34.
41 [i]And he said unto them, How say they that[27] Christ is
42 David's son? And[24] David himself saith in the book of [i] MATT. xxii. 41–45; MARK xii. 35–37.
Psalms,

> [k]The LORD said unto my Lord, [k] PSA. cx. 1.
> Sit thou on my right hand,
> 43 Till I make thine enemies thy footstool.[28]

44 David therefore calleth him Lord, how is he then[29] his son?
45 Then[23] in the audience[30] of all the people he [l]said unto his [l] MATT. xxiii 1, 2, 6, 7; MARK xii. 38–40.
46 disciples, Beware of the scribes, which[31] desire to walk in
long[32] robes, and [m]love greetings in the markets,[33] and [m]the[18] [m] Chap. xi 43.
highest[34] seats in the synagogues, and the[18] [n]chief rooms[35] at [n] Chap. xiv. 7, 8.
47 feasts; Which[31] devour widows' houses, and for a shew[36]
make long prayers: the same[37] shall receive greater damna-
tion.[38]

XXI. 1 [o]And he looked up, and saw the rich men casting[39] their [o] MARK xii 41–44.
2 gifts into the treasury. And he saw also[40] a certain poor
3 widow casting in thither two [p]mites. And he said, Of a truth I [p] See chap xii. 59.
say unto you, that this poor widow hath cast in more than they
4 all: For all these have of their abundance[41] cast in unto the
offerings[42] of God:[43] but she of her penury hath[44] cast in all
the living that she had.

[11] In the resurrection therefore [12] doth she become
[13] the seven [14] *omit* answering [15] sons
[16] who are [17] For neither [18] *omit* the [19] But
[20] Bush [21] Now [22] the
[23] And [24] *the best authorities read* For
[25] they durst not any more [26] any question.
[27] *insert* the [28] the footstool of thy feet. [29] and how is he
[30] hearing [31] who [32] *omit* long
[33] market places. [34] chief [35] places
[36] pretence [37] these [38] condemnation
[39] that were casting [40] *omit* also
[41] did of their superfluity [42] the gifts
[43] *the best authorities omit* of God [44] of her want did

CONTENTS. In this section Luke records the assault of the Sadducees respecting the resurrection (vers. 27–40); then omitting the lawyer's question, he tells of our Lord's unanswered question respecting *Christ the Son of David* (vers. 41–44); like Mark he gives but a brief summary of the discourse against the *Pharisees* ('scribes,' vers. 45–47), with which the public teaching in the temple closed, though one other incident is mentioned as occurring while He lingered there (the widow's mites, chap. xxi. 1–4). In some cases this account agrees more closely with that of Matthew, in others with that of Mark, and sometimes all three have their special points of difference.

Vers. 27–40. THE QUESTION OF THE SADDUCEES. See on Matt. xxii. 23–33; Mark xii. 18–27.

Vers. 34, 35. Peculiar to Luke, who however omits the solemn opening rebuke: 'Ye do err,' etc. (Matt., Mark). **The sons of this world**; here used in the *physical* sense, *i. e.*, those actually living in the present order of things. — **Marry, and are given in marriage.** There is no reference to the moral character of the persons thus described; 'this world' simply meaning the period preceding the resurrection at the return of the Messiah. The verse cannot be used to prove the superior holiness of celibacy. — **Accounted worthy,** *i. e.*, at the coming of the Lord. Here the moral character is spoken of. — **To obtain that world,** the state of life after the coming of the Messiah, which is introduced by **the resurrection from the dead.** This means the *first* resurrection of the *righteous* (chap. xiv. 14), and the statement probably includes those believers who are living at the Second Advent.

Ver. 36. **For neither can they die any more.** The correct reading ('for') introduces the reason they do not marry: there is no more death, hence no more birth. If then all the dead are raised and die no more, the same is true of unbelievers. But in the case of those directly spoken of their altered nature is introduced as a reason why they cannot 'die any more:' **for they are equal unto the angels.** They are distinguished from the angels, but like them are immortal. — **And are sons of God.** A second proof that their nature is such that they cannot die: they are not simply sons of God in the moral sense, but are essentially 'partakers of the divine nature,' and hence free from death. — **Being sons of the resurrection.** Into this state they pass, this change of nature takes place, at the resurrection. And the same change will occur in believers living at that day (1 Cor. xv. 51–54). Comp. Rom. viii. 18–23.

Ver. 37. **Even Moses,** whom you have quoted (ver. 28) to establish the opposite view. — **Shewed.** The announcing something before concealed.

Ver. 38. **For all live unto him.** Peculiar to Luke. The emphasis rests upon 'all,' which may be taken in its widest sense: all creatures, whether living or dead, angels or men, live in the sight of God. This extends the argument further than the parallels in Matthew and Mark, where the *covenant relation* alone is brought into view.

Vers. 39, 40. In this form Luke presents the victory of our Lord, which was connected with the last question put to Him by a lawyer. Matt. xxii. 34–40; Mark xii. 28–34.

Vers. 41–44. OUR LORD'S CLOSING QUESTION. See on Matt. xxii. 41–46; Mark xii. 35–37. — **Unto them** (ver. 41), *i. e.*, the 'Scribes' (ver. 39); according to Matthew: 'the Pharisees'; according to Mark, it was said *of* the Scribes.

Vers. 45–47. DENUNCIATION OF THE SCRIBES. — See on Mark xii. 38–40, with which Luke's account closely agrees. Comp. Matt. xxiii. 1, 6, 7, 14. — **In the hearing of all the people.** Peculiar to Luke. Chap. xxi. 1–4. — THE WIDOW'S MITES. See on Mark xii. 41–44; comp. also the introductory note to Matt. xxiv.

Ver. 1. **And he looked up** (ver. 1). From where he had been sitting during the delivery of His denunciatory discourse 'over against the treasury' (Mark). The distance could not have been very great.

Ver. 4. **Unto the gifts,** *i. e.*, those in the chests. 'This incident, witnessed by Jesus at such a time, resembles a flower which He comes upon all at once in the desert of official devotion, the sight and perfume of which make Him leap with joy.' (Godet.)

CHAPTER XXI. 5–38.

The Prophecy of the Destruction of the Temple, and the subsequent Discourse.

5 [a] AND as some spake of the temple, how it was adorned with [a] MATT. xxiv 1–51; MARK xiii. 1–37.
6 goodly stones and gifts,[1] he said, *As for* these things
which ye behold, the[2] days will come, in the[2] which [b] there shall [b] Chap. xix 44.
not be left[3] one stone upon another, that shall not be thrown
7 down. And they asked him, saying, Master, but when[4] shall
these things be? and what sign *will there be*[5] when these things
8 shall[6] come to pass? And he said, Take heed[7] that ye be not
deceived: for many shall come in my name, saying, I am

[1] sacred gifts [2] *omit* the [3] *the best authorities insert* here
[4] when therefore [5] what *is* the sign [6] are about to [7] See

Christ; [8] [c] and the time draweth near: [9] go ye not therefore [10]
9 after them. But [11] when ye shall hear of wars and [d] commo-
tions, [e] be not terrified: for these things must first come to
pass; [12] but the end *is* not by and by.[13]
10 Then said he unto them, Nation shall rise against nation, and
11 kingdom against kingdom: And great earthquakes shall be [14]
in divers places, and [15] famines, and pestilences; and fearful
12 sights and great signs shall there be [16] from heaven. [f] But be-
fore all these,[17] they shall lay their hands on you, and persecute
you, delivering *you* up to the synagogues, and into [g] prisons,[18]
being brought before kings and rulers [19] for my name's sake.
13, 14 And [20] it shall [h] turn to you for a testimony. [i] Settle *it*
therefore in your hearts, [k] not to meditate before what ye shall
15 answer: [21] For I will give you [l] a mouth and wisdom, which all
16 your adversaries shall not be able to gainsay nor resist.[22] And [23]
ye shall be betrayed both [24] by parents, and brethren, and kins-
folks, and friends; and *some* of you shall they cause to be put to
17 death. And ye shall be hated of all *men* for my name's sake.
18, 19 But there shall [m] not [26] a hair of your head perish.[27] In your
[n] patience possess ye [28] your souls.[29]
20 And [23] [o] when ye shall [30] see Jerusalem compassed with
armies, then know that [p] the desolation thereof [31] is nigh.[9]
21 Then let them which [32] are in Judea flee to [33] the mountains;
and let them which [32] are in the midst of it [34] depart out; and
let not them that are in [q] the countries [35] enter thereinto.[36]
22 For these be the [r] days [37] of vengeance, [s] that all things which
23 are written may be fulfilled. But [38] woe unto them that are
with child, and to them that give suck, in those days! for there
shall be great [t] distress in the [u] land,[39] and wrath upon [33] this
24 people. And they shall fall by [v] the edge of the sword, and
shall be led away [40] captive into [33] all [41] nations: and [w] Jerusalem
shall be trodden down of the Gentiles,[42] [x] until the times of the
25 Gentiles [42] be fulfilled. And there shall be signs in the sun,
and in the moon, and in the stars; [43] and upon the earth [y] dis-

c Comp. Matt. iii. 2; iv. 17; Mark i. 15.
d 1 Cor xiv. 33; 2 Cor. vi. 5; xii 20; James iii. 16.
e Chap. xxiv. 37.
f Comp. Matt. x. 17–22.
g Acts iv. 3; v. 18; xii. 4; xvi. 24; xxiv. 27; 2 Cor. xi. 23.
h Comp. Phil. i. 13, 14.
i See chap. ix. 44.
k See chap. xii. 11.
l Exod. iv. 12.
m See Matt. x. 30.
n Rom. v. 3; James i. 3; comp. Matt. x. 22; xxiv. 13.
o See chap. xix. 43.
p Dan. ix. 27.
q James v. 4; comp. chap. xvii. 31.
r Is. lxiii. 4.
s Dan. ix. 24–27.
t 1 Cor. vii. 26; 1 Thess. iii. 7.
u Vers. 25, 35.
v Gen. xxxiv. 26; Heb. xi. 34.
w Rev. ii. 2; comp. Is. lxiii. 4; Dan. viii. 13.
x Comp. Dan. xii. 7; Rom. xi. 25.
y 2 Cor. ii. 4.

[8] *he* [9] is at hand [10] *omit* therefore
[11] And [12] must needs come to pass first [13] immediately
[14] there shall be great earthquakes [15] and in divers places
[16] there shall be fearful things and great signs [17] these things
[18] synagogues and prisons [19] governors [20] *omit* And
[21] beforehand how to answer
[22] withstand or gainsay (*according to the best authorities*) [23] But
[24] delivered up even [25] *or* shall they put to death
[26] And not [27] shall perish [28] ye shall win
[29] *or* lives [30] *omit* shall [31] her desolation
[32] that [33] unto [34] her [35] country
[36] therein [37] these are days [38] *omit* But
[39] upon the land, *or* earth [40] *omit* away [41] *insert* the
[42] *or* nations [43] in sun and moon and stars

tress[44] of nations, with perplexity; the sea and the waves roar-
26 ing;[45] Men's hearts failing them[46] for fear, and for looking
after those[47] things which are coming on the earth:[48] for the
27 powers of heaven[49] shall be shaken. And then shall they see
[z]the Son of man coming in a cloud with power and great glory. z Dan. vii. 13; Rev. xiv.
28 And[28] when these things begin to come to pass, then[50] look up, 14.
and lift up your heads; for[51] [a]your redemption draweth nigh. a Rom. viii. 23; Eph. iv.
29 And he spake to them a parable; Behold the fig tree, and all 30.
30 the trees; When they now shoot forth, ye see[52] and know [b] of b Chap. xii. 57
31 your own selves that summer is now nigh at hand.[53] So like-
wise ye,[54] when ye see these things come[55] to pass, know ye
32 that the kingdom of God is nigh at hand.[53] Verily I say unto
you, This generation shall not pass away, till all be fulfilled.[56]
33 Heaven and earth shall pass away; but my words shall not
pass away.
34 And[28] take heed to yourselves, [c]lest at any time[57] your c Comp. Rom. xiii. 13; 1
hearts be overcharged with surfeiting, and drunkenness, and Thess. v. 6; 1 Peter iv. 7.
cares [d] of this life, and *so* [e]that day come upon you unawares.[58] d 1 Cor. vi. 3, 4.
35 For as a snare shall it come [f]on[59] all them that dwell on the e 1 Thess. v. 3; comp.
36 face of the whole[60] earth. Watch ye therefore,[61] and [g]pray al- chap. xii. 40. f Eccles. ix.
ways,[62] that ye may be accounted worthy[63] to escape all these 12; Is. xxiv. 17.
things that shall come to pass, and [h]to stand before the Son of g See chap. xviii. 1.
man. h Rev. vi. 17.
37 And [i]in the daytime[64] [k]he was teaching in the temple; and i See Matt. xxvi. 55.
[l]at night[65] he went out, and abode[66] in the mount that is called k John viii. 2. l Matt. xxi.
38 [l]*the mount* of Olives.[67] And [k]all the people came early in the 17; Mark xi. 19; chap. xxii. 39;
morning to him in the temple, for[68] to hear him. comp. John viii. 1.

[44] anguish
[45] in perplexity at the roaring of the sea and the swelling waves
[46] men fainting [47] expectation of the [48] world
[49] the heavens [50] *omit* then [51] because
[52] see it [53] *omit* at hand [54] even so ye also
[55] coming [56] all things be done [57] lest haply
[58] suddenly as a snare: [59] For it shall come in upon
[60] all the [61] But watch ye (*according to the best authorities*)
[62] at all times making supplication
[63] *the best authorities read* may prevail [64] every day
[65] every night [66] lodged [67] called Olivet [68] *omit* for

CONTENTS. The discourse of our Lord about the last times, is here connected most closely with the prediction of the destruction of the temple (vers. 5, 6). There is no allusion to the mount of Olives, where, as Matthew and Mark distinctly assert, the question of ver. 7 was put; but the wording of that verse clearly admits of a change of scene. Luke's account of the discourse is not so full, yet it contains a number of peculiarities.

Vers. 5, 6. **Some.** Luke is quite indefinite here. — **Sacred gifts,** made for the most part by heathen: such as holy vessels by the Emperor Augustus, and others by Ptolemy Philadelphus, king of Egypt, and especially the magnificent golden vine presented by Herod the Great, and described by Josephus. The disciples, as it were, became the intercessors for the doomed sanctuary, and pointed to these things, which fulfilled Old Testament prophecy (Ps. lxxii; Is. lx.) in regard to gifts from heathen princes, as a ground for hope that the temple would continue.

Ver. 7. THE QUESTION. See on Matt. xxiv. 3; Mark xiii. 4. — **And they asked him,** *i. e.*, those spoken of in ver. 5.

Vers. 8–11. THE OPENING WARNING. See on Matt. xxiv. 4–8; Mark xiii. 5–8. The varia-

tions are slight: **and the time** (*i. e.*, of the kingdom) **is at hand** (ver. 8). These are the words of those deceivers who should come. — **Commotions** (ver. 9). Peculiar to Luke. — **Then said he unto them** (ver. 10). At this point Luke's account indicates a break in the discourse, or, as is more probable, the beginning of a more particular discussion of the subject. — **And in divers places** (ver. 11), to be joined with what follows. — **And pestilences.** To be omitted in Matt. xxiv. 7. Five years before the Jewish war 30,000 persons died at Rome in one season of pestilence.

Ver. 12-19. PERSECUTION PREDICTED. See on Matt. xxiv. 9-14; Mark xiii. 9-13. Luke's account shows great independence in this paragraph.

Ver. 12. **But before all these things.** Matthew says 'then,' and Mark also seems to imply that the persecutions would follow the signs, etc. (vers. 11, 12). But the discrepancy is only apparent. The passage in Matthew (ver. 6) tells of what shall take place before the end comes, then in vers. 7, 8 (corresponding to vers. 10, 11, here) of certain things which are 'the beginning of sorrows' (ver. 9), actually a part of the final throes, introducing these as a proof ('for,' ver. 7) that 'the end is not yet'): afterwards in ver. 9 (corresponding to ver. 12 here) the point of time spoken of in ver. 6, is resumed, and 'then' (*i. e.*, while 'the end is not yet') introduces the prediction of persecution.

Ver. 13. **It shall turn to you, for a testimony,** *i. e.*, of your faithfulness, giving you an opportunity to testify for the Lord, and 'against them' (Mark xiii. 9).

Ver. 15. Peculiar to Luke, but comp. Matt. x. 19, 20. — **A mouth and wisdom.** The former refers to the words they were to utter; the latter, to the gift of delivering these words appropriately. According to others, 'mouth' refers to the form, 'wisdom' to the thought. In any case both thought and word would be needed. The inspired thought could only be expressed in words, and must affect the words. — **Not be able to withstand or gainsay**; 'withstand' corresponds to 'wisdom'; 'gainsay' to 'mouth.' Comp. Acts vi. 10, as a specimen of fulfilment. There is, however, no reference to Stephen here, as those who deny any prophecy would affirm. The prophecy was literally fulfilled, and the condemning to death was often a confession that the words of the martyrs could not be answered.

Ver. 16. **Some of you.** James, one of those present, was soon put to death (Acts xii. 2).

Ver. 18. **And not a hair of your head shall perish.** Some would add: 'as long as you are needed for the service of Christ;' others refer it to the safety of the mass of Christians at the time of the destruction of Jerusalem. But the fact that ver. 16 points to the death of some makes a reference to the spiritual life more probable. The seeming difficulty led to an early omission of the verse.

Ver. 19. **In your patience,** or 'stedfastness,' **ye shall win your souls,** or 'lives.' In the endurance of these predicted afflictions they should gain, or come into the possession of, their true life. If ver. 18 refers to physical safety this promise also does. 'In' means: in this God appointed way, not strictly, by means of it. The whole verse is not a command but a promise: and the E. V., following an incorrect reading, misleads the reader. The word 'souls' (or 'lives') opposes that view of ver. 18, which refers it to the preservation of every hair in the resurrection.

Vers. 20-24. THE DIRECT PREDICTION OF THE DESTRUCTION OF JERUSALEM. — See on Matt. xxiv. 15-22; Mark xiii. 14-20. There is no parallel in Luke's report to Matt. xxiv. 23-28; Mark. xiii. 21-23.

Ver. 20. **Compassed with armies.** The plainest and most graphic form of the prediction. Luke, writing for Gentile readers, does not refer to Daniel's prophecy, but speaks of its fulfilment. We prefer this view to that which finds a different sign here; see on Matt. xxv. 15. There was abundant time, after the first approach of the Roman armies, for the Christians to flee: **her desolation** did not then begin, but was **at hand**.

Ver. 21. **In the midst of her,** *i. e.*, Jerusalem, not Judea, as appears from the last clause of the verse. See the emended text. This Gospel does not contain so full directions in regard to the flight, as that written more especially for Jewish Christians (Matthew).

Ver. 22. **Days of vengeance.** Of God's vengeance, not of man's. Comp. chap. xviii. 8. Even Titus seems to have been conscious that he was a minister of Divine retribution. — **All things which are written may be fulfilled.** Our Lord then asserts that this retribution had been already prophesied in the Old Testament. 'All things' points to more than one prediction. That of Daniel, quoted by Matthew and Mark, is certainly included, but, others also, beginning with Deut. xxviii. 15, etc., and running through the whole prophetic period.

Ver. 23. **Upon the land,** or 'earth.' This may be general, but as the direct reference is to the war under Titus, it more probably means: the land of Judea. If the wider sense be adopted, the particular distress (Divine retribution) is brought out in the clause: **wrath unto this people.**

Ver. 34. **They shall fall,** etc. Peculiar to Luke. The reference is, of course, to 'this people.' 'According to Josephus, the number of the slain amounted to 1,100,000; 97,000 were carried away as slaves, mostly to Egypt and the provinces.' — **And Jerusalem shall be trodden down of the Gentiles,** or 'nations.' Here the discourse begins to have a wider reference than the destruction of Jerusalem. Jerusalem is personified, and represented as desecrated, and kept in contemptuous bondage and desolation. This is its present condition. We, therefore, understand 'Gentiles,' as meaning not only Romans, but Mohammedans, and even Crusaders. — **Until the times of the Gentiles be fulfilled.** Each Gentile nation, like the Jews, has its 'time' (opportunity). When this dispensation of the Gentiles ends, Jerusalem will be no longer trodden down. Opinions differ, however, as to whether this dispensation of the Gentiles implies their conversion to Christ or their rejection of Him. All analogy points to the former, and the subsequent prophecies confirm this view. Among all nations converts will be made, but the terrible events which will precede the end of the world indicate plainly a great rejection.

Vers. 25-33. THE SIGNS OF THE COMING OF THE END. See on the paragraph in general, the notes on Matt. xxiv. 29-35; Mark xiii. 24-31. The only variations are in the signs mentioned in vers. 25, 26, and the exhortation in ver. 28.

These signs evidently refer not to the destruction of Jerusalem, but to the end of 'the times of the Gentiles.'—**In sun**, etc. See Matt. xxiv. 29.—**And upon the earth anguish of nations**, etc. How far this prophecy will be literally fulfilled cannot be determined. If the whole passage be taken figuratively, then a remarkable commotion in the sea of nations is predicted, but it may refer to physical perturbations ushering in the new earth. The perturbations, whether physical or not, will be portentous, producing general anxiety and despair in view of the further terrors these events presage. This is evident from ver. 26: **for expectation of the things**, etc.

Ver. 28. **But when these things**, *i. e.*, those spoken of in vers. 25, 26, since the coming of the Son of man (ver. 27) would be instantaneous.—**Begin to come to pass.** This suggests their continuance, but the close of the verse indicates a brief period.—**Look up.** The word means to raise one's self from a stooping posture, and is here applied to those previously bowed under tribulations. The idea of joyful hope is of course implied, as in the other phrase: **lift up your heads**, which however suggests more strongly the idea of expectation.—**Because your redemption** (completed at and by Christ's appearing) **draweth nigh.** The same events which terrified the world (vers. 25, 26) are to awaken these feelings in Christians. This is to be our comfort also during the intervening period, if we are cast down by the prospect, or fact, of a general rejection of Christ.

Vers. 29–33 are the same as in the parallel passages.

Vers. 34–36. CONCLUDING WARNING. Peculiar to Luke in this form, though the same thoughts occur in Matt. xxiv. 42–51; Mark xiii. 32–37.

Ver. 34. **To yourselves.** Emphatic.—**Overcharged.** Made heavy, sleepy, and hence unexpectant, the underlying thought being the sudden return of the Lord. Three things are mentioned as bringing them into such a state.—**Surfeiting**, heaviness and dizziness such as drunkenness of *yesterday* gives; **drunkenness**, which makes them for *to-day* unfit to reflect maturely upon their highest interests; **cares of this life**, which plague them for *to-morrow* (Van Oosterzee). These are not to be taken figuratively, but as representing three classes of dangers. Things relatively lawful are here included, because they may be used so unwisely as to deprive Christians of a watchful spirit.—**Suddenly as a snare.** The phrase, 'as a snare,' should probably be connected with ver. 34. 'That day' would certainly come 'suddenly,' but if they were 'overcharged' with other matters, it would come 'as a snare.' The figure is that of throwing of a net or noose, over wild animals. There is a thought of ruinous consequences as well as of suddenness.

Ver. 35. **For it shall come in upon all**, etc. It is to be a universal surprise, a universal judgment.—The idea of sitting securely is implied in the word **dwell.**

Ver. 36. **But watch ye.** This is the main exhortation, and the mode of the watching is further described, **at all times making supplication.** 'At all times,' in effect, belongs both to the watching and praying.—**That ye may prevail**, or 'have the strength,' be in a condition. This is the sense of the correct reading. But the reference is not to human strength.—**And to stand before the Son of man.** Gathered by the angels as the elect. Matt. xxiv. 31. As the glorified Son of man is referred to, we may include here the idea of permanent glory in His presence as well as full acquittal at the hour when brought before Him. A fitting conclusion, entirely in the spirit of the fuller account of Matt. xxv.

Vers. 37, 38. CONCLUDING SKETCH OF OUR LORD'S TEACHING. Peculiar to Luke. Luke does not assert that our Lord afterwards taught in the temple, and thus contradicts the accounts of Matthew and Mark. Unlike them he has prefaced the final discourses with a general sketch of our Lord's activity during these days (chap. xix. 47, 48), and now he sums up in conclusion, with a similar sketch.

Ver. 37. **Every day.** Lit., 'the days,' definite days of that week of His passion.—**Olivet.** Luke makes no mention of Bethany, where, according to Matthew and Mark, our Lord spent the nights of Sunday and Monday. This is all they assert, although from their inserting the supper at Bethany *after* these discourses, the impression is made that *Tuesday night* was spent there. As the nights here referred to were those connected with public teaching, it does not meet the difficulty, to say that Luke is telling us where our Lord spent Tuesday and Wednesday nights, of which we have no definite record. It is improbable that He spent the night (partly in prayer) without shelter. The next appearance of our Lord is, as sending two of of His disciples (chap. xxii. 18), so that they were near Him. Bethany was probably the place, and Olivet is here mentioned as including it.

Ver. 39. **Came early in the morning**, rather than came eagerly, as some translate. This suggests that our Lord was for the greater part of the teaching days in the temple; a fact in accordance with the number of incidents which we must place on Tuesday.—No miracles are mentioned in this connection; the time for these had already passed. Up to the last appearance in public before His betrayal, our Lord's popularity continued.

CHAPTER XXII. 1–6.

The Council of the Rulers; their Agreement with Judas.

1 [a]NOW the feast of unleavened bread drew[1] nigh, which is
2 called the passover. And the chief priests and scribes
sought[2] how they might kill him;[3] for they feared the people.

[a] Matt. xxvi. 2–5; Mark xiv. 1, 2.

[1] was drawing [2] the scribes were seeking [3] put him to death

3 [b]Then entered [c]Satan[4] into Judas surnamed[5] Iscariot, being
4 of the number of the twelve. And he went his way,[6] and communed[7] with the chief priests and [d]captains, how he might
5 betray him[8] unto them. And they were glad, and covenanted
6 to give him money. And he promised,[9] and sought opportunity
to betray him[8] unto them [e]in the absence of the multitude.[10]

[b] Matt. xxvi. 14–16; Mark xiv. 10, 11. [c] John xiii. 2, 27; comp. Acts v. 3. [d] Ver. 52; Acts iv. 1; v. 24, 26. [e] Comp. Matt. xxvi. 5; Mark xiv. 2.

[4] And Satan entered [5] who was called [6] went away
[7] conferred [8] deliver him up [9] consented
[10] without tumult, *lit.*, a multitude.

CONTENTS. Comp. Matt. xxvi. 1–16; Mark xiv. 1–11. Luke omits our Lord's prediction of His passion, made at the close of His discourses, (Matthew), and also the supper at Bethany. The latter omission cannot be due to the fact that he has recorded a similar anointing at an earlier period (chap. vii. 36–50). The two occurrences cannot be confounded.

Vers. 1, 2. THE PLOT OF THE RULERS. **Which is called the passover.** Explanation for Gentile readers.—**How they might put him to death; for they feared the people,** who had been hearing Him so attentively (chap. xxi. 38); hence the question was *how* they could carry into effect a purpose already determined. 'Not on the feast-day' (Matthew, Mark) is implied here, and also in ver. 6.

Vers. 3–6. THE AGREEMENT WITH JUDAS. The successive steps are stated in the same order by all three Evangelists. He went to them with his proposal; they joyfully agreed to pay him; he sought to betray Jesus. Luke, however, says: **And Satan entered** (ver. 3). Comparing this with John xiii. 27, we conclude that Luke speaks of a preparatory influence, and John of a later decisive possession. While the plan was Satanic, the actual betrayal was more so.—**And captains** (ver. 4), *i. e.* the officers of the temple-guard, composed of Levites. Their help would be necessary, and doubtless they had been incensed by our Lord's words in the temple.—**Money** (ver. 5). The amount is named by Matthew alone.—**Without tumult** (ver. 6), *lit.* 'without a multitude,' without attracting a multitude together. Cowardice is implied in this plan of wickedness. The inference from the words 'covenanted and consented,' is, that the money was not paid at this time.

CHAPTER XXII. 7–38.

The Lord's Supper.

7 [a]THEN came the day of unleavened bread,[1] when[2] the pass-
8 over must be killed.[3] And he sent [b]Peter and John,
9 saying, Go and prepare[4] us the passover, that we may eat. And
10 they said unto him, Where wilt thou that we prepare?[5] And
he said unto them, Behold, when ye are entered into the city,
there shall a man meet you,[6] bearing a pitcher of water; follow
11 him into the house where[7] he entereth in.[8] And ye shall say
unto the goodman of the house, The Master saith unto thee,
Where is the guest-chamber, where I shall eat the passover with
12 my disciples? And he shall[9] shew you a large upper room
13 furnished: there make ready. And they went, and found as
he had said unto them: and they made ready the passover.
14 [c]And when the hour was come, he sat down, and [d]the twelve[10]
15 apostles with him. And he said unto them, With desire I have
16 desired to eat this passover with you before I suffer: For I

[a] Matt. xxvi. 17–19; Mark xiv. 12–16. [b] Acts iii. 1, etc.; iv. 13, 19; viii. 14. [c] Matt. xxvi. 20; Mark xiv. 17. [d] See Mark vi. 30.

[1] And the day of unleavened bread came [2] on which [3] sacrificed
[4] make ready for [5] make ready [6] meet you a man
[7] *the best authorities read* into which [8] goeth [9] will
[10] *the best authorities omit* twelve

say unto you, I will not any more eat thereof,[11] [e] until it be ful-
17 filled in the kingdom of God. And he took the [12] cup, and [f] gave
thanks, and [13] said, Take this, and divide *it* among yourselves:
18 [g] For I say unto you, I will [14] not drink [15] of the fruit of the vine,
19 [e] until the kingdom of God shall [16] come. [h] And he took bread,[17]
and [f] gave thanks, and [18] brake *it*, and gave unto [18] them, saying,
This is my body which is given for you: this do in remem-
20 brance of me. Likewise also the cup [19] after supper, saying,
This cup *is* the new testament [20] in my blood, which is shed [21]
21 for you. [i] But, behold, the hand of him that betrayeth me [22] *is*
22 with me on the table. And truly the Son of man [23] goeth, [k] as
it was [24] determined: but woe unto that man by [25] whom he is
23 betrayed! And they began to inquire [26] among themselves,
which of them it was that should do this thing.[27]
24 And [l] there was [28] also a strife [29] among them, which of them
25 should be accounted [30] the greatest.[31] [m] And he said unto them,
The kings of the Gentiles exercise [32] lordship over them; and
they that exercise [32] authority upon [33] them are called benefac-
26 tors. [n] But ye *shall* not *be* so: [34] but he that is greatest [31] among
you, let him be [35] as [o] the younger; and [p] he that is chief, as he
27 that doth serve. For whether *is* greater, [q] he that sitteth at
meat, or he that serveth? *is* not he that sitteth at meat? but [r] I
28 am among [36] you as he that serveth. Ye are they which [37] have
29 continued with me [s] in my temptations. And [t] I appoint unto
you a kingdom, as my Father hath appointed [38] unto me;
30 [u] That ye may eat and drink at my table in my kingdom, and
31 [v] sit [39] on thrones judging the twelve tribes of Israel. And the
Lord said,[40] Simon, Simon, behold, [w] Satan hath desired [41] *to have*
32 you, that he may [42] [x] sift *you* as wheat: But [y] I have prayed for
thee, that thy faith fail not: and when [z] thou art converted,[43]
33 [a] strengthen [44] thy brethren. [b] And he said unto him, Lord, I
am ready to go with thee,[45] both into [46] prison, and to death.
34 [c] And he said, I tell thee, Peter, the cock shall not crow this day,
before that [47] thou shalt thrice deny that thou knowest me.

[e] Comp. ver. 18, 30; chap. xiv. 15; Rev. xix. 9.
[f] See Matt. xv. 36.
[g] Matt. xxvi. 29; Mark xiv. 25.
[h] MATT. xxvi 26–28; MARK xiv. 22–24; 1 COR. xi. 23–25.
[i] MATT. xxvi. 21–24; MARK xiv 18–21; comp. John xiii. 18, 21, 22, 26.
[k] Acts ii. 23; x. 42; xvii. 31; Rom. i. 4; comp. Acts iv. 28.
[l] MARK ix. 34; chap. ix. 46.
[m] Comp. Matt. xx. 25–28; Mark x. 42–45.
[n] Chap. ix. 48.
[o] 1 Pet. v. 5.
[p] Acts xv. 22; Heb. xiii. 7, 17, 24.
[q] Comp. chap. xii. 37.
[r] Comp. John xiii. 4, 5.
[s] Heb. ii. 18; iv. 15.
[t] See Matt. xxviii. 18.
[u] See ver. 16.
[v] See Matt. xix. 28.
[w] Job i. 6–12; ii. 1–6; comp. 2 Cor. ii. 11; 1 Pet. v. 8.
[x] Amos ix. 9
[y] John xvii. 9, 11.
[z] Matt. xiii. 15; chap. xvii. 4; Acts iii. 14.
[a] Comp. John xxi. 15–17.
[b] Matt. xxvi. 33–35; Mark xiv. 29, 31; John xiii. 37.
[c] Matt. xxvi. 34; Mark xiv. 30; John xiii. 37.

[11] I shall not eat it (*according to the best authorities*) [12] a
[13] when he had given thanks, he [14] shall
[15] *the best authorities insert* from henceforth [16] shall have
[17] *or* a loaf [18] to
[19] And the cup in like manner [20] covenant
[21] that which is poured out [22] *or* delivereth me up (*so ver.* 22).
[23] For the Son of man indeed (*according to the best authorities*)
[24] hath been [25] through [26] question [27] deed [28] arose
[29] contention [30] is accounted to be [31] the greater [32] have
[33] over [34] not so ye [35] become
[36] in the midst of you [37] But ye are they that
[38] even as my Father appointed [39] and ye shall sit
[40] *the best authorities omit* And the Lord said [41] asked [42] might
[43] when once thou hast turned again [44] stablish
[45] with thee I am ready to go [46] to [47] *the best authorities read* until

35 And he said unto them, [d] When I sent you [48] without purse, [d] Matt. x. 9, 10; Mark vi. 8; chap. ix. 3; x. 4.
and scrip,[49] and shoes,[50] lacked ye any thing? And they said,
36 Nothing. Then said he [51] unto them, But now, he that hath a
purse, let him take *it*, and likewise *his* scrip: [52] and he that hath
37 no sword,[53] let him sell his garment,[54] and buy one.[55] For I
say unto you, that this that is written, must yet be accom-
plished [56] in me, [e] And he was reckoned among the transgress- [e] Is. liii. 12.
38 ors: for [f] the things concerning [57] me have an end.[58] And they [f] Comp. John xvii. 4; xix. 30.
said, Lord, behold, here *are* two swords. And he said unto
them, It is enough.

[48] sent you forth [49] wallet
[50] sandals [51] And he said [52] likewise also a wallet
[53] hath not [54] cloke [55] a sword [56] must be fulfilled
[57] that which concerneth (*according to the best authorities*)
[58] hath indeed fulfilment.

CONTENTS. Luke presents a number of new details: vers. 7–13 narrate the preparation with greatest fulness, mentioning the names of the two disciples who were sent for this purpose; the affecting words (ver. 15) with which our Lord opens the meal are peculiar to Luke. He alone of the Synoptists mentions the disciples' dispute as to rank (vers. 24–27), which was probably the occasion for the foot-washing as well as also the remarkable utterance of vers. 28–30. We consider the admonition given to Peter (vers. 31–34), as identical with that mentioned by John (xiii. 36–38), and as distinct from that mentioned by Matthew and Mark. The latter took place on the way to Gethsemane, the former in the room. Luke deviates from the chronological order, which we think was as follows: (1) The expression of desire in connection with the first cup (vers. 14–18); (2) The strife about who should be greatest (vers. 24–30), followed by the washing of the disciples' feet; (3) The announcement of the betrayer (vers. 21–23); (4) The actual institution (vers. 19, 20); (5) The prediction respecting Peter (vers. 31, etc.); (6) The incident of the swords (vers. 35–38). In regard to the other events, see on Matthew xxvi. 31, etc.; John xiii. etc.

Vers. 7–13. THE PREPARATION FOR THE PASSOVER FEAST; see on Matt. xxvi. 17–19; Mark xiv. 12–16.

Ver. 7. **The passover** (paschal lamb) **must be sacrificed.** This expression does not favor the theory that our Lord celebrated the Passover a day earlier than the usual time. See chronological note on Matt. xxvi., xxvii.

Ver. 8. **And he sent.** It is doubtful whether the question of ver. 9 is identical with that mentioned by the other evangelists, or whether the disciples had made a previous inquiry omitted here. The simplest solution is that they came for the purpose of inquiring, were then bidden as here, and then actually inquired. — **Peter and John.** Named here only. The chief Apostles were sent; hence the message was a solemn one.

Vers. 10. **There shall meet you.** The original implies coming together, so that both go the same way. In other respects the account agrees closely with that of Mark.

Vers. 14–18. THE OPENING EXPRESSION OF DESIRE. Peculiar to Luke.

Ver. 14. **The hour.** The regular hour of eating the Passover, in the 'evening,' see Matt. xxvi. 20.

Ver. 15. **With desire I have desired.** A Hebrew form of expression, denoting strong desire. — **To eat this Passover.** This refers to this Passover itself, not to the 'Lord's Supper,' which it introduced. One ground of the strong desire was the certainty that it would be the last one, hence peculiarly solemn and important. — **With you.** Emphatic, it was the eating with them which He so strongly desired. — **Before I suffer.** The expression occurs in this absolute sense only here in the Gospels. The certainty that this was the last Passover with them rested on the certainty of His sufferings for them; hence the affectionateness of His desire, that before His Passion He might have this privilege. The feast at its very beginning takes on a farewell character.

Ver. 16. **I shall not eat it.** Some authorities read: 'no more,' a correct explanation. He would eat of it now, but never again. Yet He passes beyond this, and introduces a thought of the future, which was doubtless the deeper reason of His strong desire: **until it be fulfilled in the kingdom of God.** This points to His return; rather than to 'the Christian dispensation.' Lange refers it 'to the eternal coronation-feast of His glorified Church, the shining image of the eternal Supper, the anticipatory celebration of which in the New Testament covenant meal, He is now about to establish.' It must be granted that the Lord is here speaking of the Passover itself, not of the Lord's Supper which followed. — In a very proper sense the Jewish Passover itself, as a feast of deliverance, will be fulfilled in the 'marriage supper of the Lamb,' but our Lord is speaking of *this* Passover particularly, which introduced the Lord's Supper. That Passover could only be fulfilled in the Messianic feast of the future, alluded to in ver. 30, and in Matt. xxvii. 29.

Ver. 17. **Took**, or 'received,' as the leader in the Passover feast. — **A cup.** The first cup, of the Passover. **And when he had given thanks.** This was usual with the first cup (see on Matt. xxvi. 17, etc.). The form of the blessing was: 'Blessed be thou, O Lord our God, who hast

created the fruit of the vine.' Of this form there seems to be an echo in ver. 18. — **Take this and divide it among yourselves.** Our Lord Himself seems to have partaken of this cup. As He had eaten before He uttered the words of vers. 15, 16, so He had drunk before saying this. This was a part of the regular Passover celebration; the institution of the Lord's Supper was distinct from the act here mentioned.

Ver. 18. **I shall not drink,** etc. From this we infer that our Lord did not partake in the Supper He afterwards instituted. The verse points to the same event in the future as ver. 16. The old rite was thus formally abrogated, the new one about to be instituted. This view at once suggests a reason for the order adopted by Luke; it contrasts the two rites more fully.

Vers. 19, 20. THE INSTITUTION OF THE LORD'S SUPPER. See on Matt. xxvi. 26-29; comp. Mark xiv. 22-24; 1 Cor. xi. 23-25. Luke's account, as might be expected, agrees most closely with the words of the institution, as given by Paul, who distinctly asserts that his account was 'received of the Lord.'

Ver. 19. **Given.** Given to death, as the sequel shows, and as ver. 20 involves. — **For you.** This may mean in behalf of you, but such a surrender to death had necessarily a vicarious character. — **This do in remembrance of me.** Peculiar to Luke and Paul, and pointing to the establishment of a permanent feast. Whatever else the Lord's Supper may be, this passage proves that it is a memorial service, commemorating the atoning death of our Master.

Ver. 20. **The cup.** The one standing before Him. — **After supper.** The paschal lamb had been eaten, and the feast was about to conclude with the *third* cup ('the cup of blessing'), since according to Matthew and Mark, our Lord gave, or, as we would say, returned thanks with this cup. A fourth cup usually followed, but of this no mention is made. — **The new covenant in my blood.** This means: the new covenant which is ratified or established in my blood. The form here used agrees with that of Paul (1 Cor. xi. 25). Some paraphrase thus: 'This cup is the new covenant because it contains my blood;' but even this view gives no countenance to the literal rendering of the Roman Catholics, since the 'cup' could only *represent* the 'covenant.' — **That which is poured out for you.** This is spoken of the 'blood,' although the form of the original admits of a reference to the word 'cup.' More exactly it points to the fruit of the vine poured out from the grapes and representing the blood of Christ. Otherwise the sign would not include a 'pouring out,' which is essential here, especially in view of the 'breaking' of the bread.

Vers. 21-23. THE ANNOUNCEMENT OF A BETRAYER. **But** (ver. 21); this is not the word usually rendered thus, but one meaning 'nevertheless.' The sense would then seem to be, 'although I pour out my blood for you, yet the hand,' etc. But to insist that these words were uttered immediately *after* the institution, involves a serious difficulty, since according to Matthew and Mark, the betrayer had already been pointed out. This, too, is less definite than the other accounts, which is scarcely conceivable if it referred to a *second* announcement. We therefore suppose that Luke departs from the chronological order; in this view 'but' introduces an additional, but not a connected, thought. — **The hand of him,** etc. Luke does not mention Judas by name, as Matthew and John do. — **With me.** Emphatic. — **On the table.** Probably an allusion to the dipping into the dish mentioned by the other Evangelists. The rest of the account presents no new features. — **Began to question** (ver. 23) directly opposes the view that this took place after the Lord's Supper as a *second* announcement.

Vers. 24-30. THE CONTENTION. Peculiar to Luke, although something similar is recorded by Matthew (xviii. 1, etc.; xx. 20, etc.) and Mark. Luke cannot refer to one of these previous occurrences. We place it *before* the Lord's Supper, since 'it is scarce possible that, after the discovery of the treason of Judas, and with the solemn impression which the Lord's words respecting the traitor must have made upon them, and after they had eaten His supper, any such strife could have occurred. And the improbability is increased if, before this, He had taught them humility by washing their feet' (Andrews). Ver. 27 seems to contain an allusion to the foot-washing; yet if this be insisted upon we may still suppose that a part of our Lord's reply took place before, and a part after, that symbolical act called forth by this contention. There is nothing in the account which opposes our placing this incident at the beginning of the Passover meal.

Ver. 24. **And there arose also a contention among them.** More than a discussion, a contention, a quarrel. Hence the improbability of its occurring after the Lord's Supper. Some suppose that it was occasioned by a dispute about their places at the table. No names are mentioned.

Ver. 25. **The kings of the Gentiles,** etc. The thought is similar to that found in Matt. xx. 25-28, but the form is new, and adapted to the circumstances. 'The Gentiles' are mentioned to indicate that the temper which called forth their strife was a heathen one. — **Have authority.** This refers to rulers below kings. — **Benefactors.** The Greek word here used was the actual title of many emperors and princes. It expresses the same idea conveyed by the phrase 'deserved well of the Republic,' so common in republican France, and is analogous to the title Excellency.

Ver. 26. **But not so ye.** They shall be 'kings,' but after a different fashion. The aristocracy our Lord here establishes is one of humility.

Ver. 27. **But I am in the midst of you as he that serveth.** This clause gains in force by supposing that our Lord at this point washed His disciples' feet. He, the 'chief,' was serving. We may also connect this with ver. 25: 'the benefactors among the Gentiles are rulers and potentates; I, your benefactor, am among you as a servant.'

Vers. 28-30 may belong here chronologically, or, as is far more likely, they followed the washing of the disciples' feet, which may be appropriately placed at ver. 27.

Ver. 28. **Continued with me in my temptations,** or 'trials.' Our Lord does not reproach them, but praises their steadfastness. He speaks of His whole life as one of 'temptations,' in accordance with the Scriptural portrayal of His work on earth.

Ver. 29. **I appoint unto you a kingdom, even as my Father appointed unto me.** The word 'kingdom' belongs to both clauses. 'Appoint' signifies not only a bestowal or assurance, but such a disposition as a dying man makes in his

will. This underlying thought is, of course, inapplicable to God, but all the more to Christ.

Ver. 30. **That ye may eat,** etc. The enjoyments of their reign, with Him in the kingdom appointed by His father, are thus set forth. Comp. ver. 16.—**And ye shall sit.** A direct promise. —**On thrones,** etc. Not 'twelve thrones,' as Matt. xix. 28, possibly on account of Judas. Notice the appropriateness of this verse, first in view of the feast before them; second, in view of the greatness which they anticipated, though so blind as to its character.

Vers. 31-34. THE PREDICTION OF PETER'S DENIAL. This we regard as identical with the prediction recorded by John (xiii. 36-38), and distinct from and prior to that mentioned by Matthew and Mark. It was very natural that the disciples on the way to Gethsemane should revert to the words spoken at this time, and indications of this are not lacking. See notes on Matt. xxvi. 31, etc. We place it after the Lord's Supper and the concluding hymn, and join with it the incident about the swords (vers. 35-38), after which came the discourse and prayer recorded by John xiv.-xvii.

Ver. 31. **Simon, Simon.** Earnestness and affection are indicated by the repetition. The apostle is addressed by his old name, not the new and significant one. The sudden call ('And the Lord said' is to be omitted) may have been occasioned by his part in the strife. There is too a connection of thought with what precedes. The way to these thrones was *His way*, through temptations, trials, siftings of Satan.—**Satan asked to have you,** or 'obtained you by asking,' as in the case of Job. 'You' refers to all the Apostles: all must pass to the throne through trial, since the purpose of this asking and obtaining was in order **that he might sift you as wheat.** As wheat is shaken in the sieve, so Satan would try their faithfulness. If 'you' includes Judas (who had probably gone out before this), then the sifting process had begun and the chaff partially removed.

Ver. 32. **But I.** Emphatic. In the consciousness of greater power than that of Satan and greater faithfulness than that of Peter.—**For thee.** Peter is now spoken of alone, as in the greatest danger.—**That thy faith fail not,** *i. e.*, cease altogether. Our Lord prays, not that Peter be not tried, but that his faith should not utterly fail. It was only through this prayer that Peter's faith did not fail altogether. An Apostle's faith would become extinct, did not Christ intercede for His own.—**When once thou hast turned again.** Peter's sin and repentance are both implied here. 'Converted' (so E. V.) is unfortunate; there is no reference to the experience with which Christian life usually begins. Peter had been 'converted,' in that sense.—**Stablish thy brethren.** The others were his brethren in weakness; hence the form chosen. Peter's prominence is recognized, and the part he should take in the establishment of the Church prophetically intimated.

This is the one and only proof text for the Vatican dogma of *papal infallibility* (1870), on the assumption that the promise given to Peter applies to all the popes as his successors. But (1) this assumption can never be proved; (2) 'faith' here as usual means *personal trust* in our Lord, not a system of doctrine to be believed; (3) if the passage proves anything for the popes, it would prove also that they deny their Lord, need conversion, and must strengthen their brethren—which is much more than history warrants and papal infallibilists would be willing to admit.

Ver. 33. **Lord, with thee I am ready,** etc. 'In his sense of strength, Peter casts doubt upon the necessity of our Lord's petition for him. This conversation differs sufficiently from that mentioned by Matthew and Mark, which occurred later, as we think. 'With thee,' is specially emphatic, and shows that Peter regards the Lord as the source of his feeling of strength. But when the trial came, he followed only afar off, away from the source of strength.

Ver. 34. **Peter.** Not Simon. The name significant of steadfastness is contrasted with his conduct.

Vers. 35-38. WARNING IN REGARD TO OUTWARD DANGERS, leading to the incident of the two swords. Peculiar to Luke. We join this chronologically with what precedes. No order is more probable, and there is an appropriate connection of thought; to the description of *inward* danger just made, our Lord adds that of impending *outward* danger.

Ver. 35. **And he said unto them.** 'Not without reason have I spoken of what is so momentous (vers. 31-34); for now, when I am no longer with you, your situation will be quite otherwise than before; there now comes for you a time of care for yourselves and of conflict' (Meyer).—**When I sent you forth,** etc. See chap. ix. 1-6; x. 4; Matthew x. 9. Parting friends are wont to dwell on the pleasures of the past; so our Lord points them to the time of their first preaching in Galilee, when the least care was superfluous. It would be different now.

Ver. 36. **Therefore,** *i. e.*, in consequence of their reply.—**Let him take it.** The precise word used in the prohibition of chap. ix. 3.—**He that hath not,** *i. e.*, purse or wallet, **let him sell his cloke** ('outer garment'), necessary as that is, **and buy a sword,** which is now more indispensable than clothing. One who had not a sword, might still have a purse, and thus not be obliged to sell his garment; a point overlooked by the rendering of the E. V. This is not to be taken literally, nor yet allegorically, as though the purse, wallet, and sword had each a spiritual signification; but the whole is a figurative setting forth of the fact that henceforth self-defence would be their chief necessity, in view of the outward perils which would come upon them. This opposes the non-resistant theory of the Quakers, and also the view, that force can be used *aggressively* in the cause of Christ; self-defence alone is in question.

Ver. 37. **For I say to you,** etc. The course of reasoning is: If the Master is to be **reckoned among the transgressors,** and this will be the case, since this prophecy of Isaiah *must* be fulfilled, then you, my disciples, may well expect such perils. Notice, our Lord speaks of His position among malefactors as something which *must* be. That the sinless one was thus reckoned was no accident. The allusion to the 'sword' had no reference to defending *Him* from what was coming upon Him; that must come: **for that which concerneth me,** *i. e.*, written or determined concerning me, **hath a fulfilment,** or 'end.' Everything written of the Messiah must be completely fulfilled, and this completion is approaching. The coming of this end proves that the

prophecy cited (which our Lord expressly applies to Himself), will be speedily fulfilled.

Ver. 38. **Lord, behold here are two swords.** Swords, not knives used at the feast, probably belonging to the disciples. The Galileans often travelled armed, and possibly two of the disciples had thus provided themselves because they expected danger that night.—**It is enough.** The reference is not to the sufficiency of the weapons, but a mild turning away from further explanation in view of their failure to understand. 'Two swords' were of no avail in the spiritual conflict before Him; of this He had just spoken, but they failed to recognize His meaning.—The discourse recorded by John (xiv.–xvii.), probably followed; then on the way to Gethsemane, the second prediction of the unfaithfulness of Peter and the other disciples, repelled by them all. See on Matt. xxvi. 31, p. 216. These are passed over by Luke.

CHAPTER XXII. 39–53.

The Agony and the Arrest in Gethsemane.

39 [a] AND he came out, and went, [b] as he was wont, to[1] the
mount of Olives; and his[2] disciples also followed him.
40 [c] And when he was at the place, he said unto them, [d] Pray that
41 ye enter not into temptation. And he was withdrawn[3] from
them about a stone's cast, and [e] kneeled down, and prayed,[4]
42 Saying, Father, if thou be willing, remove[5] this cup from me:
43 nevertheless, not my will, but thine, be done. And there ap-
peared [f] an angel unto him[6] from heaven, strengthening him.
44 And [g] being in an agony he prayed more earnestly: and his
sweat was[7] as it were great drops of blood falling down to[8] the
45 ground. And when he rose up from[9] prayer, and was come[10]
46 to his[2] disciples, he[11] found them sleeping for sorrow, And
said unto them, Why sleep ye? rise and [h] pray, lest ye enter[12]
into temptation.
47 [i] And[13] while he yet spake, behold a multitude, and he that
was called Judas, one of the twelve, went before them,[14] and[15]
48 drew near unto Jesus to kiss him. But Jesus said unto him,
49 Judas, betrayest thou the Son of man with a kiss? When they
which[16] were about him saw what would follow, they said unto
50 him,[17] Lord, shall we smite [k] with the sword? And one[18] of
them smote the servant of the high priest, and cut[19] off his right
51 ear. And[20] Jesus answered and said, Suffer ye thus far. And
52 he touched his ear, and healed him. Then[21] Jesus said unto
the chief priests, and [l] captains of the temple, and the elders,
which[22] were come to[23] him, Be[24] ye come out, as against a
53 thief,[25] with swords and staves?[26] When I was daily with you
in the temple, ye stretched forth no[27] hands against me: but
this is [m] your hour, and [n] the power of darkness.

[a] Matt. xxvi. 30; Mark xiv. 26; comp. John xviii. 1.
[b] Chap. xxi. 37; John xviii. 2.
[c] MATT. xxvi. 36–46; MARK xiv. 32–42.
[d] Ver. 46; see Matt. vi. 13.
[e] Acts vii. 60.
[f] See Matt. iv. 11.
[g] Comp. John xii. 27; Heb. v. 7
[h] Ver. 40.
[i] MATT. xxvi 47–56; MARK xiv. 43–50; JOHN xviii. 3–11.
[k] Ver. 38.
[l] See ver. 4.
[m] Comp. Mark xiv. 35, 41; John xii. 27.
[n] Col. i. 13; Comp. Acts xxvi. 18; Eph. vi. 12.

[1] unto [2] the
[3] he withdrew himself [4] and he kneeled down and prayed.
[5] *many authorities read* to remove [6] unto him an angel
[7] became [8] upon [9] from his [10] he came [11] and
[12] that ye enter not [13] *the best authorities omit* And
[14] *or* was leading them [15] and he [16] And when they that
[17] *the best authorities omit* unto him [18] a certain one [19] took
[20] But [21] And [22] that [23] against [24] Are
[25] robber [26] clubs [27] stretched not forth your

CONTENTS. Luke's account presents here new and striking details, although it is briefer than those of Matthew and Mark. In telling of our Lord's agony, Luke alone mentions the distance to which He withdrew, the angelic assistance and the physical results. In the account of the betrayal there are interesting peculiarities.

Vers. 43, 44 are omitted in some old and important manuscripts and by some of the fathers. But they are well supported and now received by nearly all scholars. Over-zealous Orthodoxy failed to understand them and hence expunged them in some copies.

Vers. 39-46. THE AGONY IN GETHSEMANE. See on Matt. xxvi. 31-46. We notice here only what is peculiar to Luke's narrative.

Ver. 39. **As he was wont** (comp. xxi. 37).. Peculiar to Luke, hinting that He went to a place where Judas could find Him.

Ver. 40. **At the place.** A well-known place; perhaps already known by name to readers of the Gospel. Hence the omission of the name.

Ver. 41. **Withdrew himself,** lit., 'was himself withdrawn.' Drawn by internal anguish, some suppose. — **About a stone's cast.** Not so far as to be out of hearing. This was probably the distance from the three disciples (Matthew, Mark), not from the main body, since the next clause refers to what took place in His solitude, and vers. 45, 46, to the *three* disciples. — **He kneeled down.** Peculiar to Luke.

Ver. 42. **Father,** etc. Godet: 'Luke, like Mark, gives only the first prayer, and confines himself to indicating the others summarily, while Matthew introduces us more profoundly to the progressive steps in the submission of Jesus.'

Ver. 43. **Appeared unto him an angel.** An actual coming of an angel, not merely a spiritual accession of strength. Angels had thus ministered to Him at His previous temptation, according to Matthew and Mark, so that it cannot be said that the notion is peculiar to Luke. How He was strengthened is not so clear. Some think it was a physical strengthening, the imparting to His body, so overwhelmed in this conflict, new power to endure, to drink the cup which would not be removed. This is favored by the fact that the previous ministration was to His physical wants. Others again prefer that the holy soul of our Lord, now seized by the intensest feeling of suffering, was strengthened by the brightening prospect of future joy, presented to Him in some way more vividly by the coming of the angel. Neither of these is inconsistent with proper views of the Person of Christ. In fact it is simplest to suppose that both body and soul received direct supplies of strength in this hour of deepest trial. — We think it most natural to place this strengthening between the *first* and *second* prayer, since there are indications in the fuller accounts of Matthew and Mark that the intensest conflict was passed when the second and third prayers were uttered.

Ver. 44. **And being in an agony.** This was *after* the coming of the angel. Our Lord was strengthened *for* this *agony* or conflict. The first result of the strengthening was that **He prayed more earnestly,** the final result was complete resignation and victorious waiting for the betrayer. — **And his sweat became as it were,** etc. The easy and natural explanation is, that as the result of the agony His sweat became colored with blood (not pure blood, hence 'as it were'), and fell in great clots to the ground. No other sense accords so well with the language used. Instances of bloody sweat have occurred since. Every other view fails to give a sufficient climax to Luke's description and seems to fall below the dignity of the conflict there endured *for us*. See notes on Matthew.

Vers. 45, 46. Luke is very brief in these verses, and we must supplement his account from those of Matthew and Mark. We learn from these that our Lord came once and again to the *three* disciples, and found them asleep. — **For sorrow.** This was the cause of their sleep. Luke is not seeking to excuse them. See on Matt. xxvi. 40, 41.

Vers. 47-53. THE BETRAYAL. See on Matt. xxvi. 47-56; comp. Mark xiv. 43-52; John xviii. 3-11. We notice only the new and striking details.

Ver. 48. **Judas, betrayest thou,** etc. This probably followed the question recorded by Matthew. It is addressed to Judas by name, and is emphatic throughout, setting before the traitor the full enormity of his purpose. The form used coincides with that used in predicting the betrayal (Matt. xvii. 22; xx. 18; xxvi. 2, 45).

Ver. 49. **Saw what would follow.** They not only wake up, but wake to an understanding of the case. — **Lord, shall we smite with the sword?** In the same spirit as the occurrence of ver. 38.

Ver. 50. **A certain one of them.** Luke too omits Peter's name. — **Right ear.** Luke and John alone mention which ear it was.

Ver. 51. **Suffer ye thus far.** Probably addressed to the disciples: Let them go on and fulfil this their design of taking me. It is a mild reproof of the hasty use of the sword, and thus agrees with Matt. xxvi. 52; John xviii. 11. Were the sense: Let them go thus far (and no further), we would find a different expression here. Others suppose the soldiers were addressed, and that the sense is: Let me go, until I have healed this man, or Let me go as far as this man. This is grammatically probable, but opposed by the phrase 'answered.' — **Touched his ear,** etc. Luke, the physician, alone mentions this. The passage does not clearly indicate how the healing took place: Whether at our Lord's touch the ear was wholly restored, or merely the wound healed, or whether the piece cut off was taken up and restored to its place in the body. The last is least likely, as the passage contains no hint of picking up. The first seems more in keeping with the occasion, representing our Lord as making good the loss occasioned by the hasty zeal of Peter.

Ver. 52. **Chief-priests . . . elders.** Luke alone speaks of these, and it was very natural that some of them should accompany the band. Some infer from the fact of their being first mentioned at this point, that they entered the garden after the band of Judas.

Ver. 53. **But this is your hour, and the power of darkness.** An allusion to the fact that it was midnight, contrasting this with His appearance *by day* in the temple. Darkness was appropriate to such a deed, hence it was the hour which suited them. The parallel passages speak of this as a fulfilment of Scripture. We therefore explain it, as the hour appointed to them for carrying out this work. Its fitness as an hour of midnight darkness was but a part of this appointment. (Observe, however, that they *freely chose it*.) 'Power of darkness' therefore points to the kingdom of

darkness. They were doing the work of the Evil One, and the power over Him was the power of darkness. This clause suggests mysterious, and as yet unexplained, facts in regard to the relation of God's purpose, man's agency, and Satanic power. — Luke passes over the flight of the disciples and that of the naked young man (Mark xiv. 48–52).

CHAPTER XXII. 54–65.

Peter's Denial; the Mockery by the Temple Servants.

54 [a]THEN took they[1] him, and led *him*, and brought him into [a] Matt. xxvi. 57; Mark
the high priest's house. [b]And[2] Peter followed afar off. xiv. 53. [b] Matt. xxvi.
55 [c]And when they had kindled a fire in the midst of [d]the hall,[3] 58; Mark xiv. 54;
and were set[4] down together, Peter sat down among them.[5] John xviii. 15.
56 But[6] a certain maid beheld[7] him as he sat by the fire,[8] and [c] MATT. xxvi. 69–75;
earnestly looked upon him, and said,[9] This man was also[10] with MARK xiv. 66–72;
57 him. And[2] he denied him,[11] saying, Woman, I know him not. JOHN xviii. 16–18; 25–27.
58 And after a little while [e]another saw him, and said, Thou art [d] See Matt. xxvi. 13.
59 also[12] of them. And[2] Peter said, Man, I am not. And about [e] Comp. John xviii. 26.
the space of one hour after[13] another [f]confidently affirmed, [f] Acts xii. 15.
saying, Of a truth this *fellow*[14] also was with him; for he is[15]
60 a Galilean. And[2] Peter said, Man, I know not what thou sayest.
And immediately, while he yet spake, the[16] cock crew.
61 And the Lord turned, and [g]looked upon Peter. And Peter re- [g] Chap. xx. 17.
membered the word of the Lord, how he had said[17] unto him,
62 [h]Before the cock crow,[18] thou shalt deny me thrice. And [h] Ver. 34.
Peter[19] went out, and wept bitterly.
63 [i]And the men that held Jesus[20] mocked him, and smote [i] Comp. Matt. xxvi. 67, 68;
64 *him*.[21] And when they had blindfolded[22] him, they struck him Mark xiv. 65; John
on the face,[23] and asked him, saying, Prophesy, who is it that xviii. 22, 23
65 smote[24] thee? And many other things [k]blasphemously spake [k] See Matt. xxvii. 39.
they against him.[25]

1 And they seized 2 But 3 court
4 had sat 5 sat in the midst of them 6 And
7 seeing 8 in the light *of the fire* 9 looking upon him, said
10 also was 11 *the best authorities omit* him 12 also art *one*
13 after the space of about one hour 14 *man* 15 *insert* also
16 a (*according to the best authorities*) 17 how that he said
18 *the best authorities insert* this day 19 *the best authorities read* he
20 *the best authorities read* him 21 and beat him
22 And they blindfolded
23 *the best authorities omit* they struck him in the face
24 he that struck 25 spake they against him, reviling him.

CONTENTS. Luke passes over the examination by Annas (John xviii. 19–24), the subsequent examination before Caiaphas (Matt. xxvi. 57–66; Mark xiv. 53–64), giving immediately his account of Peter's denial, then mentioning the mocking which occurred at the close of the *night* examination before Caiaphas. This order indicates that the denials occurred between the first examination and the close of the second. Accepting this view, we find no difficulty in regarding Luke's account (vers. 63–65) as referring to the same occurrence narrated by Matthew (xxvi. 67, 68) and Mark (xiv. 65). On the *three* hearings, see Matt. xxvi. 57, and the next section.

Ver. 54. **The high-priest's house.** Undoubtedly Caiaphas is meant, since the other Evangelists agree in making his house the scene of Peter's denial.

Vers. 55–62. PETER'S DENIAL OF OUR LORD. For a comparison of the various accounts and

a general view of the occurrence, see notes on Matt. xxvi. 69–75; comp. Mark xiv. 66–72; John xviii. 16–18; 25–27.

Ver. 55. **Kindled.** Lit., 'kindled around;' a large bright fire was made, we infer. All of the Evangelists but Matthew mention the fire, but Mark does not speak of its being kindled. — **Sat down.** So Matthew and Mark; but John speaks of his standing. During the night hours, Peter was no doubt restless.

Vers. 56, 57. First Denial. **A certain maid.** Probably the porteress who had followed Peter into the court; the different answers suggest that she kept up a bantering accusation of this kind to which he responded in different words, but to the same effect. Luke brings out the fact of her **earnestly looking upon him.**

Ver. 58. Second Denial. The account is brief. A general accusation probably began at the fire, was kept up as Peter withdrew to the porch, where he was questioned both by a maid (Matthew, Mark) and a man.

Vers. 59, 60. Third Denial. Luke is particular as to the interval: **after about the space of one hour.** The recognition became very general, as we might expect, but this Evangelist brings out the one who was prominent in the matter.

Ver. 61. **And the Lord turned and looked upon Peter.** This detail, so interesting and touching, may be explained by supposing, that even during the trial our Lord could think on Peter and be aware of what he was doing, though at some distance. But probably the first examination before Caiaphas was now over, and the officers were leading Him away to prison to await the more formal morning examination, or possibly keeping Him in custody in the court. — **And Peter remembered.** His memory was assisted by the cock-crow, but doubtless the Lord's look of pity, love, and consolation was the chief cause of his penitence. After the first burst of penitence, he probably remembered our Lord's prayer for him and his own boast, yet the look was designed to recall these also.

Vers. 63–65. The Mockery at Night. See on Matt. xxvi. 67, 68; Mark xiv. 65. (John xviii. 22 refers to a different occurrence.) Matthew and Mark place this mockery in a different position. This suggests that it began at the close of the hearing, continuing for some time, thus both preceding and following our Lord's look on Peter. Luke here moreover gives substantially the same facts in a manner peculiar to himself. He tells us more particularly who were the chief actors in the mockery: **the men that held Jesus** (ver. 63); details how they covered His face (Mark), blindfolded Him (ver. 64); and sums up the whole in the significant words of ver. 65: **and many other things spake they against him, reviling him,** literally, 'blaspheming him.' See on Matt. xxvi. 68.

Chapter XXII. 66–71.

The Morning Trial before the Sanhedrin.

66 [a] AND as soon as [1] it was day, the [b] elders of the people
and the chief priests and the scribes came together, [2]
67 and led him [3] into their council, [c] saying, Art thou the Christ?
tell us. [4] And [5] he said unto them, If I tell you, ye will not be-
68 lieve: And if I also [6] ask *you*, ye will not answer me, nor let *me*
69 go. [7] Hereafter [8] shall the Son of man sit [d] on [9] the right hand
70 of the power of God. Then said they all, Art thou then [e] the
Son of God? And he said unto them, [f] Ye say that I am. [10]
71 And they said, What need we any further [11] witness? for we
ourselves have heard of [12] his own mouth.

[a] Matt. xxvii. 1; Mark xv. 1; John xviii. 24, 28.
[b] Acts xxii. 5.
[c] Comp. Matt. xxvi. 63–65; Mark xiv. 61–64; John xviii. 19–21.
[d] Comp. Heb. i. 3.
[e] See Matt. xiv. 33.
[f] Matt. xxvii. 11; chap. xxiii. 3; comp. Matt. xxvi. 26, 64.

[1] when
[2] there gathered together the assembly of the elders of the people, both chief priests and scribes;
[3] they led him away
[4] If thou art the Christ, tell us.
[5] But
[6] *omit* also
[7] *the best authorities omit* me, nor let me go
[8] But from henceforth
[9] be seated at
[10] *or* Ye say it, for I am
[11] What further need have we of
[12] from

The Morning Examination. Luke here gives an account of another hearing than that detailed by Matthew and Mark. Vers. 63–65 tacitly presuppose some sort of condemnation, which encouraged the servants to commit such outrages. Both Matthew (xxvii. 1) and Mark (xv. 1) hint at such a morning meeting of the Sanhedrin. The account too has its peculiar coloring, characterizing this as an official and decisive council. This would then be a ratification, in proper form and numbers and at a legal hour, of the resolution already taken by the enemies of our Lord.

Ver. 66. **And when it was day.** Roman law forbade a final condemnation before dawn, and

Jewish usage forbade even the investigation of capital crime at night. — **The assembly of the elders**, lit., 'the eldership' (*presbyterion*); a formal assembly of the Sanhedrin, at the usual place of holding the council.

Ver. 67. **If thou art the Christ, tell us.** An abrupt beginning, presupposing testimony that He made this claim. The hearing is resumed at the point broken off, according to Matthew's account. The force of the passage is: If as you claim, thou art the Christ, tell us all so, in plain words. — **If I tell you, ye will not believe**, *i. e.*, you do not ask to know the truth, but to make me condemn myself.

Ver. 68. **And if I ask you**, put questions to you about my arrest, its legality, and the way you have forced me into my present position. — **Ye will not answer**, because you would involve yourselves in great perplexities. The case was prejudged. The rest of the verse is to be omitted.

Ver. 69. **But.** This indicates the connection of thought: you have prejudged my case, but, as the time has come to speak, in order that through suffering I may pass to glory, I tell you of that glory and thus confess myself the Christ: **From henceforth**, etc. Comp. Matt. xxvi. 64. A repetition of this declaration is not at all improbable.

Ver. 70. The next question shows that they understood Him aright. His answer may be rendered: **Ye say that I am**, or, 'ye say (correctly), for I am.'

Ver. 71. **What further need**, etc. As far as the death of Christ had a human judicial ground, that ground was His own claim to be the Son of God. Either His claim was correct, or the Jews were right in putting Him to death. To ignore His claim is to side with His murderers. On the plan for procuring Pilate's consent, see Matt. xxvii. 1, p. 226.

CHAPTER XXIII. 1-25.

Christ Before Pilate and Herod.

1 [a] AND the whole multitude[1] of them arose,[2] and led him
2 unto Pilate. And they began to accuse him, saying, We
found this *fellow*[3] [b] perverting the[4] nation, and [c] forbidding to
give tribute to Cesar, saying[5] that he himself is Christ [d] a king.
3 [de] And Pilate asked him, saying, Art thou the King of the Jews?
4 And he answered him and said, [f] Thou sayest *it*. Then said
Pilate to[6] the chief priests and *to* the people,[7] [g] I find no fault in
5 this man. And[8] they were the more fierce,[9] saying, He stirreth
up the people, teaching throughout all Jewry,[10] [h] beginning[11] from
6 Galilee to[12] this place. When Pilate heard of Galilee,[13] he asked
7 whether the man were a Galilean. And as soon as[14] he knew[15]
that he belonged unto[16] [i] Herod's jurisdiction, he sent him
to[17] Herod, who himself also was at Jerusalem at that time.[18]
8 And[19] when Herod saw Jesus, he was exceeding glad: [k] for he
was desirous to see him of [l] a long *season*,[20] [m] because he had
heard many things of[21] him; and he hoped to have seen[22] some
9 miracle done by him. Then[23] he questioned with[24] him in
10 many words; but he answered him nothing. And the chief
priests and scribes stood and [n] vehemently accused[25] him.
11 And Herod with his men of war[26] [o] set him at nought, and
mocked *him*, and [p] arrayed him in a gorgeous robe, and sent

[a] Matt. xxvii. 2; Mark xv. 1; John xviii. 28.
[b] Ver. 14; comp. Acts xvii. 7; xxiv. 5.
[c] Comp. chap. xx. 20, 22.
[d] John xviii. 33, 36, 37; xix. 12
[e] Matt. xxvii. 11; Mark xv. 2.
[f] See chap. xxii. 70.
[g] Ver. 14; John xviii. 38; xix. 4, 6; comp. 1 Pet. ii. 22.
[h] Matt. iv. 12, 23; Mark i. 14; chap. iv. 14; John i. 43; ii. 11.
[i] See chap. iii. 1.
[k] Chap. ix. 9.
[l] Chap. viii. 27.
[m] Matt. xiv. 1; Mark vi. 14.
[n] Acts xviii. 28.
[o] See Mark ix. 12.
[p] Comp. Matt. xxvii. 28; Mark xv. 17.

[1] *or* number [2] rose up [3] this *man*
[4] *the best authorities read* our [5] *the best authorities read* and saying
[6] And Pilate said unto [7] and the multitudes [8] But
[9] urgent [10] Judea [11] *the best authorities read* and beginning
[12] even unto [13] *the best authorities read* heard it [14] when
[15] learned [16] was of [17] unto [18] in these days
[19] Now [20] had been of a long time desiring to see him
[21] heard concerning (*according to the best authorities*) [22] to see
[23] And [24] *omit* with [25] stood, vehemently accusing
[26] soldiery

12 him again[27] to Pilate. And the same day [q] Pilate and Herod
were made friends together;[28] for before they were at enmity
between themselves.
13 And Pilate, when he had called together the chief priests and
14 [r] the rulers and the people, Said unto them, Ye have brought
this man unto me,[29] [s] as one that perverteth the people; and,
behold, I, [t] having examined *him* before you, have[30] [s] found [s] no
fault in this man touching those things whereof ye accuse him:
15 No, nor yet Herod: for I sent you to him;[31] and, lo,[32] nothing
16 worthy of death is done unto[33] him. [u] I will therefore chastise
17 him, and release *him*. (For[34] [v] of necessity he must release one
18 unto them at the feast.) And[8] they cried out all at once,[35] say-
ing, [w] Away with this *man*, and release unto us Barabbas:
19 (Who[36] for a certain sedition[37] made in the city, and [x] for mur-
20 der, was cast into prison.) Pilate therefore, willing to release
21 Jesus, spake again to them.[38] But they cried,[39] saying, Crucify
22 *him*, crucify him. And he said unto them the third time, Why,
what evil hath he[40] done? I have found no cause of death in
23 him: [y] I will therefore chastise him, and let *him* go.[41] And[8]
they were instant[9] with loud voices, requiring[42] that he might
be crucified: and the voices of them[43] and of the chief priests[44]
24 prevailed. And Pilate gave sentence that it should be as they
25 required.[45] And he released unto them[46] him that for sedition[37]
and murder was[47] cast into prison, whom they had desired;[48]
[z] but he delivered Jesus[49] to their will.

[q] Acts iv. 27; comp. Ps. ii. 2.
[r] See chap. xxiv. 20.
[s] Ver. 2.
[t] Acts iii. 13.
[u] Ver. 22; comp. John xix. 1.
[v] Matt. xxvii. 15; Mark xv. 6; John xviii. 39.
[w] MATT. xxvii. 16-26; MARK xv. 7-15; JOHN xviii. 40-xix. 16.
[x] Acts iii. 14.
[y] Ver. 16.
[z] John xix. 16.

[27] arraying him in gorgeous apparel, sent him back
[28] And Herod and Pilate became friends with each other that very day
[29] unto me this man [30] *omit* have
[31] *the best authorities read* he sent him back to us
[32] behold [33] hath been done by
[34] *the best authorities omit* ver. 17. [35] together
[36] one who [37] insurrection
[38] And Pilate spake unto them again, desiring to release Jesus.
[39] shouted [40] this man [41] release him. [42] demanding
[43] their voices [44] *the best authorities omit* and of the chief priests
[45] what they demanded should be done
[46] *the best authorities omit* unto them [47] had been
[48] demanded [49] Jesus he delivered up.

CONTENTS. 'Here we have the description, on the one hand of the series of manœuvres used by the Jews to obtain from Pilate the execution of the sentence, and on the other, of the series of Pilate's expedients or counter-manœuvres, to get rid of the case which was forced on him.' Godet. The account is condensed, but the appearance before Herod (vers. 6-12) is peculiar to this Gospel.

Vers. 1-5. THE ACCUSATION BEFORE PILATE. See on Matt. xxvii. 2, 11-14; Mark xv. 1-5; John xviii. 28-38.

Ver. 1. **Led him,** probably in formal procession. — **Unto Pilate.** It is a question whether Pilate resided in a palace formerly belonging to Herod, or in the Castle Antonia (see on Matt. xxvii. 27).

Ver. 2. **Began to accuse him.** The first approach to Pilate is narrated by John only, but Luke gives this charge with most precision. — **We found.** This implies investigation they had never made. — **Perverting,** giving a false direction to, **our nation.** They thus represent themselves as genuine friends of the people. — **Forbidding,** etc. This was a downright falsehood. — **And saying,** etc. This involved what was true. But from this single element of truth they deduced certain political results, which had never occurred, and by putting these false inferences in the foreground sought to obtain sentence of death against our Lord.

Ver. 3. **And Pilate asked him.** This took place within the prætorium (John xviii. 33).— **Art thou the King of the Jews?** Pilate's question implies some knowledge of the Messianic expectations of the Jews.—**Thou sayest it** = Yes. So Matthew and Mark. But fuller details of the interview are given by John (xviii. 34–38). Pilate's language in ver. 4 implies some further conversation.

Ver. 4. **I find no fault in this man.** Pilate speaks as a judge. Knowing that the Sanhedrin would have no desire to put to death any one for the political crime alleged, he examines our Lord and satisfies himself that no such political crime was involved in His claim to be King of the Jews.

Ver. 5. **And they were the more urgent.** They strengthened their charge, urging anew the charge of perverting the people: **He stirreth up the people**, etc.—**From Galilee.** This was probably designed to arouse Pilate's resentment against Him as a Galilean, since the governor hated the Galileans (comp. chap. xiii. 1), and was at enmity with Herod (ver. 12). But they were disappointed.

Vers. 6–12. OUR LORD BEFORE HEROD.

Ver. 6. **Heard it**; probably the name Galilee.

Ver. 7. **Herod's jurisdiction.** As an inhabitant of Galilee, Jesus was under the authority of Herod Antipas, who was Tetrarch of Galilee and Perea.—**He sent him.** The word used is a legal term generally applied to the transfer of a cause from a lower to a higher tribunal. Hence it was not to get Herod's opinion, but to relieve himself by transferring his prisoner to Herod's judgment. There may have been a thought of thus doing a courtesy to reconcile Herod. Their quarrel (ver. 12) had probably been caused by some question of jurisdiction. **In these days.** Probably for the purpose of attending the Passover feast.

Ver. 8. **Was exceeding glad.** This joy of Herod seems all the more frivolous and unkingly, if we suppose that the case of Jesus was actually offered to his jurisdiction.—**Had heard.** This was the reason of his desire.—**And he hoped.** The original indicates that this hope was contemporaneous with the continued desire. The present occasion is not directly referred to here. Yet the frivolous joy arose from the confident expectation that now his long continued desire and hope would be met. 'Jesus was to him what a skilful juggler is to a seated court—an object of curiosity.' Godet.

Ver. 9. **And he questioned.** The character of the questions may be inferred from Herod's reception of Jesus, as well as from the next clause: **but he answered him nothing.** For such a judge, the incestuous adulterer, the murderer of the Baptist, He had neither miracles nor words.

Ver. 10. **And the chief priests**, etc. Pilate had sent them there. There is no hint that Herod took any steps toward real investigation. Finding his curiosity was not to be gratified, he treats the case with contempt.

Ver. 11. **And Herod.** Failing of his expected entertainment, the monarch seeks amusement in the way here narrated. The motive was resentment at the silence of Jesus, though actual contempt was doubtless felt.—**With his soldiery** (a peculiar word), *i. e.*, his attending body guard.—**Set him at nought**, treated Him contemptuously, **and mocked him**, with words and actions alike.—**And arraying him in gorgeous apparel.** This garment was put on in mockery, and hence brilliant. It may have been the same scarlet cloak which is spoken of in Matt. xxvii. 28, and thus indicated contempt of His claims to royalty, or a *white robe*, such as candidates for office wore. The sneer in the latter case is obvious. Still the word itself does not mean 'white,' and the question is an open one.—**Sent him back to Pilate.** This may have been designed to conciliate Pilate, but it is in keeping with the frivolous conduct of Herod throughout.

Ver. 12. **Became friends with each other**, etc. If the cause of the quarrel was some question of jurisdiction connected possibly with the occurrence mentioned in chap. xiii. 1, we see a reason why a reconciliation now took place. As early as Acts iv. 27, we find believers alluding in their prayers to this coalition of Herod and Pilate. Even if neither was directly hostile, practically the indecision of the one and the indifference of the other conspired to nail our Lord to the cross. It is easy to harmonize this account with those of Matthew and Mark, but more difficult to insert the occurrence in John's narrative. The probable position is after John xviii. 38.

Vers. 13–25. FURTHER EXAMINATION BEFORE PILATE. See on Matt. xxvii. 15–26; comp. Mark xv. 6–15; John xviii. 39, 40. Luke gives, in this paragraph, few new details, although the form of his narrative is peculiar to himself.

Ver. 13. **When he had called together**, etc. After the return from Herod. Matthew (xxvii. 17) alludes to this.—**And the people.** The multitude, doubtless now more numerous, was called to hear a proposal in which their wish was concerned.

Ver. 14. **Said unto them.** Luke, who gives the charge most fully (ver. 2), also states the reply of Pirate more formally.—**Perverteth.** Here the word (Pilate's) is milder than that of ver. 2 (the Sanhedrin's).—**Before you.** John tells of a private interview, which was the main reason of Pilate's state of mind, but both Matthew and Mark speak of a public questioning in distinction from this.

Ver. 15. **Nor yet Herod**, who knew Jewish affairs so well.—**For he sent him back to us.** The correct reading more fully proves Pilate's assertion.—**Hath been done by him**, *i. e.*, Herod's examination failed to elicit any proof that He had committed a crime.

Ver. 16. **I will therefore chastise him.** Pilate ought to have said: I will release without any punishment. His want of moral earnestness now appears. This was a concession, and an illegal one, since he declares Jesus to be innocent. This first wrong step was the decisive one, since the Jews understood how to follow up the advantage thus given them. If he was willing to chastise Jesus illegally, why could he not be forced to crucify Him. This proposition of Pilate was repeated (ver. 22), but Luke does not mention the fact of the scourging. See on that fact, Matt. xxvii. 26; John xix. 1.

Vers. 17–25. The account before us is brief, introducing scarcely any new features. Ver. 17, while supported by some authorities, is to be omitted.—**Away with this man** is virtually a demand for execution.—**Prevailed** (ver. 23), gained the mastery, *i. e.*, over Pilate.—**Gave sentence.** Final and official sentence. Luke passes over the scourging and crowning with thorns, the presentation to the people (*Ecce Homo*), the final effort to release our Lord, the washing of Pilate's hands, and the final taunt made by the governor with our Lord (John xix. 13–16), presenting the contrast between Barabbas and Jesus in brief and telling words (ver. 25).

CHAPTER XXIII. 26–49.

The Crucifixion.

26 [a] AND as[1] they led him away, they laid hold upon one Si-
mon, a Cyrenian,[2] coming out of[3] the country, and on
him they laid[4] the cross, that he might bear *it*[5] after Jesus.
27 And there followed him a great company of[6] people, and of
28 women, which also[7] [b] bewailed and lamented him. But Jesus
turning unto them said, [c] Daughters of Jerusalem, weep not
29 for me, but weep for yourselves, and for your children. For,
behold, the[8] days are coming, in the[8] which they shall say,
[d] Blessed *are* the barren, and the wombs that never bare, and
30 the paps which[9] never gave suck.[10] [e] Then shall they begin to
say to the mountains, Fall on us; and to the hills, Cover us.
31 For if they do these things in a[11] [f] [g] green tree, what shall be
done in the [f] dry?
32 [h] And there were also two others, malefactors, led with him to
be put to death.
33 [i] And when they were come to[12] the place, which is called
Calvary,[13] there they crucified him, and the malefactors, [k] one
on the right hand, and the other on the left.
34 Then said Jesus,[14] [l] Father, forgive them; [m] for they know
not what they do. [n] And they parted[15] his raiment, and[16] cast
35 lots. And [o] the people stood beholding. [p] And[17] [q] the rulers
also with them[18] derided *him*,[19] saying, He saved others; let
36 him save himself, if he be Christ, [r] the chosen of God.[20] And
the soldiers also mocked him, coming to him, and[21] [s] offering
37 him vinegar, And saying, [p] If thou be[22] the King of the Jews,
38 save thyself. [t] And a superscription also was written over him
in [u] letters of Greek, and Latin, and Hebrew,[23] THIS IS THE
KING OF THE JEWS.
39 And [v] one of the malefactors which[24] were hanged railed on
40 him, saying, If thou be Christ,[25] [w] save thyself and us. But the
other answering rebuked him, saying,[26] Dost not thou[27] fear
41 God, seeing thou art in the same condemnation? And we in-
deed justly; for we receive the due reward of our deeds: but

[a] Matt. xxvii. 32; Mark xv. 21; comp. John xix. 17.
[b] See chap. viii. 52.
[c] Cant. i. 5; ii. 7, etc.
[d] Comp. Matt. xxiv. 19; Mark xiii. 17; chap. xxi. 23.
[e] Hos. x. 8; Rev. vi. 16
[f] Ezek. xx. 47.
[g] Comp. Ps. i. 3; Ezek. xxi. 3, 4.
[h] Matt. xxvii. 38; Mark xv. 27; John xix. 18.
[i] Matt. xxvii. 33; Mark xv. 22; John xix. 17.
[k] Ver. 46; see Matt. xi. 25
[l] See Matt. v. 44.
[m] Acts iii. 17.
[n] Matt. xxvii. 35; Mark xv. 24; John xix. 23.
[o] Ps. xxii. 17.
[p] Matt. xxvii. 41, 42; Mark xv. 31, 32.
[q] See chap xxiv. 20.
[r] Is. xlii. 1.
[s] Comp. lxix. 21; Matt. xxvii. 48; John xix. 29.
[t] Matt. xxvii. 37; Mark xv. 26; John xix. 19.
[u] John xix. 20.
[v] Comp. Matt. xxvii. 44; Mark xv. 32.
[w] Vers. 35, 37.

[1] when [2] of Cyrene [3] from [4] and laid on him
[5] to bear it [6] number of the [7] women who
[8] *omit* the [9] the breasts that
[10] nourished (*according to the best authorities*) [11] the
[12] came unto [13] skull [14] And Jesus said
[15] And parting [16] they [17] But
[18] *the best authorities omit* with them [19] scoffed at him
[20] if this is the Christ of God, the chosen one (*according to the best authorities*) [21] *omit* and [22] art
[23] *The best authorities read* only And there was also a superscription over him [24] that [25] Art not thou the Christ?
[26] answered, and rebuking him, said [27] *insert* even

42 this man hath done nothing amiss. And he said unto Jesus,
Lord,[28] remember me when thou comest into[29] thy kingdom.
43 And Jesus[30] said unto him, Verily I say unto thee, To day shalt
thou be with me in [x] paradise.
44 [y]And it was[31] about the sixth hour, and there was a dark-
45 ness[32] over all the earth[33] until the ninth hour. And the sun
was darkened,[34] and [z]the vail of the temple was rent in the midst.
46 And [a]when Jesus had cried with a loud voice, he said,[35]
[b]Father, [b]into thy hands I commend my spirit: [a]and having
47 said thus,[36] he gave up the ghost. [c]Now[37] when the centurion
saw what was done, [d]he glorified God, saying, [c]Certainly this
48 was a righteous man.[38] And all the people[39] that came to-
gether to that[36] sight, beholding[40] the things which were done,
49 [e]smote their breasts, and returned.[41] And all [f]his acquain-
tance, and [g]the women that followed him[42] from Galilee, [h]stood
afar off, beholding[43] these things.

[x] 2 Cor. xii. 4: Rev. ii. 7; comp. Gen. ii. 8 in the Septuagint.
[y] Matt. xxvii. 45; Mark xv. 33; comp. John xix. 14.
[z] See Matt. xxvii. 51.
[a] Comp. Matt. xxvii. 50; Mark xv. 37; John xix. 30.
[b] Ps. xxxi. 5; comp. John x. 18.
[c] Matt. xxvii. 54; Mark xv. 39.
[d] See Matt. ix. 8.
[e] Chap. xviii. 13.
[f] Chap. ii. 44.
[g] Matt. xxvii. 55; Mark xv. 40, 41; chap. viii. 2; ver. 55; comp. John xix. 25.
[h] Ps. xxxviii. 11.

[28] And he said, Jesus (*according to the best authorities*) [29] in
[30] he (*according to the best authorities*) [31] *insert* now
[32] a darkness came [33] the whole land [34] the sun failing:
[35] And Jesus crying with a loud voice, said
[36] this [37] And [38] this man was righteous [39] multitudes
[40] when they beheld [41] returned smiting their breasts.
[42] with him [43] looking at

CONTENTS. Among the peculiarities of Luke's description we notice particularly the scene on the way to Calvary (vers. 27-32), and the story of the penitent robber (vers. 39-43). Both of these accord with the general spirit of the whole Gospel, as do the *three words* from the cross (vers. 34, 43, 46) which Luke alone has preserved for us.

Vers. 26-32. THE WAY TO THE CRUCIFIXION. Here Luke is most full, but gives no support to the various legends of the *Via Dolorosa*.

Ver. 26. **When they led him away.** See on Matt. xxvii. 32; Mark xv. 21. (John omits this incident.) — **To bear it after Jesus.** The hinder part alone was laid upon Simon. The relief was comparatively slight; there is no proof that our Lord was sinking under the load. He who bears the cross *after* Jesus, bears the lightest end of it.

Ver. 27. **A great number of the people.** The ordinary crowd at an execution. — **And of women.** Such a crowd would be largely made up of women. These were not the Galilean women (ver. 49), but women of Jerusalem (ver. 28). — **Bewailed and lamented him.** This does not of itself indicate any real attachment to Him. It was the natural sympathy usual to the sex at such a time. Some among them may have wept from deeper motives, especially since our Lord spoke to them as He did. The later Jewish tradition that expressions of sympathy for a malefactor on the way to execution were unlawful, is not well enough sustained to prove that the conduct of the women was unexampled.

Ver. 28. **Daughters of Jerusalem.** A natural address, but solemn and pointing to their relation to a doomed city. — **Weep not for me.** Comp. Heb. xii. 2. He not only endures the cross, but forgets His sorrows, so heavy, to tell the truth to those who manifested for Him only a human sympathy. — **But weep for yourselves.** Appropriate words for those who even now make of the crucifixion a mere popular tragedy. Doubtless many of these very women lived until the siege of Jerusalem, about forty years afterwards, but the catastrophe was to fall most directly upon their children: **and for your children.** Comp. Matt. xxvii. 25: 'His blood be on us and on our children.'

Ver. 29. **Days are coming.** As certainly coming, as He was going to death. — **They shall say.** 'They' refers to those in Jerusalem, especially the women in Jerusalem, *at the time foretold.* His disciples would not be there, and there is here implied a warning to escape. But the whole tone of the prediction implies also that few of them do so. — **Blessed,** etc. A fearful woe is introduced by the word 'Blessed.' Hos. ix. 12-16, contains the same thought as this verse. The days will be so terrible that it will be a curse to be a mother instead of a blessing. When being a mother is reckoned a curse, the days are indeed evil!

Ver. 30. **Begin to say,** etc. The language is quoted from Hos. x. 8. 'Begin' does not necessarily imply a repetition of the saying, but there is probably an allusion to another and a greater day of wrath. The prediction had a primary reference to the siege of Jerusalem and a literal fulfilment then, for the Jews in multitudes 'hid themselves in the subterranean passages and sewers under the city.'

Ver. 31. **If they do these things in the green tree,** etc. In proverbial form our Lord here contrasts what is coming upon Himself, 'the green

tree,' the fruitful vine, the innocent one when He bore our sins, with what would come upon them, 'the dry tree,' the unfruitful ones standing to bear their own judgment. 'These things' must be interpreted as a judgment on sin, or the contrast fails. 'They' is used impersonally of human agency in general. Other explanations have been suggested; but none of them seem worthy to be final utterances of our Lord as a Teacher. At such a time nothing could be more appropriate than an allusion to His vicarious work. He could not avert the judgment He must announce, but even at the last joins with it a thought of His work for sinners.

Ver. 32. **Two others.** The sympathy seems to have been, not for them, but for Him alone.— **Led with him.** Luke alone narrates this.

Vers. 33-38. THE CRUCIFIXION AND MOCKING. See on Matt. xxvii. 33-43; Mark xv. 22, 33; John xix. 17-24. Luke's account is the briefest. He mentions (the others do not) the mocking offer of drink by the soldiers (ver. 36). Here only do we find the touching prayer, usually called the *first* word on the cross. The casting lots for our Lord's garments is briefly mentioned, and the mocking of the people is only hinted at (see on ver. 35). On the mode of crucifixion, see the notes on the parallel passage in Matthew.

Ver. 33. **Skull.** Comp. the Hebrew *Golgotha* (Matthew, Mark, and John), which also means this. 'Calvary' is of kindred meaning, but taken from the Latin version. The name probably arose from a resemblance to a skull in the shape of the slight elevation where the crosses were placed. Mount Calvary is an erroneous expression. It could scarcely have been the usual place of execution (see on Matt. xxvii. 33). There is even now no special place of execution in Jerusalem.

Ver. 34. **And Jesus said.** During the act of crucifixion, as it would appear from the language which follows. This first of the seven words on the cross, preserved by Luke alone, is perhaps the one best adapted to 'draw all men' unto Him 'when lifted up.'—**Father, forgive them.** Even in the act of crucifixion He speaks as 'Son of God!' And thus offering Himself, He also intercedes, performing His twofold priestly work. Comp. Is. liii. 12: 'He bore the sin of many, and made intercession for the transgressors.' 'Them' refers, first of all, to the four soldiers who actually crucified Him, since they are spoken of in all the other clauses. It is true they only obeyed orders; but vers. 36, 37 show that they had a certain pleasure in their cruel duty. They acted as the agents, directly, of the Jewish rulers, in a wider sense, of the Jewish nation, and most widely and truly of mankind. All sinners conspired to nail Him there.—**For they know not what they do.** Comp. Acts iii. 17. This is the motive, not the ground, for forgiveness. Ignorance may diminish guilt, but does not remove it, else no prayer for forgiveness would be needed. It is one design of this record, showing us the forgiving love of our Lord as He died for the sins of men, to awaken in men, through the application of it by the Holy Spirit, a knowledge of what they do as sinners in nailing Him to the cross, that they may repent and be forgiven for His sake. The prayer is only for those who in some way help in the great crime. Those who deny that they are sinners deny that it is for them.—The whole prayer is omitted in a few manuscripts, but it is regarded as genuine by all modern critics.

Ver. 35. **And the people stood beholding.** At the time when the prayer was uttered. A crowd would not, however, remain still long on such an occasion, and others would be coming from the city, so that there is no disagreement with the accounts of Matthew and Mark.—**But the rulers,** etc. As if in contrast with the people, but the latter joined in the mockery (see Matthew). Luke tells of the charge of Peter (Acts ii. 23: 'Ye have taken . . . and slain').—**If this one,** etc. The tone is that of contempt.

Ver. 36. **Offering him vinegar.** It was about midday, when they would be eating and drinking, and they drunk to Him, holding out to Him in mockery the sour wine (vinegar) they used. Thus the incident is natural, and at the same time totally distinct from the one related by the other Evangelists, which occurred about three hours later.

Ver. 37. **If thou art the King of the Jews, save thyself.** This scoff was learned from the rulers no doubt (Matt. xxvii. 42), but it included a sneer at the Jews as well.

Ver. 38. **And there was also a superscription over him.** See notes under the text. Luke mentions the title later than the other Evangelists; the sneer of the soldiers suggested the mention of Pilate's mockery in writing this superscription.

Vers. 39-43. THE PENITENT ROBBER. Peculiar to Luke. John makes no allusion to the conduct of the malefactors, while Matthew and Mark intimate that both scoffed at our Lord. While those accounts may be regarded as simply more general, we think it probable that both robbers began to revile, but during the time they hung there, so long to them, one of them was moved to penitence. See on Matt. xxvii. 44.

Ver. 39. **One of the malefactors.** Alford: 'All were now mocking: the soldiers, the rulers, the mob;—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.' This fourfold mocking is a fearful revelation of the extent and power of sin. The better attested form of the taunt is striking: **Art not thou the Christ? Save thyself and us.**

Ver. 40. **But the other answered,** the word 'us' had included him, and he protests against being made a partner in the mockery. It is very improbable that this man was a Gentile. The two were probably placed on either side of Jesus to carry out the taunt that this was the King of the Jews, and these the (Jewish) subjects. It is now generally conjectured that these robbers were companions of Barabbas, in whose place the innocent Jesus was crucified.—**Dost not thou even fear God,** (not to speak of penitence and devotion). Others explain: 'even thou,' who art a fellow sufferer. The reason he ought to fear God is: **seeing thou art in the same condemnation,** *i. e.*, with this One whom you are railing at. He thus recognizes the fact that Jesus is crucified *as a sinner*, going on to confess that he was himself a sinner, but the One who hung beside him altogether innocent. This recognition of Christ in the place of a sinner must not be overlooked in considering the faith of the penitent robber.

Ver. 41. **And we indeed justly,** etc. He speaks like a true penitent; for the connection with the last verse involves a reference to *God's* justice. Too many forget it under the shadow of the cross!—**But this man hath done nothing amiss.** A strong statement of innocence. 'Even had the robber said nothing more than this, yet he

would awaken our deepest astonishment, that God — in a moment wherein literally all voices are raised against Jesus, and not a friendly word is heard in his favor — causes a witness for the spotless innocence of the Saviour to appear on one of the crosses beside Him' (Van Oosterzee). His faith becomes stronger, for he now turns to Christ Himself. He believed in Christ's innocence, yet believed in the justice of God. There must have been a practical acceptance of our Lord's atoning sacrifice, or the bold faith of his petition has no sufficient foundation.

Ver. 42. **And he said, Jesus, remember me,** etc. He does not ask liberation from the cross, but is satisfied to cast himself on the personal love and care of the Being hanging in torture beside him. — **When thou comest in thy kingdom,** *i. e.*, at thy coming in thy kingdom. 'Into' is incorrect, and leaves out of view that the man's faith recognized Jesus, not as one who would become King, but who *was King*, and as such would appear again, not as now, but in His royal dignity. It detracts nothing from the man's faith to suppose that he himself cherished some of the common Jewish expectations when he thus spoke. But whatever his belief about the kingdom, his faith in the King was implicit.

Ver. 43. **Verily I say unto thee.** A Divine assurance in response to faith. — **To-day,** *i. e.*, before that day ended. The Roman Catholics, to sustain the doctrine of purgatory, join this with 'I say unto thee,' but there was no need of asserting that He was *speaking 'to-day.'* The promise implies first of all that both should die that day, instead of lingering long, as was often the case, and then that both should that day pass to the same place: **shalt thou be with me in Paradise.** Our Lord would that day be in Paradise, and the penitent robber with Him. The man's faith was in Christ as a Person, and Christ's promise was of personal association with Himself. If this is borne in mind we have a check to the many fancies which are wont to gather about the word Paradise as here used. (1.) It means the place (or state) where the soul of Jesus was between His death and resurrection. The clause in the Apostles' creed: 'He descended into hell,' or 'Hades,' must be explained or supplemented by our Lord's declaration that He was that day in Paradise. (2.) In choosing a word used by the Jews our Lord designed, not chiefly to indorse the Jewish views on the subject, but to convey to the dying robber a promise of blessedness which he understood, though certainly not to its full extent. The Jews thus termed that part of the world of disembodied spirits which is opposed to Gehenna (or Hell); the happy side of the state of the dead. Comp. chap. xvi. 22: 'Abraham's bosom.' Most expositors are content to accept this as the meaning here, although they claim of course that the reality which Jesus promised transcended the Jewish expectations, and that this promise implied necessarily a participation in the resurrection glory of the just. This view distinguishes between Paradise, here and in 2 Cor. xii. 4; Rev. ii. 7 ('the paradise of God'). There is, however, a more extended view: that our Lord went down into the depths of death to announce His triumph and thus transfer those in 'Abraham's bosom' into 'the Paradise of God' (comp. 1 Pet. iii. 18, 19), and that as the robber died after Him (John xix. 32, 33) the former passed at once into this Paradise. This view suggests a solution of some of the difficulties in regard to Old Testament believers, while it does not at all imply conversion after death. Such an event as our Lord's death could have such an effect, and the change could take place in a moment. Both views imply that this Paradise is not the fulness of glory at God's right hand. Our Lord passed to that forty days afterwards, *in the body*, and thither His people go when they too have been raised. Bliss belongs to 'Paradise' indeed, but it will be perfect only after the resurrection. Only on these latter points does the New Testament speak plainly; the danger has ever been in going beyond its statements.

Vers. 44–46. THE CLOSING SCENE. See on Matt. xxvii. 45–53; Mark xv. 33–38. Luke's account is very brief, passing over the tender scene narrated in John xix. 26, 27, the lamentation mentioned by Matthew and Mark, and the last refreshment recorded by all three, but it alone has preserved for us *the last word on the cross.*

Ver. 45. **The sun failing,** *i. e.*, its light. This was the cause of the darkness. It can scarcely imply that the sun had been visible during the darkness and at last itself disappeared. — **And the vail of the temple,** etc. Matthew, who is more detailed, speaks of this after our Lord's death. It probably took place at the moment He expired. Luke places it here, without implying that it occurred before that moment.

Ver. 46. **Crying with a loud voice.** Matthew and Mark mention this without giving the words. — **Father, into thy hands I commit my spirit.** Our Lord dies with Scriptural words on His lips (Ps. xxxi. 5). The whole Psalm is not necessarily Messianic, for, by saying 'Father,' our Lord gives the whole its higher meaning for this hour. 'Spirit' here means the immaterial part of Him who was dying. It is idle to say that the soul went to Hades and the spirit to His Father, for He had told the robber that He, the Personal object of His faith, would be in Paradise that day (ver. 43). In this prayer which came after the *sixth* word ('It is finished'), with its announcement of the completed work, our Lord freely gives up His spirit to the Father. The dying would indeed come in the course of nature, but this represents it as the supreme act of love and obedience. — Ullmann: 'Whoever could think that Jesus, with these words, breathed out His life forever into the empty air, such an one certainly knows nothing of the true, living spirit, and, consequently, nothing of the living God, and of the living power of the crucified One.'

Vers. 47–49. THE EFFECT ON THE SPECTATORS. See on Matt. xxvii. 54–56; Mark xv. 39–41. Luke inserts a new detail in ver. 48.

Ver. 47. **Saw what was done.** Mark is most exact here: 'that he so cried out.' — **He glorified God.** The original implies a continued action and thus favors the idea that the centurion was really converted by the sight. — **Certainly this man was righteous.** 'Righteous' means here first *innocent*, then *just, truthful*. The centurion knew that He had been accused of making Himself 'Son of God;' and this verdict implies the truthfulness of the claim. Both confessions might have been made, but if only one were uttered in words, it seems more probable that the other Evangelists give it accurately.

Ver. 48. **And all the multitudes,** etc. No

mention is made of the rulers. Jerusalem was crowded, and the 'multitudes' were great. **This sight**, or 'spectacle.' — **The things which were done.** These put an end to mockery. — **Returned smiting their breasts.** In self-reproach, for they had cried out for His crucifixion. — Luke alone speaks of this, but it is not implied that the people had taken no part in the previous mockery. Such a change is by no means uncommon. This accords with the Pentecostal inquiry (Acts ii. 39), and may be regarded as the result of our Lord's prayer (ver. 34).

Ver. 49. **And all his acquaintance.** Peculiar to Luke. 'All' now present in Jerusalem. The Eleven may be included, though John had led Mary home. Possibly they were not there, fearing to come, a view favored by the fact that no mention is made of them in connection with the burial. The account is so brief, that it cannot be considered as contradictory, John xix. 25.

CHAPTER XXIII. 50–56.

The Burial of our Lord.

50 [a] AND, behold, *there was* [1] a man named Joseph, [b] a coun- [a Matt. xxvii. 57–61; Mark xv. 42–47; John xix. 38–42.]
51 sellor; *and he was* a good man, and a just: [2] (The
same [3] had not consented to the counsel and deed of them [4]:) [b Mark xv. 43]
he was of [5] Arimathea, a city of the Jews; [b] who also him-
52 self [6] [c] waited [7] for the kingdom of God. This *man* went unto [8] [c Chap. ii. 25, 28.]
53 Pilate, and begged the body of Jesus. And he took it down,
and wrapped it in linen, [9] and laid it [10] in a sepulchre [11] that
was hewn in stone, wherein never man before was laid. [12]
54 And that day was [d] the [13] preparation, and the sabbath [e] drew [d See Matt. xxviii. 62.]
55 on. And [f] the women also, [14] [g] which came [15] with him from [16] [e Matt. xxviii. 1.]
Galilee, followed after, and [g] beheld the sepulchre, and how [f See ver. 49.] [g Mark xv. 47.]
56 his body was laid. And they returned, and [h] prepared spices [h Mark xvi. 1; chap. xxiv. 1.]
and ointments;

And rested the sabbath day [17] [i] according to the command- [i Exod. xx. 10.]
ment.

[1] *omit* there was [2] being a councillor, a man good and just, [3] he [4] their counsel and deed [5] *or* from, *omitting* he was [6] *the best authorities omit* also himself [7] was waiting [8] to [9] a linen cloth [10] *the best authorities read* him [11] tomb [12] no man ever yet had lain (*according to the best authorities*) [13] it was the day of the [14] *omit* also [15] who had come [16] out of [17] And on the sabbath they rested

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ON the leading events of this section, see especially Matt. xxvii. 57–66.

Ver. 50. **A councillor.** A member of the Sanhedrin, as the next verse plainly shows. — **Good,** in moral character. — **And just.** In the Old Testament sense. 'Good' is more than 'just' (comp. Rom. v. 7), but the former always includes the latter.

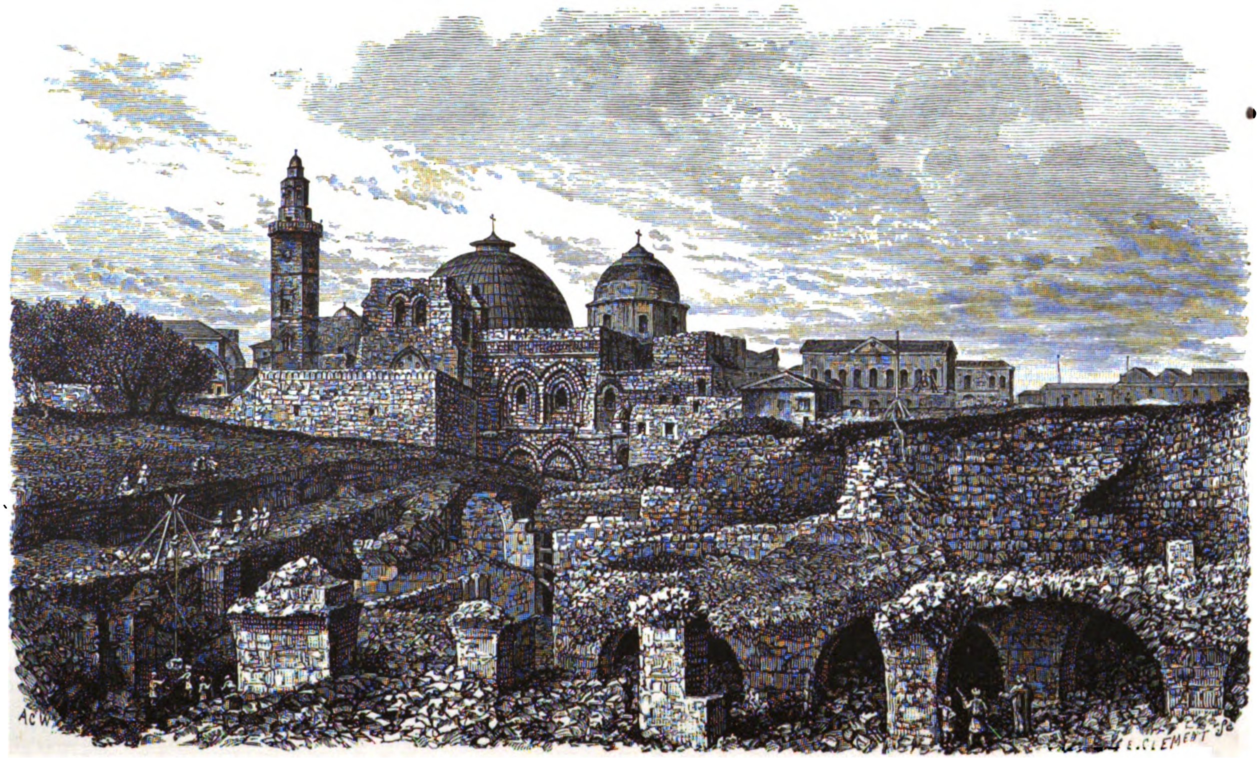
Ver. 51. **He had not consented.** From chap. xxii. 70, we may infer that he was absent from the morning meeting of the Sanhedrin, probably from all. — **Their counsel.** The formal decision, which resulted in the **deed**, *i. e.*, crucifixion. — **Of,** or 'from,' **Arimathea.** He was 'of' that city, but it is possible he came 'from' that place at this time.

Ver. 52. See Mark xv. 43–45, for the particulars of the request to Pilate.

Ver. 54. **And it was the day of the Preparation,** *i. e.*, the day before the Sabbath (Mark xv. 42) — **And the Sabbath drew on.** The word used of the natural day, is applied here to the legal day, which began at sunset. The time was probably between five and six in the evening.

Ver. 55. **And the women,** etc. Matthew and Mark mention the two Marys alone; it is probable that others were with them, but that these two alone remained at the sepulchre. None of them, nor even Nicodemus, seems to have been with Joseph when the body was taken down.

Ver. 56. **And prepared spices and ointments.** It would seem that this preparation of spices took place that evening, while Mark (xvi. 1) implies that it took place later. The other women, who did not remain at the sepulchre, may have made immediate preparations. The last clause of this verse is to be joined with what follows, so that the resting is not said to have taken place after the preparation of spices. We may thus paraphrase: 'After they had viewed the grave, they bought (not stated when?) spices, and rested indeed the Sabbath day, according to the law, but when this was over they went with the spices as quickly as possible to the grave.' On the relation of their purpose to the embalming by Nicodemus, see on Mark xvi. 1; John xix. 39, 40.



From photographs.

CHURCH OF THE HOLY SEPULCHRE (ON TRADITIONAL SITE).

CHAPTER XXIV. 1–12.

The Women at the Sepulchre.

1 [a]NOW upon[1] the first *day* of the week, very early in the
morning,[2] they came unto the sepulchre,[3] [b]bringing the
spices which they had prepared, and certain *others* with them.[4]
2 And they found [c]the stone rolled away from the sepulchre.
3 And they entered in, and found not the body of [d]the Lord
4 Jesus. And it came to pass, as[5] they were much[6] perplexed
thereabout, behold, [e]two [f]men stood by them in shining gar-
5 ments:[7] And as [g]they were afraid,[8] and bowed down *their*
faces to the earth, they said unto them, Why seek ye [h]the living
6 among the dead? [i]He is not here, but is risen: remember
7 how he spake unto you [k]when he was yet in Galilee, [k]Saying,
The[9] Son of man must be delivered[10] into the hands of sinful
8 men, and [l]be crucified, and [m]the third day rise again. And
9 [n]they remembered his words, And returned from the sepulchre,
and told all these things unto[11] the eleven, and to all the rest.
10 It was [op]Mary[12] Magdalene, and [p]Joanna, and [o]Mary *the mother*
of James,[13] [o]and other *women that were* with them, which told[14]
11 these things unto [q]the apostles. And their[15] words seemed to
them[16] as idle tales,[17] and [r]they believed them not.[18]
12 Then arose [s]Peter,[19] and ran unto the sepulchre; and [t]stoop-
ing down, he beheld[20] the linen clothes laid[21] by themselves,
and [u]departed, wondering in himself[22] at that which was come
to pass.

a MATT. xxviii 1–18; MARK xvi. 1–8.
b See chap. xxiii. 56.
c John xx. 1; comp. Matt. xxvii. 60; Mark xv. 46.
d Acts i. 21.
e John xx. 12.
f Acts i. 10.
g Ver. 37.
h Comp. John vi. 57; Heb. vii. 8; Rev. i. 17, 18.
i Matt. xxviii. 6; Mark xvi. 6.
k Matt. xvii. 22, 23; Mark ix. 30, 31; chap. ix. 44; comp. ver. 44.
l Matt. xx. 19.
m Ver. 46; see Matt. xvi. 21.
n John ii. 22
o Matt. xxvii. 56; Mark xv. 40, 41.
p Chap. viii 3.
q See Mark vi. 30.
r Mark xvi. 11.
s John xx. 3, 4.
t John xx. 5, 6.
u John xx. 10.

[1] But on [2] at early dawn [3] tomb
[4] *the best authorities omit* and certain others with them [5] while
[6] *omit* much [7] in dazzling raiment [8] affrighted
[9] that the [10] delivered up [11] to
[12] Now they were Mary [13] substitute (:) for (,)
[14] and with them the other women told [15] *the best authorities read* these
[16] appeared in their sight [17] talk [18] disbelieved them
[19] But Peter arose [20] seeth [21] *the best authorities omit* laid
[22] departed to his home, wondering

ON THE RESURRECTION. See the *Introductory Note to Matt. xxviii.* Of the five appearances there grouped as occurring on the day of the resurrection, Luke omits all mention of (1) and (2). He, however, details the appearances of (4) and (5) in the subsequent part of this chapter, telling of (3) in ver. 34, and then passing over the others, (which are, however, alluded to in Acts i. 3) he closes with an account of the last appearance (10), which ended with the Ascension (vers. 50, 51; comp. Acts i. 6–10). — Luke narrates only that vision of two angels which was witnessed by the whole company of women (comp. Mark xvi. 5).

Ver. 1. The latter part of the verse preceding should be prefixed. — **But,** having rested during the Sabbath, **on the first day of the week, at early dawn.** This agrees with the other accounts. — **They came,** etc., *i. e.*, the women spoken of in chap. xxiii. 55, 56. It is evident from that passage as well as ver. 10, that there were a number of them. It is highly probable, but not certain, that this verse refers to the larger company, which had been preceded by the two Marys (Matt. xxviii. 1). In chap. xxiii. 55, 56 Luke tells us, not what we learn from Matthew and Mark the two Marys did, but what the rest of the women did. The omission of the last clause, 'and certain others with them,' also favors this view; the words having been inserted because 'they' was misunderstood as referring to the women mentioned by Matthew and Mark, not to the larger company.

Ver. 3. **And they entered in.** This we think is the entrance spoken of in Mark xvi. 5.

Ver. 4. **Perplexed thereabout.** A natural state of mind, even if they had some hope of His rising, for now He seemed lost to them. Comp. Mary

Magdalene's expression (John xx. 2-13). — **Two men.** This was the form of the angelic appearance. — **Stood by them.** As this word (comp. chap. ii. 9: 'the angel of the Lord stood by them') does not necessarily imply a standing position, there is no difficulty in reconciling this with Mark xvi. 5. — **In shining garments.** The word used implies that the brilliancy was like that of lightning. At such a time the presence of a multitude of angels was, so to speak, natural, and hence a variety of appearances.

Ver. 5. **Bowed down their faces to the earth.** Peculiar to Luke. — **Why seek ye the living among the dead?** Why seek ye one who is living and no longer dead in the place where the dead are looked for. The term 'living,' or 'him that liveth,' may have here a higher significance. Christ is the Living One, as Himself the Life, and this the angel knew; whether he meant to say so or not. Mark does not give these words, but their substance.

Ver. 6. **Remember,** etc. This they had forgotten naturally enough in the circumstances. — **When he was yet in Galilee,** *i. e.*, with them in Galilee, their home (xxiii. 55). This verse has occasioned difficulty, in view of the fact that according to Matthew and Mark Galilee was spoken of by the angel in a different connection. But we suppose that this reminder preceded the direction of Mark x. 7 — (The angelic announcement of Matthew xxviii. 5-7 was, we think, made to but two of the women; see notes there.)

Ver. 7. **Saying that the Son of Man,** etc. Comp. ix. 22; xviii. 32. The announcements in these passages were made to the Twelve, but Mark viii. shows that a wider circle heard them. The angel knew of this. The term 'Son of Man' is here quoted; it is not otherwise applied to Christ after the resurrection.

Ver. 9. **And told all these things.** Comp. Mark xvi. 8. The accounts, despite the variations, complement each other. Their doubt is brought forward there where the command is mentioned, here where nothing is said of the command we have the final obedience, which however followed the appearance of Jesus Himself to them as they returned. Luke says nothing of this latter. Why, we cannot tell, in the absence of further information. Taking the chapter as a whole, it would seem that Luke's account was derived from one of the two disciples mentioned in vers. 13-35, who had left Jerusalem before obtaining all the particulars, and that we have here a portrayal of the successive events as they came before his mind. Notice the marked agreement between vers. 9-12 and 22-24. — **All the rest,** *i. e.*, of Jesus' followers. Peculiar to Luke, and in close connection with the subsequent incidents.

Ver. 10. This verse is somewhat parenthetical, and its exact form must be carefully noted: **Now they were Mary Magdalene, and Joanna and Mary the mother of James** (who thus reported), **and with them the other women told these things unto the Apostles.** The more important persons are mentioned first, but all bore the message. In the next verse we learn the reception given to the story. The form suggests a variety of accounts in the tumult of feeling natural at such a time, and divides the women into two parties. On the women here spoken of, see chap. viii. 2, 3; Matt. xxvii. 56. — The individual experience of the Magdalene is passed over, but her story doubtless met with the same reception.

Ver. 11. **These words** (or, 'sayings'). The original indicates that accounts were given by different persons. — **Appeared in their sight.** A full expression, more than 'seemed to them.' — **Idle talk.** 'Nonsense and superstitious gossip.'

Ver. 12. **But Peter arose.** 'Then' is incorrect, for it is not implied that this happened after the women returned. The unbelief just mentioned is contrasted with the conduct of impulsive Peter. Luke does not mention John, but ver. 24 shows that he does not exclude him. The details agree so closely with John's account (chap. xx. 2-10) that we must suppose the two Evangelists speak of the same visit, which took place before the return of the whole company of women. Luke does not mention the appearance to Peter at this point, but in ver. 34. It is his habit to go on with one line of thought, and afterwards to insert an omitted detail, in logical, rather than chronological, connection.

CHAPTER XXIV. 13-35.

Our Lord appears to Two Disciples at Emmaus.

13 AND, behold, [a] two of them went that same day [1] to a vil- [a] Mark xvi. 12.
lage called Emmaus, which was from Jerusalem *about*
14 threescore furlongs.[2] And they talked together [3] of all these
15 things which had happened. And it came to pass, that, while
they communed *together* and reasoned,[4] Jesus himself drew
16 near, and went with them. [b] But their eyes were holden that [b] John xx. 14; xxi. 4; comp. ver. 31.
17 they should not know him. And he said unto them, What
manner of [5] communications *are* these that ye have one to

[1] that very day were going
[2] threescore furlongs from Jerusalem
[3] were communing with each other
[4] communed and questioned together
[5] *omit* manner of

18 another, as ye walk,[6] and are sad?[7] And the one of them,
whose name was[8] [c] Cleopas, answering said unto him, Art thou
only a stranger[9] in Jerusalem, and hast not known[10] the things
19 which are come to pass there in these days? And he said
unto them, What things? And they said unto him, Concern-
ing[11] Jesus of Nazareth, which[12] was [d] a prophet mighty [e] in
20 deed and word before God and all the people: And [f] how
the chief priests and [g] our rulers delivered him[13] to be con-
21 demned to death, and have[14] crucified him. But we trusted[15]
that it had been[16] he [h] which should have redeemed[17] Israel:
and[18] beside all this, to day is[19] the third day since these
22 things were done.[20] Yea, and[21] certain women also[22] of our
company made us astonished,[23] [i] which were[24] early at the sep-
23 ulchre;[25] And [k] when they found not[26] his body, they came,
saying, that [l] they had also seen a vision of angels, which[12]
24 said that he was alive. [m] And certain of them which[27] were
with us went to the sepulchre, and found *it* even so[28] as the
25 women had said: but him they saw not. Then[29] he said unto
them, O fools,[30] and slow of heart to believe[31] all that the
26 prophets have spoken: [n] [o] Ought not Christ to have suffered[32]
27 these things, and to enter into his glory? And beginning
at[33] [p] Moses [q] and[34] all the prophets, he expounded unto[35]
them in all the Scriptures the things concerning himself.
28 And they drew nigh unto the village, whither they went:[36]
29 and [r] he made as though he would have gone[37] further. But[29]
they [s] constrained him, saying, Abide with us; for it is toward
evening, and the day [t] is[38] far spent. And he went in to tarry[39]
30 with them. And it came to pass, as he sat[40] at meat with
them,[41] he took bread,[42] and [u] blessed *it*, and brake, and gave
31 to them. [v] And their eyes were opened, and they knew him;
32 and [w] he vanished out of their sight. And they said one to
another, [x] Did[43] not our heart burn[44] within us, while he

[c] John xix 25?
[d] See Matt. xxi. 11.
[e] Acts ii. 22; comp. Acts vii. 22.
[f] Acts ii. 23; v. 30; xiii. 27, 28.
[g] Chap. xxiii 13, 35; John vii. 26, 48; xii. 42; Acts iii. 17; iv. 5, 8; xiii. 27; comp. 1 Cor. ii. 8.
[h] See chap. i. 58.
[i] Ver. 1.
[k] Ver. 2.
[l] Vers. 4, 5, 9
[m] Ver. 12; John xx. 3.
[n] Vers. 7, 44, 46.
[o] Heb. ii. 10; 1 Pet. i. 11.
[p] Gen. iii. 15; xii. 3, etc.; Numb. xxi. 9 (comp. with John iii. 14); Deut. xviii. 15.
[q] 2 Sam. vii. 12–16; Is. vii. 14; ix. 6; l. 6; lii. 13–liii. 12; lxi. 1; Jer. xxiii. 5, 6; Dan. vii. 13, 14; ix. 24–27; Micah v. 2; Zech. vi. 12; ix. 9; xii. 10; xiii. 7; Mal. iii. 1; iv. 2, etc.; see ver. 44.
[r] See Mark vi. 48.
[s] Acts xvi. 15.
[t] Chap. ix. 12 (in the Greek).
[u] See Matt. xiv. 19.
[v] Comp. ver. 16.
[w] See chap. iv. 30.
[x] Ps. xxxix 3.

[6] with another, as ye walk?
[7] *the best authorities read* And they stood still, looking sad.
[8] And one *of them*, named (*according to the best authorities*)
[9] Art thou the only one sojourning
[10] and not knowing
[11] The things concerning
[12] who
[13] *insert* up
[14] *omit* have
[15] hoped
[16] was
[17] who should redeem
[18] yea and (*according to the best authorities*)
[19] it is now (*see notes*)
[20] came to pass
[21] moreover
[22] *omit* also
[23] amazed us:
[24] having been
[25] (,) *instead of* (;)
[26] And not having found
[27] that
[28] *omit* so
[29] And
[30] foolish *men*
[31] *insert* in
[32] Behooved it not the Christ to suffer
[33] from
[34] *insert* from
[35] interpreted to
[36] were going
[37] would go
[38] *the best authorities insert* now
[39] abide
[40] had sat down
[41] with them to meat
[42] the bread, *or* loaf
[43] Was
[44] burning

talked with us by[45] the way, and[46] while he [y]opened to us the [y] Ver. 45; Acts xvii. 3
33 Scriptures? And they rose up the same[47] hour, and returned
to Jerusalem, and [z]found the eleven gathered together, and [z] Mark xvi. 13.
34 [a]them that were with them, Saying, The Lord is risen in- [a] Comp. Acts i. 14.
35 deed, and [b]hath appeared to Simon. And they told what [b] 1 Cor. xv. 5.
things *were done*[48] in the way, and [c]how he was known of [c] Vers. 30, 31.
them[49] in breaking of bread.[50]

[45] in [46] *omit* and [47] that very
[48] they declared the things *that* happened
[49] *or* was made known to them [50] in the breaking of the bread.

CONTENTS. This section is peculiar to Luke, although Mark xvi. 12 refers to the same event. This is the *fourth* appearance of our Lord; that to Peter (ver. 34) having been passed over in the narrative. The particularity of detail, and the fact that the whole chapter seems to give the impressions of one of the two who walked to Emmaus, have led some to the opinion that Luke was himself the companion of Cleopas (for other theories, see on ver. 13). But Luke was probably a Gentile. It is most likely that Luke derived his information from Cleopas or his companion. This appearance has rightly been regarded as bearing the most human character.

Ver. 13. **Two of them**, *i. e.*, of those spoken of at the close of ver. 9. It is unlikely that they were Apostles (comp. ver. 33). One was named 'Cleopas' (ver. 18), but we know nothing further. The name seems to be = Cleopatrus (as Antipas = Antipatros), and a different one from Clopas (or 'Cleophas' in the E. V.) mentioned in John xix. 25. We reject the view that this was Alphæus (Clopas), and his companion, 'James the son of Alphæus.' This theory would identify this appearance with that spoken of in 1 Cor. xv. 7. Conjecture has been busy in naming the companion of Cleopas: Luke himself; Nathanael; others, supposing that ver. 34 is the language of these two disciples, have thought that it was Simon Zelotes, or Simon Peter. This is least likely of all. — **Emmaus.** The site of this village has been much discussed. The name itself means warm water, and a number of places were thus called, in each case doubtless because of a warm spring in the neighborhood (comp. the French *Aix*, attached to several watering places). There was a town of this name about one hundred and seventy-six stadia from Jerusalem, in the plain of Judea (see 1 Macc. iii. 40), called Nicopolis in the third century. This was early confounded with the place here spoken of, and a few manuscripts, among them the oldest (Sinaitic), insert 'one hundred' before 'sixty.' Still, as Josephus (7, 6, 6) speaks of another Emmaus as sixty stadia from Jerusalem, we should look for it at that distance, especially as Nicopolis was too far away to permit of a return to Jerusalem the same day. If we place the return later, we introduce a difficulty in regard to the appearance of the Lord, narrated in vers. 36, etc. Opinion is divided between two places, now called respectively *Kubeibeh* and *Kulonieh*, both west of Jerusalem (the latter more to the north). — **Sixty furlongs** (stadia) = about *eight* English miles. They therefore probably left Jerusalem early in the afternoon, thus reaching Emmaus about sundown (see on ver. 29).

Ver. 14. **And they were communing**, etc. The substance of their conversation is evident from vers. 19-24.

Ver. 15. **Jesus himself drew near.** Probably coming from behind and overtaking them, since He **went with them**. Further, they assume that He had been in Jerusalem (ver. 18). Jesus draws near to commune *with* those who commune *of* Him.

Ver. 16. **But their eyes were holden**, etc. He Himself prevented their knowing Him; and this was His purpose of love; He would conceal only to reveal more fully. Thus he could best explain to them the meaning of His own death; immediate recognition would have filled them with a tumult of joy, fear, and doubt. Natural causes probably aided in preventing the recognition. Comp. Mark xvi. 12 ('in another form'). A quiet, vigorous, dignified traveller, such as He appeared to be, would not be readily recognized as the One so lately languid in death on the cross. We often fail to recognize Christ when He is nearest to us; if He holds our eyes, as He sometimes does, it is to bless us more; if we hold our own eyes, then we are in danger of never recognizing Him at all.

Ver. 17. **What communications?** Some earnest disputing is meant, though no blame is implied. This implies also that He walked with them for a time before He thus spoke. — **And they stood still, looking sad.** This is the reading now generally accepted. It suggests that the interruption was unwelcome, as does the response of Cleopas (ver. 18). The other reading may be taken as two questions: 'as ye walk? and why are ye sad?' or rendered as in the E. V. A briefer reading gives: 'as ye walk (being) sad?'

Ver. 18. **One of them.** The best authorities omit 'the.' — **Cleopas.** See ver. 13. — **Art thou the only one sojourning in Jerusalem and not knowing**, etc. A literal translation would be: 'Dost thou alone sojourn at Jerusalem and not know,' etc. It might mean: 'Dost thou sojourn alone, and (hence) not know.' The other is, however, more grammatical. 'Sojourning' implies that they took Him for one who had been at Jerusalem to attend the Passover. This they probably inferred from His walking away from the city, or from the thought that no inhabitant could be ignorant of this matter; hardly from any peculiarity of dialect. It is implied not only that even a stranger might be expected to know of these things, but that only one who was ignorant of the whole matter could inquire why they thus talked. So absorbing did the events appear to them.

Ver. 19. **What things?** Our Lord says noth-

ing in regard to either point which Cleopas had assumed (ver. 18), but puts a question to draw them out. It was the wisdom of love, concealing without falsehood or deceit. — **And they said.** Probably Cleopas, the other chiming in. But it is unneccessary to portion out the discourse. — **The things concerning Jesus of Nazareth.** They give Him the human name, of which a stranger might have heard. — **A prophet, mighty in word and deed.** The sphere of His power was both in word and in deed. A similar expression is applied by Stephen to Moses. — **Before God and all the people.** By word and deed He had attested Himself as a Prophet, not only in the eyes of the people, the mass of whom thus regarded Him, but before the face of God.

Ver. 20. **And how.** The connection is with ver. 18; Hast not known how? — **Our rulers.** These disciples were therefore Jews; and they probably thought their new companion was also of their race. — **Delivered him.** This was the act of the rulers. — **To be condemned to death.** Lit., to the condemnation of death, *i. e.*, by Pilate. — **And crucified him.** Here, as so often, this is spoken of as the act of the chief-priests and rulers.

Ver. 21. Here we see most distinctly the conflict of hope and fear in the minds of the disciples. It seems as though they were thinking aloud, unmindful of the supposed stranger. — **But we** (on our part over against the hostility of the rulers) **hoped.** They do not say they had believed this, or that they still hoped so, but that they had once been in the habit of thus hoping, until their expectation was checked by the events they mentioned. — **That it was he who should redeem Israel.** A Messiah would certainly come, to redeem Israel; their hope had been that this Jesus was that One. Their view of redemption included both spiritual and political deliverance. — **Yea and.** This marks a contrast with their former hope. — **Besides all this, it is now the third day.** The Greek is peculiar. Lit., 'it' (or, 'he') 'leadeth the third day.' Some refer this to Jesus. In any case there seems to be a thought of the promise of the resurrection. Their faint hope had grown fainter, until the third day came without bringing a fulfilment of the promise.

Ver. 22. **Moreover.** Here too there is a contrast, as much as to say: We were well-nigh hopeless, yet other occurrences aroused our hope, without however fulfilling it (ver. 24). — **Of our company,** cherishing the same hope. — **Amazed us.** This strong expression indicates the effect produced upon them in their perplexed state of mind, by the strange, but unsatisfactory state of things mentioned in vers. 23, 24. — **Having been early,** etc. This should be joined with what follows. It begins the account of the facts that amazed them.

Ver. 23. The narrative agrees with vers. 2–11. **That they had also seen.** Not finding what they sought, they had 'also' seen what they did not seek, and heard what they could scarcely believe.

Ver. 24. **And certain of them that were with us.** This may properly be referred to the Apostles, Peter and John. They would not speak of them by name, or as Apostles, to this apparent stranger. Knowing from other sources that John accompanied Peter (John xx. 2–10), we have a right to use this verse in explaining ver. 12. — **As the women had said,** *i. e.*, that the sepulchre was empty. — **But him they saw not.** This is the last contrast. The hope that was rekindled was turned to sadness (ver. 17), because despite the angelic message, the Lord had not yet appeared. According to Matthew, the women (according to Mark and John, Mary Magdalene) had already seen the Lord, these disciples were therefore unaware of this. Yet 'Him they saw not,' hints that something had occurred to lead them to expect to see Him. Possibly then some rumor of it had reached their ears. But even were this the case, they had treated the report as 'idle talk' (ver. 11). It is more probable that they left Jerusalem before the full report came. The appearance to Peter may have taken place *after* these two disciples left Jerusalem (see on ver. 34).

Ver. 25. **And he said to them.** Something in Him led them to speak so freely of their perplexity; with a word He might now have turned their sorrow into joy, but He would give them thorough instruction. He answers, not in a tone of pity, but of rebuke, as one competent to teach them. — **O foolish men,** without understanding, unreceptive intellectually, **and slow of heart,** sluggish in the entire disposition. — **To believe all,** etc. They could not have been disciples without believing a part of prophecy, but they would have understood His death and confidently expected His resurrection, if they had believed 'all.' Our Lord intimates that the slowness to believe was the ground of the want of understanding. Those slow to believe the Old Testament prophecies as a whole have been least apt to discover their Messianic meaning.

Ver. 26. **Behooved it not** (according to these prophecies) **the Christ** (of whom they speak) to suffer these things (which have made you sad), **and** (according to the prophets, by just such sufferings) **to enter into his glory?** The ground of these prophecies lies in a deeper necessity. If we may thus speak of it, the necessity of such sufferings, on His way to glory, for our redemption. They needed most instruction about the necessity of such sufferings. Many doubting, unbelieving hearts need such instruction still: they talk of Christ's glory, and forget that the appointed way thither was through suffering.

Ver. 27. **Beginning from Moses and from all the prophets.** Taking each in order, Moses first, and then beginning with each of the others in turn. — **In all the Scriptures,** going through the whole Old Testament. — **The things concerning himself.** The reproof of ver. 25, and the phrase 'in all the Scriptures,' point to an explanation of the Old Testament as a whole, as typifying and prophesying of Him. Godet: 'In studying the Scriptures for Himself, He had found Himself in them everywhere (John v. 39, 40). He had now only to let this light which filled His heart ray forth from Him.'

Ver. 28. **He made as though,** etc. It is not implied that He said He would go further, but was about to pass on. As a matter of decorum He must thus do, until they should invite Him to stop. This called forth their desire and request. It was still concealing to reveal more fully.

Ver. 29. **And they constrained him,** by urgent entreaty. The ground of their conduct is found in ver. 32. — **Abide with us.** Emmaus *may*, or may not, have been their home, but they certainly felt themselves at home in the village. — **For it is toward evening, and the day is now far spent.** The repetition of the same thought is an indication of their urgency. The time was probably

shortly before sunset, since the latter phrase seems to refer to the declining sun, and they returned to Jerusalem that evening. They probably walked slowly out from the city and hastened back.

Ver. 30. **And it came to pass,** etc. The meal must have been soon ready, as the day was far spent, and as ver. 32 gives no hint of any continued conversation in the house.—**He took the bread.** In so doing He assumed the duty of the master of the house. This favors the view that it was not the home of the disciples. Our Lord was no doubt wont to act thus when eating with His disciples; so that this was a preparation for the subsequent recognition. The meal was an ordinary one, and in no sense a celebration of the Lord's Supper, although it teaches lessons appropriate to that ordinance.—**And blessed it.** According to Jewish usage: 'Three who eat together are bound to give thanks.'—Neither the breaking nor the giving to them would be deemed remarkable. Yet the form of the original reminds of the feeding of the multitudes and of the Lord's Supper. The more exact grouping is: 'taking the bread, He blessed, and breaking it, He gave to them.'

Ver. 31. **And their eyes were opened.** The supernatural influence spoken of in ver. 16 was removed.—**And they knew him.** Natural causes may have aided them. There may have been something peculiar in the manner of breaking the bread and uttering the blessing, that recalls their previous intercourse with him; or they may have discovered in the hands opened to give thanks the marks of the wounds. Still the main fact remains: 'their eyes were opened,' and as an immediate result 'they knew Him.'—**And he vanished out of their sight.** Luke certainly means to describe an extraordinary disappearance; not a becoming invisible to them but a supernatural removal *from them.* On the bodily nature of the Risen Redeemer, see next section. The reason for this sudden removal is to be found in the wise method by which our Lord would teach His bewildered followers that He had actually risen from the dead.

Ver. 32. **Was not our heart burning within us?** Extraordinary and tender emotion is meant; joy, hope, desire or affection, probably of all combined. The implied thought is: Such an effect ought to have made us recognize Him; but it did not.—**While he opened.** The particular form of His instruction is added. 'It is a good sign for their inner growth that at this moment it is not the breaking of bread, but the opening of the Scripture which now stands before the eye of their memory' (Van Oosterzee).

Ver. 33. **That very hour.** Probably leaving the meal untouched. If the hour were six P. M., they would reach Jerusalem at no late hour, since their joy would occasion a rapid gait.—**The eleven,** *i. e.,* the Apostles. Thomas was absent. **Gathered together.** According to John xx. 19, 'the doors were shut' 'for fear of the Jews.' We identify that appearance with that mentioned in the next section.—**Them that were with them.** John's account does not forbid the presence of others. Acts i. 14 tells who these persons were.

Ver. 34. **The Lord is risen indeed.** The emphasis rests on 'indeed;' they had half hoped so, but had now good evidence. Notice the two came with good tidings to strengthen their brethren, and themselves are strengthened.—**And appeared to Simon.** Undoubtedly Peter is meant; no other Simon would be thus indefinitely mentioned. This appearance was doubtless like the others in character. What occurred is nowhere detailed. The prominence of Peter, the fact that the disciples in Jerusalem speak first on this occasion, as well as 1 Cor. xv. 5, suggests that this took place before the appearance at Emmaus; though it may have occurred *after* the two disciples left Jerusalem. Peter was probably the first (male) disciple who saw the risen Lord.

Ver. 35. **And they;** the two disciples on their part.—**In the breaking of the bread.** The agency was Christ opening of their holden eyes, the instrumentality was that act during which the recognition took place. As this was not a celebration of the Lord's Supper, the phrase cannot be used in support of Christ's bodily presence in the Eucharist or of sacramental grace in general. The analogies, which are numerous, may be profitably used in illustration and exhortation: but the Evangelist simply states a fact.

CHAPTER XXIV. 36–43.

The Appearance to the Disciples in Jerusalem.

36 AND as they thus spake,[1] [a b] Jesus[2] himself stood in the [a] Mark xvi 14; 1 Cor. xv. 5.
midst of them, and [b] saith unto them, Peace *be* unto [b] John xx. 19
37 you. But they were terrified and [c] affrighted, and [d] supposed [c] Ver. 5. [d] Comp. Matt. xiv. 26; Mark vi. 49
38 that they had seen[3] a spirit. And he said unto them, Why
are ye troubled? and why[4] do [e] thoughts[5] arise in your [e] See chap. ii. 35.
39 hearts?[6] Behold[7] my hands and my feet, that it is I my-
self: [f] handle me, and see; for a spirit hath not flesh and bones, [f] 1 John i. 1; comp. John xx. 27.
40 as ye see[8] me have. [g] And when he had thus spoken,[9] he [g] John xx. 20.

[1] spake these things
[2] he (*according to the best authorities*)
[3] they beheld
[4] wherefore
[5] questionings
[6] *the best authorities read* heart?
[7] See
[8] *Greek* behold
[9] had said this

41 shewed them [h] *his* hands and *his* feet. And while they yet [h] Ps. xx. 16.
believed not [10] [i] for joy, and wondered,[11] [k] he said unto them, [i] Acts xii. 14; comp. Gen. xlv. 26.
42 Have ye here any meat? [12] And they gave him a piece of [k] John xxi. 5.
43 a broiled fish, and of a honeycomb.[13] And he took *it* and
[l] did eat before them. [l] Acts x. 41.

[10] were still unbelieving [11] wondering [12] any thing to eat
[13] *many ancient authorities omit* and of a honeycomb

CONTENTS. We assume that Luke did not intend us to regard the whole chapter as the history of one day. Luke must explain Luke, and Acts i. 3 shows that the Evangelist places forty days between ver. 36 and ver. 50. There is nothing here to indicate that he was not aware of the longer interval when he wrote this accoun. This appearance is the crown of all the appearances of that day. In the first (to Mary) the High Priestly character is prominent; in that to the two disciples, He is prophetic; here however He appears as King among His people, Head of His church, commissioning his ambassadors. The importance of the occasion is indicated by the fact that it alone is recorded by three Evangelists. The harmony of the three accounts presents no difficulties.

Ver. 36. **And as they spake these things.** Mark's account hints at unbelief, and their subsequent fear suggests the same. — **He himself stood.** A sudden miraculous appearing is meant, corresponding to the disappearance in ver. 31. John's account (xx. 16), telling of closed doors, confirms this view. — **In the midst of them.** A stronger expression than 'among them.' — **Peace be unto you.** Comp. John xx. 19. The ordinary Jewish salutation, but meaning more in this case. See on ver. 40.

Ver. 37. **Terrified and affrighted.** John's account also implies this. It was now, not hopelessness, but terror in fear of the sudden appearance, at night too. If we bear in mind the command to go into Galilee (Matthew, Mark), we shall conclude that it was utterly unexpected. — **And supposed that they beheld a spirit.** A ghost, a departed spirit, returned in the semblance of a body. This assumes, and our Lord's words (ver. 39) teach, that there are *disembodied spirits.* Comp. Matt. xiv. 26, where a more general term is used.

Ver. 38. **Why are ye troubled?** The kindly rebuke was deserved. — **And wherefore do questionings,** 'scruples of a discouraging nature, doubting and gainsaying thoughts,' **arise in your heart?** These prevented them from at once and unhesitatingly recognizing Him, identifying Him.

Ver. 39. **See my hands and my feet, that it is I myself.** A comparison with John's account leads us to find here a proof of His *identity*, from the wounds in His hands and feet. Since these members were uncovered, there is possibly even here a proof of the *reality* of the appearance. — **Handle me, and see.** The proof of the reality is the main thought here. The two parts of this verse correspond therefore to the two questions of ver. 38. They are invited to do what Mary Magdalene was forbidden to do. Well may John write (1 John i. 1): 'which . . . . our hands have handled, of the Word of life.' Comp. John xx. 27. — **A spirit hath not flesh and bones.** This is a direct assertion of our Lord. There are disembodied spirits, without flesh and bones. Instead of 'flesh and blood,' our Lord says 'flesh and bones.' Alford suggests that the Resurrection Body probably had no blood, since this was the animal life. The thought is not without a bearing on the Roman Catholic view that the sacramental wine becomes the real blood of Christ.

Ver. 40. **He showed them his hands and his feet.** As proof of identity, but also as '*signs of victory,* proofs of His triumph over death. Moreover therefore — and this is properly the deepest sense of His entering salutation — as the *sign of peace,* the peace of the sacrificial death, of the completed atonement' (Stier).

Ver. 41. **Were still unbelieving for joy.** How natural! The *identity* was proven, but the *reality* was still a matter of doubt to them, especially as the fact seemed too glorious to be believed. — **Have ye anything to eat?** This question was designed to prove most conclusively that He was not a spirit.

Ver. 42. **And of a honeycomb.** These words are omitted in many ancient authorities, and rejected by some modern editors. We prefer to retain them, since there are a number of reasons to account for their being left out, and more to account for their being put in by the copyists.

Ver. 43. **And did eat before them.** The mere appearance of eating is out of the question: He really ate, and furnished a proof of His reality.

OUR LORD'S RESURRECTION BODY. The Gospel statements indicate that at this time our Lord had a real body, identical with His pre-resurrection body and with His glorified body, and yet differing from both, especially from the former. 'It is palpable, not only as a whole, but also in its different parts; raised above space, so that it can in much shorter time than we transport itself from one locality to another; gifted with the capability, in subjection to a mightier will, of being sometimes visible, sometimes invisible. It bears the unmistakable traces of its former condition, but is at the same time raised above the confining limitations of this. It is, in a word, a spiritual body, no longer subject to the flesh, but filled, guided, borne by the spirit, yet not less a body. It can eat, but it no longer needs to eat; it can reveal itself in one place, but is not bound to this one place; it can show itself within the sphere of this world, but is not limited to this sphere' (Van Oosterzee). At the same time, the resurrection Body of our Lord had not yet, during the forty days He lingered on earth, assumed the full glory which belongs to it, and which it now possesses as the glorified Body of the Divine-human Redeemer. In view of the care with which our Lord proves the *reality* of

His Body after the resurrection, we must take care not to slight the lesson; especially as the only *positive facts* bearing on the subject of our future glory are those here presented. More is *told* us, indeed, but only thus much has been *shown* us as a historical occurrence. The Apostles teach us that after the resurrection, the saints shall have bodies like unto His glorious body (Phil. iii. 21), and in regard to the interval, our Lord's teaching about disembodied spirits (ver. 39) suggests the obvious truth that the dead thus live without the body. The facts of this section guard against two classes of errors: those which deny the separate life of the soul, and, on the other hand, those which ignore the reality of Christ's post-resurrection body by forgetting that believers will not possess their full glory until the *whole man* is redeemed at the resurrection.

CHAPTER XXIV. 44–49.

Discourse of our Lord after the Resurrection, and before the Ascension.

44 AND he said unto them, [a] These *are* the[1] words which I
spake unto you, while I was yet with you, that [b] all
things must[2] be fulfilled, which were[3] written in [c] the law of
Moses, and *in*[4] [c] the prophets, and *in*[4] [d] the psalms, concerning
45 me. Then [e] opened he their understanding,[5] that they might
46 understand the Scriptures, And said unto them, Thus it is
written, and thus [f] it behooved Christ to[6] suffer, and to rise[7]
47 from the dead the third day: And that [g] repentance and
[g] remission of sins should be preached in his name [h] among
48 all[8] nations, [i] beginning at Jerusalem.[9] And[10] [k] ye are wit-
49 nesses of these things. And, behold, I send[11] [l] the promise
of my Father upon you: but [i] tarry ye in the city of Jeru-
salem,[12] until ye be endued[13] with [m] power [n] from on high.

a See ver. 6.
b See ver. 27
c See ver. 27
d Ps. ii.; xvi. 8–10; xxii.; lxix.; lxxii.; cx.; cxviii. 22–26.
e See ver. 32; comp. Acts xvi. 14.
f See ver. 7.
g Acts v. 31.
h Is. ii. 2; xlix. 6; Hos. ii. 23; Mic. iv. 2; Mal. i. 11.
i Ver. 49; Acts ii. 14–47.
k Acts i. 8, 22; ii. 32; iii. 15; v. 32; x. 39, 41; xiii. 31; 1 Pet. v. 1.
l Acts i. 4; comp. John xiv. 26.
m Acts i. 8.
n Chap. i. 78

[1] *the best authorities read* my
[2] must needs
[3] are
[4] *omit* in
[5] mind
[6] written, that the Christ should (*according to the best authorities*)
[7] and rise again
[8] unto all the
[9] *many ancient authorities join* Beginning at Jerusalem *with ver.* 47.
[10] *the best authorities omit* and
[11] send forth
[12] *the best authorities omit* of Jerusalem
[13] clothed

TIME. It is impossible to determine with certainty when this discourse was uttered. Luke would scarcely be silent about the instruction given on the evening of the resurrection day; and ver. 44 would be at once regarded as the beginning of a discourse then uttered, had we no other information. But Luke's own account in the Book of Acts, compels us to believe that ver. 49 was spoken forty days later. Yet the structure of the passage does not point to a single verse which seems to be the beginning of a second and later discourse. The E. V. assumes such a break at ver. 49, but vers. 46–48 include language similar to that in Luke i. 8, which was spoken *after* the command not to depart from Jerusalem. It cannot be supposed that Luke was ignorant of the interval of forty days when he wrote the Gospel; his silence on that point here is quite characteristic. Some have supposed the whole is a summary of our Lord's teaching during the interval; but ver. 49 can only belong to the last discourse. Others, with more reason, regard the whole as spoken just before the Ascension. We incline to the view that ver. 44 was spoken on the evening of the Resurrection Day, that ver. 45 sums up the instruction of the interval, His 'speaking of the things pertaining to the kingdom of God' (Acts i. 3), and that ver. 46 introduces the account of the discourse on Ascension Day, more fully recorded by Luke in Acts i. 4–8.

Ver. 44. **These are my words.** These things which I thus prove to you are the realization of my words.—**Which I spake unto you.** On such occasions as chap. xviii. 31–33; xxii. 37; Matt. xxvi. 56, probably on many others, not recorded.—**While I was yet with you,** *i. e.*, before death. Death had separated them, and the previous companionship was not reëstablished after the resurrection.—**That,** *i. e.*, to this effect that. The purport of the words is now expressed.—**In the law of Moses, and the prophets, and the Psalms.** The Jews divided the Old Testament into Law, Prophets, and Hagiographa. The Pentateuch formed the first division: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and the Prophets (except Daniel), the second; the remaining books were the Hagiographa.—The original indicates that our Lord thus speaks of the Old Testa-

ment to show that in all its parts there was a prophetic unity. At the same time there is no objection to supposing He referred to the prophets and the book of Psalms in the stricter sense, since in these the most striking prophecies of the Messiah are found.

Ver. 45. **Then opened he their understanding,** etc. Not only must the Scriptures be opened for the understanding, but the understanding for the Scriptures. This was doubtless the work of repeated interviews, as is hinted in Acts i. 3, and evident from the remarkable proficiency in the interpretation of Old Testament Scripture, manifested by Peter, for example, not only on the day of Pentecost, but during the interval between the Ascension and the outpouring of the Holy Spirit. Comp. Acts i. 16, 20. This verse may therefore bridge over the forty days.

Ver. 46. **Thus it is written, that the Christ should suffer,** etc. Here, as everywhere, suffering and glory are inseparably connected.

Ver. 47. **And that,** etc. This is part of what was 'written.' — **Repentance and remission of sins.** These two things are inseparably connected. Comp. the preaching of John the Baptist, and of the Apostles (Acts ii. 38; iii. 19; xxvi. 18). — **In his name.** The preaching derives all its significance and authority from Him in whose name and by whose commission it takes place. This phrase characterizes *Christian* preaching. — **Unto all the nations.** Matthew and Mark tell of the commission to preach the Gospel to all, but here this preaching is set forth as the fulfilment of Old Testament prophecy.— **Beginning at Jerusalem.** If this clause is joined to ver. 47, it declares that the preaching should begin at Jerusalem in fulfilment of prophecy. See such passages as Is. ii. 3; xl. 9. Comp. also Acts i. 8; Rom. xv. 19. But a better supported reading connects it with ver. 48: 'Beginning at Jerusalem, ye are witnesses,' etc.

Ver. 48. **Ye.** The Apostles, but others may have been present. Acts i. 22 hints that others saw Him ascend. — **Witnesses.** As such they were to proclaim the facts (ver. 46), and the repentance and remission based upon them; and thus be the fulfillers of the prophecies summed up in ver. 47. — **These things.** The Gospel facts respecting Christ, centering in His Death and Resurrection, and including His Ascension. The fulfilment of prophecy and the commission to preach remission and repentance, are not excluded.

Ver. 49. **I send forth.** So our Lord speaks in John xv. 26; xvi. 7 and Peter (Acts ii. 33) ascribes the gift of the Holy Ghost to the exalted Saviour. 'Ye, on the earth, give testimony; and I, from heaven, give you power to do so' (Godet). **The promise of my Father upon you.** This means the Holy Spirit (see Acts i. 4, 5). The same passage indicates that 'the promise' is not the general one of prophecy, but such specific ones as John xiv. 16, 26. Notice the sending of the Holy Ghost is ascribed both to the Father and the Son. — **But tarry ye in the city.** A quiet, retired waiting is meant. Evidently this was spoken after the return from Galilee, especially as the next verse is so closely connected with it. — **Until.** Acts i. 5: 'not many days hence. — **Ye be clothed.** The figure is the common one of being clothed as with a garment, here applied to spiritual relations, as in Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24; Col. iii. 12. An abiding, characterizing influence is meant. — **With power from on high.** This power was not the Holy Spirit, but the direct result of His coming upon them, as is evident from Acts i. 8. Comparing this verse with John xx. 22, we find in the latter a symbolical act, prophetic of the Pentecostal outpouring, and yet attended by an actual communication of the Spirit preliminary to the later and fuller one (at Pentecost) which was preëminently 'the promise of the Father.'

CHAPTER XXIV. 50–53.

The Ascension.

50 AND [a] he led them out as far as to [1] [b] Bethany, and he lifted
51 up his hands, and blessed them And it came to pass,
while he blessed them, [c] he was [2] parted from them, and [3] carried
52 up into heaven. And they [d] worshipped him, and returned to
53 Jerusalem with great joy: And [e] were continually in the temple,
praising and [4] [f] blessing God. Amen.[5]

[1] *the best authorities read* toward
[2] *omit* was
[3] *insert* was
[4] *the best authorities omit* praising and
[5] *the best authorities omit* Amen.

[a] Comp. Acts i. 12.
[b] See Matt. xxi. 17.
[c] Mark xvi. 19; Acts i. 2, 9; 1 Tim. iii. 16; comp. John xx. 17; Eph. iv. 8-10; Heb. iv. 14.
[d] Matt. xxviii. 9, 17.
[e] Acts ii. 46; iii. 1; v. 21, 42.
[f] See chap. i. 64.

ON THE FACT OF THE ASCENSION. This must be accepted on unimpeachable evidence. Meyer affirms this, adding: 'For besides being reported historically (here, Acts i., Mark xvi.), it was expressly foretold by Jesus Himself (John xx. 17; comp. the hint in vi. 62), and is expressly mentioned by the Apostles as having taken place (Acts ii. 32, 33; iii. 21; 1 Pet. iii. 22; Col. iii. 1, etc.; Eph. ii. 6; iv. 10; comp. Acts vii. 56; 1 Tim. iii. 16; Heb. ix. 24); as a *corporeal* exaltation into heaven to the seat of the glory of God, it forms the necessary historical presupposition to the preaching of *parousia* (which is a real and bodily return) as well as to the resurrection of the dead and transformation of the living, which changes have their necessary condition in the

glorified body of Christ, who consummates them; (1 Cor. xv. 5, 8, 16, 22, 23; Phil. iii. 20, 21, etc.).' Luke alone narrates the circumstances. These are not improbable in themselves; nor is it likely that our Lord would leave so important an event without witnesses. Luke wrote accounts during the lifetime of some of the Apostles, and his statements were received without contradiction and even without question.

Ver. 50. **Led them out.** Out of the city, which has just been mentioned (ver. 49).—**As far as towards Bethany.** Probably over the brow of the Mount of Olives to the descent towards Bethany. In Acts i., Luke says nothing of their going out to the Mount of Olives, but takes for granted this previous statement. Bethany lies on the eastern slope of the Mount of Olives and is invisible from Jerusalem. The traditional site of the ascension (now in possession of the Mohammedans) is on the summit of the Mount, in full sight of Jerusalem and too far from Bethany to satisfy the narrative. (See Robinson and Stanley.)—**He lifted up his hands.** The gesture of blessing. Lev. ix. 22.

Ver. 51. **While he blessed them.** Not *after*, but during this benediction with uplifted hands. —**He parted from them.** This may mean only: He went a little distance from them, but it is better to understand it of the first separation made by His Ascension.—**And was carried up into heaven.** The tense of the original is picturesque and indicates a continued process, a gradual going up out of their sight. Comp. the more detailed account, Acts i. 9-11. The body of our Lord was actually lifted up towards the visible heavens. Yet in view of the repeated allusions to His position in glory, it is doubtful whether this exhausts the meaning. Without asserting that heaven is a *place*, 'nothing hinders us, on the position of Scripture, from supposing a locality of the creation where God permits His glory to be seen more immediately than anywhere else, and to conceive our Lord as repairing directly thither' (Van Oosterzee). Laws of gravitation, from the nature of the case, have nothing to do with this fact. Equally useless are the various theories suggested to support the dogma of the ubiquity of Christ's body. Christ's presence in heaven implies corporeal absence from earth. Yet the withdrawal of His circumscribed local presence was the condition of His spiritual real or dynamic omnipresence in His Church (Matt. xxviii. 20, 'lo, I am with you always'). His ascension is not His separation from His people, but the ascension of His throne and the beginning of His reign as the head of the Church which 'is His body, the fulness of Him that filleth all in all' (Eph. i. 23).

Ver. 52. **Worshipped him.** As He went up; hence a more exalted worship than the homage accorded Him during His ministry.—**With great joy.** Terror at His bodily presence (ver. 37), joy after His bodily disappearance and exaltation, which was a pledge of the victory of His cause (comp. John xiv. 28). They rejoiced in His glory, and in the promise of the Spirit; doubtless their joy was itself 'a prelude to Pentecost.' (Bengel.)

Ver. 53. **Continually in the temple.** At the stated hours of prayer, not 'all the time.' It is not necessary then to suppose that the 'upper room' (Acts i. 13) belonged to the temple buildings. An anticipation of the description of the life in the Apostolic Church given in Acts ii. 46; iii. 1; v. 21.—**Blessing God.** 'Amen' is to be omitted. The attitude of the disciples, as they waited for the Spirit, is significant. Their unity was itself a blessing; their composure a proof that they were not enthusiasts; the fact that they were undisturbed, a proof that the Jewish council dared not bring a charge that they had stolen the body of Jesus; their prayerfulness was a proof of their faith; their blessing God a sign that they had not lost Him, but should see Him again. 'Even so, Lord Jesus, come quickly.'